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A grammar of the classical Arabic language

Mortimer Sloper
Howell

A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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IN AN INTRODUCTION AND FOUR PARTS.

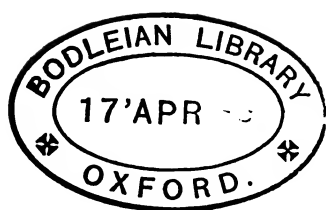
The Introduction : and Part I.—The Noun.



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1883.



TO
SIR WILLIAM MUIR, D.C.L., L.L.D., K.C.S.I.,
AUTHOR OF THE "LIFE OF MAHOMET,"
AND FORMERLY
LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,
THIS WORK,
COMMENCED UNDER HIS AUTHORITY,
IS
RESPECTFULLY DEDICATED,
AS A TOKEN OF ADMIRATION FOR
THE BRILLIANT ORIENTAL SCHOLARSHIP
WHICH
ENLIGHTENED AND ADORNED HIS ADMINISTRATION.

PREFACE.

THIS Grammar is designed in conformity with the Prophet's injunction *اِسْتَعِينُوا فِي الصَّنَاعَاتِ بِأَعْلَمِهَا* *Seek help in arts from their masters*,¹ which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals; ² their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Sībawaih, AlFārisī, and AzZamakhsharī, were foreigners has been anticipated by Ibn Khaldūn, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs.³

The science of grammar among the Arabs owes its origin⁴ to the anxiety of some pious and politic states-

¹ D. 122.

² I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).

³ *IKhld. vol. I, part III, p. 316.*

⁴ The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the *Muzhir* (Mr. II. 198—212) and from the historical and biographical works cited in the Abbreviations of References (*pp. i—xxvi* below). References will be given only in special cases. For further details about the Gramma-

men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the *Kur'ān*, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-ṭṬayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man committed a solecism in his presence, and he then said 'Set your brother right, for he has erred.' And Abū Bakr said 'Assuredly that I should recite [the "*Kur'ān*"] and omit is more pleasing to me than that "I should recite and commit a solecism.' And solecism was already well-known:— nay, we have been told the words of the Prophet (God bless him, and give him peace!), that he said 'I am of *Quraysh*, and 'have grown up among the Banū Sa'd. Whence, 'then, should I have solecism?'¹ And a Secretary of Abū Mūsā al-Ash'arī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, saying 'Strike thy Secretary one stroke of a whip.'² And 'Alī Ibn al-Madīnī used not to alter a tradition, even if it contained a solecism, unless it were the words of the Prophet (God bless him, and give him peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan,³ were a subject of perpetual

rians the reader is referred to the Abbreviations of References and the Chronological List (*pp.* xxvii—xxxiv below), and for their opinions to the body of the work.

¹ See *vol.* I, *p.* 310 and the Note on *l.* 15 of that page.

² See *vol.* I, *p.* 318 and the Note on *l.* 18.

³ *Histoire Générale et Système comparé des Langues Sémitiques*, *p.* 376.

affliction to the Arabs of the old school; and the Khalifa 'Alī conceived the idea of endeavouring to stop them by the publication of the rules governing the construction¹ of the classical language. This accomplished prince, who, according to Ibn 'Abbās,² was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth,³ proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle; and then made over the task of developing his conceptions to his learned confidant Abu-lAswad adDu'alī.⁴ The execution of this project, however, was interrupted by the murder of 'Alī in 40⁵ and the usurpation of his rival Mu'āwiyā⁶ in 41; and for more than 10 years Abu-lAswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text; and Ziyād Ibn Abīhi,⁷ who was then Governor of the two 'Irāqs,⁸ suggested to Abu-lAswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

¹ Etymology was not invented till a much later period, its first author being Mu'adh Ibn Muslim at Harrā (Mr. II. 202, Sn. I. 28).

² See the Note on vol. I., p. 14, l. 12.

³ AGh. IV. 22, Nw. 437.

⁴ The words used by 'Alī on this occasion أَنْعَمْ هَذَا النَّحْوُ يَا
أَبَا الْاَسْوَدِ *Follow this method, O Abu-lAswad* gave the name of نَحْوٍ to
the new science (A. I. 28).

⁵ See the Note on vol. I, p. 373, l. 17.

⁶ See the Note on vol. I, p. 373, l. 16.

⁷ See the Note on vol. I, p. 281, l. 13.

⁸ He held this appointment from 50 to 53.

incidental to the patristic government of the early Khalīfas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1;¹ and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughīra Ibn Shu‘ba,² who was Governor of AlBaṣra under the Khalīfa ‘Umar³ in 17; and, after the disgrace and recall of AlMughīra in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAsh‘arī,⁴ who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of ‘Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalīfa’s command, the astute politician ‘Amr Ibn Al‘Āṣ⁵ exclaimed, in admiration of his matchless oratory, “By God, if this young man were of Quraysh, he “would drive the Arabs with his staff!” The influence acquired by Ziyād under the austere ‘Umar was retained and augmented under the chivalrous ‘Ali and the crafty

¹ Or 10 years before the Flight, or in the year 2 or 8. See IKb. 176, AGh. II. 215, Nw. 256, Is. II. 82.

² See the Note on *vol.* II, p. 290, l. 1.

³ See the Note on *vol.* I, p. 479, l. 2.

⁴ See the Note on *vol.* I, p. 205, l. 22.

⁵ The Companion ‘Amr Ibn Al‘Āṣ alQurashī asSahmī, the Conqueror and Governor of Egypt (d. 42 or 43 or 44 or 47 or 48 or 49 or 51).

Mu'āwiya. He was appointed by 'Alī to the government of Persia in 38 ; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu'āwiya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of 'Alī in 40, and the pusillanimous abdication of his eldest son AlḤasan¹ in favour of Mu'āwiya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abū Sufyān² and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44 ; and was followed by further promotion. In 45 he was appointed by Mu'āwiya to the government of AlBaṣra and its provinces ; and finally in 50, upon the death of his old chief AlMughīra Ibn Shu'ba, then Governor of Al-Kūfa, the 2 'Irāqs were united under his administration, which continued undisturbed until his death in 53. He had now governed AlBaṣra for more than 5 years ; and must have been well acquainted with the peculiar qualifications of Abu-lAswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād's children. But Abu-lAswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of 'Alī, at first refused to comply with his suggestion. One day, however, Abu-lAswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text³ as to pervert its sense from "*God is free from (the covenant of) the idolaters, and His Apostle (also is*

¹ The Khalifa AlḤasan Ibn 'Alī alKūraṣhī alHāshimī alMadanī (b. 3 or 4 or 5, a. 40, d. 44 or 49 or 50 or 51 or 58).

² See the Note on vol. I, p. 327, l. 4.

³ "سرك" for "سرك" in Qur. IX. 3. (vol. II, p. 408).

"free)" into "*God is free from (the covenant of) the idolaters, and (from the covenant of) His Apostle*". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronounciation of the vowels in the *Kur'ān* by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

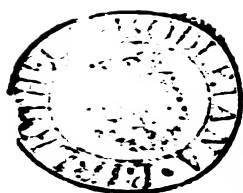
The Father of the Grammarians was a Baṣri. He had been Judge of AlBaṣra, having received his appointment from 'Alī in 40. He was not allowed to retain this important post under Mu'āwiya;¹ but he continued to reside at AlBaṣra until his death in 69.² Thus the first School of Grammarians was Baṣri; and its Kūfi rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sībawaih and AlFarrā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

¹ Tr. II. 17, Iāth. III. 350.

² In 69 (IKhn, HH, Is, IHjr, Mr, BW); or in the Khilāfa of 'Umar Ibn 'Abd Al'Azīz, r. 99—101 (IKhn): in 101 (HKh). If 69 be correct, Abu-lAswad died 60 years before his pupil Yahyā Ibn Ya'mar; and, if 101, he died 61 years after his master 'Alī. The latter alternative seems improbable, if he died, as is said in the IKhn, HH, and Is, at the age of 85.

GRAMMATICAL PEDIGREE OF SĪBAWAH AND ALFARRĀ.

The names in the main lines are printed in SMALL CAPITALS.



'ALĪ (k. 40)

(B) ABU-LASWAD (d. 69 or 101)

(B) YAḤYĀ IBN YA'MAR (d. 129)

(B) Ibn Abī Ishāq (d. 127)

'Isā Ibn 'Umar

(B) ABŪ 'AMR IBN AL-'ALĀ (b. 70, d. 154)

(B) 'Isā IBN 'UMAR
(d. 149)

(B) ALKHALĪL
(b. 100, d. 175)

(B) ALAKHFAH
(d. 177)

Abū Ja'far
arRAWWĀSI

Yūnus

Abū Zaid

(K) ABŪ JA'FAR
arRAWWĀSI

(K) ALKHALĪ'ī (d. 189)

(K) ALFARRĀ'ī (b. 144, d. 207)

ALKISĪ'ī

(B) SĪBAWAH
(d. 180).

(B) ALKHALĪL
(b. 100, d. 175)

(B) Yūnus (b. 90, d. 182)

(B) Abū Zaid
(d. 216)

SĪBAWAH

ALKISĪ'ī

Abū Zaid

SĪBAWAH

The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors ; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the *Kur'ān* and in ancient proverbs and poems. "Sībawaih," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar ; but "filled his Book¹ with the proverbs of the Arabs, "and with their evidentiary verses and phrases."² The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-ṭṬayyib says "Poetry at AlKūfa was more abundant and comprehensive than at AlBaṣra ; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in *Dīwāns*, and reduced into writing ; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it ;³ and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKūfa. The most celebrated of these Professors were AlMufaḍḍal adḌabbi, Ḥammād arRāwiya, and Khalaf alAḥmar. The first is allowed to have been a trustworthy authority ; and the Baṣrī Abū Zaid has transmitted much poetry from him. But the other two are denounced by the Baṣrīs as unscrupulous forgers. Ḥammād was the

¹ See *vol. I*, p. 15.

² IKhld. *vol. I*, part III, p. 310.

³ See the passage on the Minor Poets in the Note on *vol. I*, p. 82, l. 4.

most copious Rhapsodist of the Kūfis : the Grammarians of both Schools learnt from him, as likewise did Khalaf AlAḥmar ; and the Baṣri AlAṣmaʿī has transmitted some poetry from him : this critic says " All the poetry of Imra alKais that is in our hands is from Hammad arRāwiya, except some that we have heard from Abū 'Amr Ibn Al'Alá ". But, notwithstanding that, observes Abu-ṭTayyib, Hammād is not accounted trustworthy by the Baṣris : Abū Hātim says " There were at AlKūfa a multitude of Rhapsodists, like Hammād, who used to forge poetry, or attribute it to others than its real authors " : and it is related that, an Arab of the desert having come one day to Hammād, and recited to him an ode whose author was not known, he said to his companions " Write it " ; and, when they had written it, and the Arab had gone away, he said " To whom think ye that we should attribute it ? " ; so they made various suggestions, upon which he said " Attribute it to Ṭarafa ". Khalaf alAḥmar was a Baṣri ;¹ but, after the death of Hammād, the Kūfis frequented his lectures, because he had learnt much from Hammād, and had reached a degree of proficiency that Hammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣris and Kūfis learnt from him. Afterwards, having fallen ill, he turned religious ; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfis of the spurious poems interpolated by him into their collections of poetry. The Kūfis, however, dreading the

¹ He must not be confounded with Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfi Grammarian (d. 186 or 194 or 208), pupil of AlKisā'ī.

ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy than thou art now"; so that the spurious poetry has remained in their *Diwāns* until this day.¹ The Kūfis, therefore, all take from the Baṣrīs; but the Baṣrīs refuse to take from the Kūfis, because they hold the Arabs quoted by the Kūfis not to be authorities, and the poetry transmitted by the Kūfis to be open to the objections before mentioned: Abū Ḥātim says "When I quote anything from the Arabs, I quote it only on the authority of trustworthy reporters, like Abū Zaid, AlAṣma'ī, Abū 'Ubaida, and Yūnus; and regard not the versions of AlKisā'ī, AlAḥmar,² AlFarrā', and "the like". Matters, then, says Abu-ṭṬayyib, continued in this state until learning was transported to Baghdād, where the Kūfis obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.³ But this unfavourable verdict of Abu-ṭṬayyib upon the merits of the Kūfi School must be received with caution, as being the verdict of a partisan,⁴ which is evident not only from the tone of his observations, but also from his citing none but

¹ It seems to be implied that the Baṣrīs expunged the spurious poetry from their *Diwāns*.

² The Kūfi Grammarian mentioned in Note 1 on p. IX above.

³ Ibn Durustawaih says "When AlKisā'ī heard an anomaly, allowable only by poetic license, he used to treat it as regular, and erect it into a precedent; so that he corrupted grammar" (BW).

⁴ Abu-ṭṬayyib's prejudice against the Kūfis is extraordinary, because

Baṣṛīs, like AlAṣmaʿī and Abū Ḥātim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣṛīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣṛī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Baṣṛī Grammarian and Lexicologist Ibn ẖutaiba, who, after his retirement from the Judgeship of AdDīnawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣṛī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

he was himself a pupil of that School, having, as he informs us, received the *Nawādir* of Abū ʿAmr ashShaibānī by oral transmission from the author, as is shown in the following grammatical pedigree:—

(K) Abū ʿAmr ashShaibānī (d. 206)

|
(K) ʿAmr Ibn Abī ʿAmr (d. 231)

|
(K) Thaʿlab (b. 200, d. 291)

|
(Bd) Abū ʿUmar azZāhid (b. 261, d. 345)

|
(Bd) ABU-ṬṬAYYIB (k. 351).

pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-ṭTayyib to the pupils of AlMubarrad, whom he describes as “Abū Ishāk AzZajjāj, Abū Bakr Ibn AsSarrāj, Mab-ramān, and the oldest of the Masters that we have met,” a phrase that may include AlAkhfash AlAṣghar, Ibn Kaisān, Niṭṭawaih, Ibn Durustawaih, and AṣṢūlī; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School,¹ and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century;² and learning, says Abu-ṭTayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlMaṇṣūr,³ who, after the arbitrary fashion of Eastern potentates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much alacrity in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of *Abu-dDawānīk* (Father of Sixpences) by his strictness in calling the Secretaries and Governors

¹ BW.

² Ibn AlKhashshāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhsharī and Ibn Hishām speak of themselves as belonging to the Baṣrī School (*vol.* 1, *p.* 131, and *vol.* II, *p.* 484): but “Baṣrī” in such cases must be taken to mean “Baṣrī by birth or residence or predilection”.

³ The Khalīfa Abū Jaʿfar ʿAbd Allāh AlMaṇṣūr Ibn Muḥammad alKūrahī alHāshimī (*b.* 95, *a.* 136, *d.* 158).

to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashīd,¹ the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghdād. The School of AlBaṣra was represented there by Khalaf AlAḥmar,² Abū 'Ubaida, AlAṣma'i, Abū Muḥammad alYazīdī, and Sībawaih; and that of AlKūfa by AlMufaddal adḌabbī,³ AlKisā'i, and his pupils AlAḥmar and AlFarrā. The poet Abū Nuwās,⁴ being told that Abū 'Ubaida and AlAṣma'i had been presented to ArRashīd, shrewdly observed "As for Abū 'Ubaida, if "the courtiers give him an opportunity, he will recite "to them the tales of the ancients and moderns; but, "as for AlAṣma'i, he is a nightingale that will thrill "them with his melodies".⁵ The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisā'i and Sībawaih,⁶ which was held, as some say, at the court of ArRashīd, but, as others say, in the assembly of his minister Yaḥyā Ibn Khālīd alBarmakī;⁷ and which resulted in the discomfiture of the great Baṣrī through the unjust verdict of a venal Arab.⁸ And similar disputes are recorded as

¹ The Khalīfa Abū Ja'far Hārūn ArRashīd, son of the Khalīfa Muḥammad AlMaḥdī, alHāshimī al'Abbāsī alBaghdādī (b. 148, a. 170, d. 193).

² ML. I. 129.

³ Tr. III. 759, Mr. II. 101.

⁴ See the Note on vol. I, p. 82, l. 4.

⁵ AlAṣma'i was a great reciter of poetry.

⁶ See vol. I, p. 763, ll. 9—18 for the subject of the dispute.

⁷ Abū 'Alī Yaḥyā Ibn Khālīd alBarmakī was appointed minister by Hārūn ArRashīd upon his accession in 170, was disgraced and imprisoned by the Khalīfa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.

⁸ H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.

having taken place at the court between AlKisā'i and AlAṣma'i,¹ and between AlKisā'i and AlYazīdī.² The struggle for ascendancy between the two Schools ended in favour of the Kūfīs, who, as Abu-ṭTayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisā'i. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisā'i and Muḥammad Ibn AlḤasan, the Ḥanafī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.³ AlKisā'i was now appointed to superintend the education of ArRashīd's sons, the 2 Crown-Princes AlAmīn and AlMa'mūn,⁴ with the assistance of his pupil AlAḥmar as tutor to AlAmīn,⁵ and of AlYazīdī as tutor to AlMa'mūn.⁶ The last Grammarian indeed was a Baṣrī: but, having been tutor to the children of Yazīd Ibn Maṣṣūr alḤimyārī,⁷ grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd's father, the Khalīfa AlMaḥdī.⁸ AlYazīdī also, notwithstanding his long rivalry with AlKisā'i, which

¹ ML. I. 64 (about the case of *نُفَّان* in the verses cited at vol. II, p. 511) and Mr. I. 278.

² D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.

³ Mr. II. 211.

⁴ HH. I. 86, ITB. I. 534.

⁵ MDh. VI. 321.

⁶ IKhn. No. 809.

⁷ This noble was brother of Arwa, the consort of the Khalīfa AlMaṣṣūr. He was appointed in 152 Governor of AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.

⁸ The Khalīfa Abū 'Abd Allāh Muḥammad ALMAḤDī, son of the Khalīfa Abū Ja'far 'Abd Allāh ALMAṢṢŪR, alḤashīmī al'Abbāsī (b. 127, a. 158, d. 169).

dated from the time of AlMahdī,¹ must have known how to forget his scholastic differences with the powerful Kūfī; for Ibn Khallikān relates that in the days of ArRashīd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKisā'ī's pupil AlFarrā was entrusted by AlMa'mūn² with the instruction of his 2 sons in grammar; and AlFarrā's pupil Ibn AsSikkīt, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil.³ The Kūfī Tha'lab shared with his Baṣrī rival AlMubarrad the office of tutor to the poet-prince 'Abd Allāh⁴ son of AlMu'tazz;⁵ and Tha'lab's pupil Muḥammad alYazīdī, great-grandson of the original Yazīdī, was tutor to the children of AlMuḥtadir.⁶ Notwithstanding the presence of so many generations of Grammarians, however, Baghdād was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalīfas and their followers: Abū Ḥātim says "The people of Baghdād are the rabble of the "Khalīfa's army: it does not contain any trustworthy "authority on the speech of the Arabs, nor any ap- "proved reporter; and, if any of them makes an asser-

¹ IKhn. 697.

² The Khalīfa Abu-l'Abbās, and Abū Ja'far, 'Abd Allāh ALMA'MŪN, son of the Khalīfa Hārūn ARRAḤMĪD, alHāshimī al'Abbāsī alBaghdādī (b. 170, a. 198, d. 218).

³ The Khalīfa Abu-l-Faḍl Ja'far ALMUTAWAKKIL 'ala-llāh, son of the Khalīfa Muḥammad ALMU'TAṢIM bi-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 205 or 207, a. 232, k. 247). This ferocious tyrant caused Ibn AsSikkīt to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu'tazz and AlMu'ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, Al-Ḥasan and AlḤusain, sons of 'Alī.

⁴ See the Note on vol. I, p. 82, l. 4.

⁵ The Khalīfa Abū 'Abd Allāh Muḥammad, or, as is said, AzZubair, ALMU'TAZZ bi-llāh, son of the Khalīfa Ja'far ALMUTAWAKKIL 'ala-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 232, a. 252, k. 255).

⁶ The Khalīfa Abu-l-Faḍl Ja'far ALMUḤTADIR bi-llāh, son of the Khalīfa Aḥmad ALMU'TAPID bi-llāh, alHāshimī Al'Abbāsī AlBaghdādī (b. 282, a. 295, k. 320).

"tion, you will see him confused, full of prolixity, "verbosity, and arrogance": and Abu-ṭṬayyib adds "The case in this our time is double as bad as Abū Ḥā-tim makes known". Abu-ṭṬayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdād; but either includes its members among the Baṣrīs,¹ or refuses to recognize them as authorities. Thus he speaks of AlAkhfash al-Aṣghar as "The Akhfish of yesterday," and describes AlAmbārī and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraid, who was a survivor of the Baṣrī School,² the successors of AlMubarrad and Tha'lab should be called Baghdādīs, because they not only resided and lectured at Baghdād, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyūṭī being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdād. I need only add that the other modern Schools, such as those of Egypt, the West,³ and Spain, were branches of the Baghdādī School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

¹ See p. XII above.

² He was born and educated in AlBaṣra; and did not come to Baghdād till 308, when he was 85 years old.

³ Properly Africa west of Egypt, i. e. North-Western Africa, but sometimes made to include Spain, as in the DM. I. 233, where Ibn AlBādhish and Ibn 'Uṣfur are called Grammarians of the West.

as text-books by the productions of later writers. Among the crowd of modern authors, Four Masters, whose lives extend over a period of nearly 300 years,¹ AzZamakhsharī, Ibn AlḤāḡib, Ibn Mālik, and Ibn Hishām, stand pre-eminent. Time has been unable to shake the authority, or lessen the popularity, of their teaching;² and the rule of AzZamakhsharī's grammar, overheard by Shaikh Sa'dī³ more than 600 years ago from the lips of the school-boy at Kāshghar, is being repeated by Muslim lads to-day in the schools and colleges of the East.

AzZamakhsharī, "the Pride of Khuwārazm,"⁴ was born in 467 at Zamakhshar, a town of that province; and studied grammar under Abū Muḍar Maḥmūd⁵ al-Iṣbahānī, a celebrated Grammarian and Lexicologist, who introduced the *Mu'tazilī* heresy into Khuwārazm, where it was embraced by numerous converts, including his illustrious pupil. AzZamakhsharī was a universal genius, being equally distinguished as a Grammarian, Lexicologist, Commentator, Traditionist, Geographer, Moralist, and Rhetorician. He was also somewhat of a poet, and had a fancy for illustrating his comments in the *Kashshāf* by his own verses. Whenever, says Muḥibb adDīn Effendī, he cites a verse as by "one of them," he means himself.⁶ He perfected his knowledge of the Arabic language by extensive travels in Arabia; and resided so long at the Holy City of Makka that he was

¹ 467—761.

² Their peculiar merit, according to Ibn Khaldūn, consists in their abridgment of the controversies, and excision of the repetitions, found in the works of the ancients (IKhd. vol. I, part III, p. 282).

³ The Shaikh Musliḡ adDīn Sa'dī Ibn 'Abd Allāh ashShirāzī was born in 571 or 580; composed the *Gulistān*, from the 5th Chapter of which this incident is taken, in 656; and died in 690 or 691.

⁴ BW.

⁵ Maḥmūd (BW): Maṅṡūr (IKhn. No. 721, MAB. III. 17).

⁶ N. 215.

honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufaṣṣal* in 513—515,¹ and his great commentary the *Kashshāf* in 526—528.² He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādī masters, Ibn Ash-Shajarī, AlJawālīkī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhsharī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīkī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjāniya, the capital of his native province Khuwārazm.

His great commentator and critic, Ibn AlḤājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnā or Isnā, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawī, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawī," and AlKāsim ashShāṭibi, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge"³ in 580. Having completed his studies at Cairo, Ibn AlḤājib removed to Damascus,

¹ 513—515 (IKhn. No. 721): 513—514 (HKh. VI. 36).

² K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AdDamīrī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.

³ The Wazīr Muḥyi-dDīn, or Mujīr adDīn, Abū 'Alī 'Abd ArRaḥīm Ibn Bahā adDīn Abi-lMajd 'Alī alLakhmī alBaisānī al'Asḳalānī by birth, alMiṣrī by abode, known as ALKĀPĪ ALFĀPIL (The learned Judge), the Philologist (b. 529, d. 596).

where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarian, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the *Mufaṣṣal*, and 2 original treatises, which still form the standard text-books in India, the *Kāfiya* upon syntax and the *Shāfiya* upon etymology. In 639 he returned to Cairo,¹ where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān,² who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervention of one condition upon another in the much-debated formula of divorce explained at vol. II, p. 85, of this work; and Ibn AlHājjib's solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jāyyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days³ attended the class of the celebrated AshShalaubīnī at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya'ish and his

¹ In 639 (ISb. Class VI, article 'Abd Al'Azīz Ibn 'Abd AsSalām; Syt. II. 98): in 638 (MAB. III. 177). The FW (vol. I, p. 366) in the Life of 'Abd Al'Azīz neither gives the date, nor mentions IH.

² Ibn Khallikān was a Shāfi'ī.

³ About 13 days (BW): about 3 days (Mkr).

pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city ; and then returned to Damascus, where he became the Head of the '*ʿĀdilīya* Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches ; and composed his numerous works, among which may be mentioned the large metrical treatise called *AlKāfiya ashShāfiya* with a commentary, its abridgment called the *Khulāṣa* or *Alfiya*, which, says Ḥājī Khalīfa, is as celebrated in the countries of the Arabs¹ as the *Kāfiya* of Ibn AlḤājjib is elsewhere,² the *Lāmīyat alAfʿāl*, and the *Tashīl al-Fawā'id* with a commentary. He was so highly respected for his learning that, when he performed divine service at the '*ʿĀdilīya* Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,³ used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology ; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn Al-Ḥājjib had taken his grammar from the Author of the *Mufaṣṣal*, and that the grammar of the Author of the *Mufaṣṣal* was "very small things". He was profoundly versed in the *Kurʿān* and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

¹ Arabia, Syria, Egypt, etc, wherever Arabic is spoken.

² Persia, India, etc.

³ Ibn Khallikān held this appointment from 659 to 669, and again, after Ibn Mālik's death, from 677 to 680.

by a text from the *Kur'ān*; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

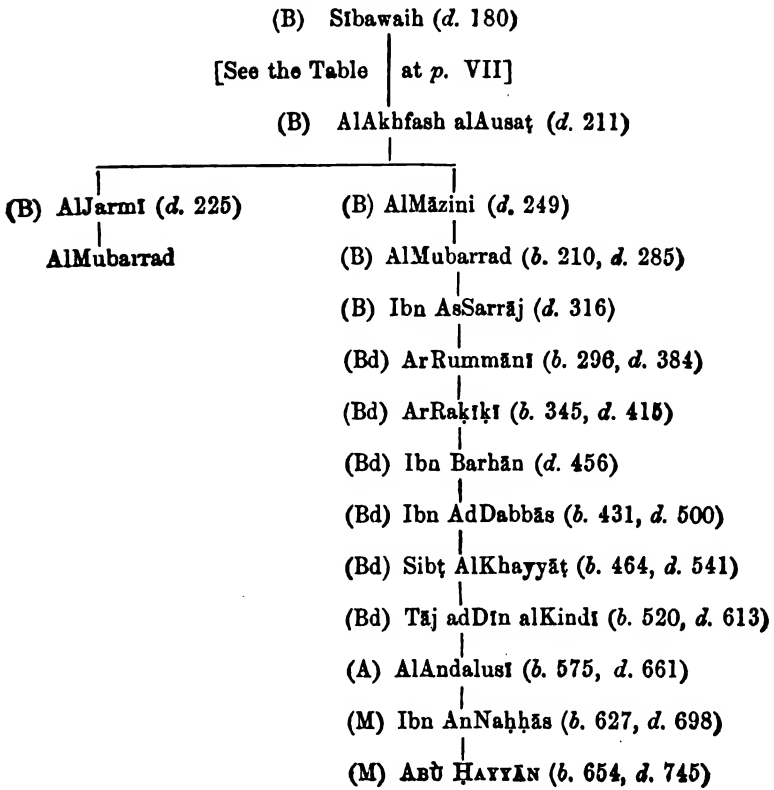
The system of grammar elaborated by Ibn Mālīk, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya'īsh and Ibn 'Amrūn, and at Damascus under AlAndalusī, Ibn Mālīk, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Ḥayyān, "the Master of the world in syntax and etymology",¹ was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRabī', Ibn Aḍ-Ḍā'ī, and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Hījāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRaḍī ashShā-

¹ FW. II. 352.

ṭibī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Hāḡib at Cairo and Ibn ‘Amrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlHāḡib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the “Pride of Egypt.” Abū Ḥayyān eventually succeeded his master Ibn AnNahḡās in the chair of exegesis and tradition at the *Ṭulūnī* Cathedral and the *Manṣūrīya* Dome; and he lectured on reading at the *Aḡmar* Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, Al‘Irāḡ, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sibawaih, as similarly transmitted by an unbroken succession of Grammarians¹ beginning with the great Author himself.

¹ See the accompanying Table.

GRAMMATICAL PEDIGREE OF ABŪ ḤAYYĀN.



He had but a poor opinion of Ibn AlḤājjib, whose *Kāfiya*, he declared, was "the grammar of lawyers", meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sībawaih or the *Tashīl* of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aqīl to continue the development of Ibn Mālik's system of grammar. Ibn 'Aqīl was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say "There is not beneath the expanse of heaven a better Grammarian than Ibn 'Aqīl". He succeeded his master as Professor of Exegesis at the *Tūlūnī* Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the *Bāb al-Futūḥ*, or Gate of Victories, and of *Miṣr al-Atīka*, or Old Cairo,¹ he was elevated for a short period² to the supreme dignity of Chief Justice.³ He died at Cairo in 769.

His contemporary Ibn Hishām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilāfi at the College erected in his honor at Alexan-

¹ BW, DM. II. 199.

² 80 days (BW, Syt. II. 103).

³ In 749 (ISb. Class VII, article '*Abd Al-'Azīz Ibn Muḥammad*): in 759 (Syt. II. 103).

dria in 546, and who was then Professor of this subject at the *Azhar* Cathedral in Cairo. He heard Abū Ḥayyān lecture upon the *Dīwān* of Zuhair Ibn Abī Sulmā; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrizī, a foreign Encyclopædist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the *Ishāra fi-nNaḥw*, except the last leaf, with its learned author Tāj adDīn AlFākihānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤājjib shortly before his death in 646. But his favorite master was AshShihāb ‘Abd AlLatīf¹ Ibn AlMurāḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abū Ḥayyān and others, “attributing the name in his time to Abū Ḥayyān, but “the profit to Ibn AlMurāḥḥil.”² He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism, and superabundant information. A characteristic specimen of his style is presented by his Commentary on the *Bānat Su‘ād*, which, according to Ḥājji Khalīfa, was finished by him on the 28 Rajab 756. In Dhu-lḲa‘da of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the *Mughni-lLabīb*, which he completed in Rajab, apparently of the following year.³ This work raised him to the highest pinnacle

¹ ‘Abd AlLatīf (BW, Syt. I. 247): Aḥmad (MAB. IV. 143).

² BW.

³ ML. I. 4, II. 420.

of fame as a Grammarian : Ibn Khaldūn says " We " ceased not, when we were in the West, to hear that " in Egypt had appeared a Professor of Arabic called " Ibn Hishām, a greater Grammarian than Sībawaih ". He died in 761, after having augmented the science of grammar by one third.¹

This work is mainly compiled from the grammars of these Four Masters, namely the *Mufaṣṣal* of AzZamakhsharī, the *Kāfiya* and *Shāfiya* of Ibn AlḤājjib, the *Lāmīyat alAfʿāl* and *Alfiya* of Ibn Mālīk, and the *Shudhūr adh Dhahab*, *Kaṭr anNaddā*, and *Mughnī-lLabīb* of Ibn Hishām. The *Mufaṣṣal*, which contains both syntax and etymology, is admirably arranged and generally intelligible. The *Kāfiya* and *Shāfiya* are apparently intended to form a revised and abridged edition of the *Mufaṣṣal*. Their author separates syntax and etymology, treating of the former in the *Kāfiya*, and of the latter in the *Shāfiya* : but in other respects he adheres in the main to the arrangement of the *Mufaṣṣal* ; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The *Lāmīyat alAfʿāl* like the *Shāfiya*, is restricted to etymology ; but the *Alfiya*, like the *Mufaṣṣal*, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The *Shudhūr adh Dhahab*, *Kaṭr anNaddā*, and *Mughnī-lLabīb* deal only with syntax : the first two are mere epitomes ; but the last is a large work, the first half of which consists of a valuable alphabetical glossary of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

¹ MAD. I. 7.

of instruction in the East was essentially oral. It originally consisted in dictation :¹—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the *Durrat alGhawwās*, intended to revive obsolete classical expressions, or correct vulgar colloquial errors ; while his lessons were taken down in writing by his pupils,² who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers ; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJarmī, at the commencement of his lectures in Baghdād, successfully retaliated upon his old master AlAṣmaʿī a malicious attempt to draw away his class by posing him with an insidious catch-question ;³ and the Kūfī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist ALiḥyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the *Kāfiya* and the jingling rhymes of the *Alfiya* were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

¹ The last Professor that practised this method of instruction was AzZajjājī, who died in 339. AsSuyūṭī made an attempt to revive the practice in 872 ; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

² Under the heading مَجْلِسُ أَمَانَةَ شَيْخِنَا فَلَانُ بِجَامِعِ كَدَا Lesson dictated by our Professor——at the Cathedral of كَدَا في يَوْمِ كَدَا —on the day of——(Mr. II. 162).

³ D. 101.

of his teacher. To the reader, however, some exposition was felt to be indispensable; and accordingly the grammars of the Four Masters became the subject of numerous commentaries, many of which were written by the authors of the originals. The principal commentaries employed in this work are those of Ibn ʿAqīl upon the *Mufaṣṣal*, of ArRaḍī alAstarābādī and Maulā AlJāmī (commonly known in India as ʿAlī Jāmī) upon the *Kāfiya*, of ArRaḍī alAstarābādī the *Shāfiya*, of Badr adDīn upon the *Lāmiyat al* of Ibn ʿAqīl and AlUshmūnī upon the *Alfiya*, of Hishām (the author of the original) upon the *ShuʾadhDhahab*, of Ibn Hishām (the author of the original again) and AlFākihī upon the *Ḳaṭr anNadda*, and the Shaikh AdDasūqī upon the *Mughni-lLabīb*.¹ It is probable that these commentaries were originally reproductions of the lectures delivered by their authors; indeed ArRaḍī, in the preface to his commentary upon the *Kāfiya*, expressly states that his work is an enlarged edition of the notes supplied by him to a favored pupil, who had been reading the original under instruction.

The earlier Commentators were not merely expounders—their personal position made them harmonists. The Four Masters produced three characteristic systems of grammar, that of AzZamakhsharī, which was followed by Ibn AlHājib; that of Ibn Mālik; and that of Ibn Hishām. But Ibn Yaʿīsh, the Commentator of AzZamakhsharī, was the principal tutor of Ibn Mālik; while ArRaḍī, the Commentator of Ibn AlHājib, was a junior contemporary of Ibn Mālik, whom he sometimes quotes;² and Ibn

¹ Some of these commentaries were not received until the printing of this work had made considerable progress; but the deficiencies caused by this delay have been supplied in the Notes.

² See the Note on vol. I, p. 267, l. 19.

ENTATORS.

(Bd) ArB
(b. 345, d

(Bd) Ibn
(d. 4

(Bd) AtT
(b. 421, d

(M) AsS
(b. 478, d

'Akīl, the Commentator of Ibn Mālīk, derived part of his learning from the school of Ibn AlḤāḡib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.¹

Ibn Ya'īsh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlAmbārī; but, being met on the way by the news of this master's death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Tāj adDīn alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajāri, AlJawālīkī, and Ibn Al-Khashshāb, and had met the great master AzZamakhsharī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Ya'īsh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the *Mufaṣṣal* as a monument of his learning: "in the whole body of commentaries," says his admiring pupil Ibn Khallikān, "there is none like it"; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRaḡī's life are unfortunately wanting². He finished his great commentary upon the *Kāfiya* in 683

¹ See the accompanying Table.

² I am not acquainted even with his name (BW).

according to the concurrent statements of AsSuyūṭī, Hājī Khalifa,¹ and the author of the *Amal alĀmil fī ‘Ulamā Jabal ‘Āmil*;² but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the *Shāfiya*, as appears from its preface, was composed in the interval between the completion of his commentary upon the *Kāfiya* and his death, which took place in 686.³ He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the *Kāfiya* is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmi, composed, as the author says in his preface, for the use of his “precious child Diyā adDīn Yūsuf”, and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī’s work, to which it stands in the same position as the commentary of AlBaidāwī upon the *Kur’ān* to its great prototype the *Kashshāf* of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane’s Arabic Dictionary;⁴ but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭibī.⁵

Badr adDīn, a son of Ibn Mālik, was born, probably at Damascus, after his father had left Spain and settled

¹ HKh. V. 7.

² As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Husain, the Mujtahid of Lucknow.

³ This date is given in the BW and *Amal alĀmil*. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.

⁴ E. g. جَر and ب.

⁵ See Lane’s Chronological List of Authorities.

in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the *Lāmīyat alAf'āl*, and another upon the *Alfiya*. The latter commentary, which he finished in 676, is said to be equal to ArRadī's work upon the *Kāfiya*.¹ I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr adDīn died in 686 before,² or when,³ he had reached the age of ٣٥ (35 to 50).

The biography of Ibn 'Aqīl has been already sketched:⁴ and it only remains to add that his commentary upon the *Alfiya* is essentially a student's manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRadī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnī, for instance, pads his commentary upon the *Alfiya* with whole articles extracted bodily from the *Mughni-llabīb*.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the *Faṣīḥ* of Tha'lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the *Talkīb alKawāfi* of Ibn Kaisān, the *Mu'arrab* of Al-Jawālīqī, and the *I'rāb 'an Kawā'id alI'rāb* of Ibn Hishām; or mere supra-commentaries, like the Glosses of

¹ Mkr. I. 616.

² Mkr. I. 616.

³ ISb. class VI.

⁴ P. xxiv. above.

AlKhidrī, AṣṢabbān, Al'Adawī, and Yā-Sīn upon the Commentaries of Ibn 'Aqīl, AlUshmūnī, Ibn Hishām, and AlFākihī; or not directly connected with grammar, like the *Kāmil* of AlMubarrad, the *Maḳāmāt* and *Durrat alGhawwās* of AlḤarīrī, the *Kāmūs* of AlFīrūzābādī, and the *Kashshāf Iṣṭilāḥāt alFunūn* of the Shaikh Muḥammad 'Alī; or not completely procurable, like the Book of Sībawaih, the *Mulḥat al'I'rāb* of AlḤarīrī, the *Anmūdḥaj* of AzZamakhsharī with the commentary of AlArdabīlī, the *Inṣāf* of AlKamāl Ibn AlAmbārī, and the *Misbāḥ* of AlMuṭarrizī.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the *Kur'ān*, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the *Kur'ān* and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus 'Isā Ibn 'Umar confessed his inability to understand the verse of Umayya Ibn Abi-ṣSalt cited in the Note on *vol. II, p. 574, l. 12*, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnī broke down in parsing the verse of Abū Nuwās cited at *vol. I, p. 82*, being embarrassed by an unusual construction; while even Ibn Hishām was compelled to reserve his opinion upon the

verse of Ḥassān Ibn Thābit cited at *vol. II, p. 447*, until he should come across the preceding verses. The difficulty experienced by European scholars¹ in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like *أَرْسَلَهَا الْأَمْرَاقُ*, which form a fragment of a verse by Labīd cited at *vol. II, p. 257*. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns² and the position of the proposition in the sentence³ are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how *a wild he-ass let his troop of she-asses go down to the water in a crowd*. And not only must an example be understood, but its degree of authority must be determined. A text from the *Kur'ān*, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypercritical purists affect to consider the Companions as liable to the suspicion of solecism.⁴ A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,

¹ See the Notes on *vol. II, p. 332, l. 7* and *p. 681, l. 1*.

² See *vol. I, pp. 506–509*.

³ See *vol. I, pp. V–XXI*.

⁴ See *p. II* above.

a saying transmitted by Ibn Hishām,¹ for instance, not being nearly so authoritative as one transmitted by Al-Akhfash alAkbar.² And, when the example is a reading of a text from the *Kur'ān* or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.³ Thus for the full appreciation of an example in verse the following accessories are requisite:—the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:⁴ and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of AzZamakhsharī and AlBaidāwī upon the *Kur'ān*; the *Itkān* of AsSuyūṭī upon the Exegesis of the Sacred Text; the Commentaries of Shu'la and 'Alī AlKāri upon the *Hirz alAmānī*, a metrical treatise upon Reading; the *Ṣaḥīḥs* of AlBukhārī and Muslim, the latter with the Commen-

¹ See the Note on *vol. II*, p. 12, l. 3.

² See *vol. I*, p. 158.

³ See the Notes on *vol. II*, p. 562, l. 19 and *vol. I*, p. 82, l. 4, for the classification of the Readers and Poets.

⁴ See the Preface to the SM, pp. 2—3.

tary of AnNawawī, upon Tradition; the Collection of Proverbs by AlMaidānī; the *Fawā'id* of Al'Ainī, the *Jāmi' ashShawāhid* of Mullā Muḥammad Bākīr, and the Glosses of 'Abd Al'Azīz alKāshī, Muḥibb adDīn Effendī, AlJarjāwī, AsSuyūṭī, Fakhr adDīn alKhuwārazmī, and the Maulavī 'Abd ArRaḥīm upon the evidentiary verses cited in the *Mufaṣṣal*, the *Kashshāf*, the Commentary of Ibn 'Aqīl, the *Mughni-l-Labīb*, the *Idāh fi-lMa'āni*, and the Commentary of AlJāmī; the *Kitāb AlAghānī*, or Book of Songs, by AlIṣbahānī; the *Dīwāns* of the 6 Ancient Poets, of Ḥatīm aṭṬā'ī, of AnNābigha adhDhubyānī, of 'Alqama, of Imra alQais, of Labīd, of 'Alī, of AlFarazdaq, and of Abū Nuwās; the Exposition of the *Mu'allakāt*; the Commentaries of AtTabarī upon the *Hamāsa*, of AsSukkarī upon the *Dīwān* of the Hudhalīs, of Ibn Hishām upon the *Bānāt Su'ād*, and of the Wazīr Abū Bakr, AlYazīdī, Ibn AsSikkīt, AsSukkarī, and AlWāḥidī upon the *Dīwāns* of AnNābigha adhDhubyānī, AlḤādīra, 'Urwa Ibn AlWard, Ṭahmān, and AlMutanabbī; the Histories of Ibn Qutaiba, AtṬabarī AlMas'ūdī, Ibn AlAthīr, Abu-lFidā, Ibn Khaldūn, Ibn Taghrī Bardī, AsSuyūṭī, AdDiyārbakrī, and AlMaḥḥarī; the Commentary of Ibn Badrūn upon the Historical Poem of Ibn 'Abdūn; the Book of Religious and Philosophical Sects by AshShahrastānī; the Biographies of the Prophet by Ibn Hishām and Abu-lFidā, of the Companions by Ibn AlAthīr and Ibn Ḥajar, of Eminent Personages by Ibn Khāḳān, AnNawawī, Ibn Khallikān, and Fakhr adDīn alḤalabī, of the Traditionists by Ibn Ḥajar, of the Shāfi'īs by Ibn AsSubkī, of the Rememberers of the *Kur'ān* by AdhDhahabī, of the Commentators by AsSuyūṭī, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḥabīb, Ibn Duraid, Ibn AlQaisa-

rānī, AdhDhahabī, and AsSuyūṭī; the Travels of Ibn Jubair; the *Ḥayāt alḤayawān*, or Animal Life, of Ad-Damīrī; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yāḳūt, and Ṣafrī ad-Dīn; the *Muzhir* of As-Suyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another;¹ and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

¹ See vol II, p. 305.

the missing words, and ascribe the whole example to the citer of the fragment ;

(4) When an author's arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author's sense ;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as ^{فَعْلٌ} by "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals ; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the *Mufaṣṣal*, representing each ^{قِسْمٌ} of the original by a Part, each ^{مَنْفَعَةٌ} by a Chapter, and each ^{فَصْلٌ} by a Section ; and therefore consists of an Introduction and 4 Parts.¹ The Introductory section of the *Mufaṣṣal* describes the simple parts of speech and their combination into the sentence and proposition ; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence,² and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar ; but its utility will, I hope, be recognized.

¹ Part II on the Verb and Part III on the Particle were published in 1880.

² The knowledge of these rules is the key to Arabic syntax.

The arrangement adopted in the *Mufaṣṣal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufaṣṣal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakhsharī, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullā Jāmī upon the *Kāfiya* of Ibn AlHājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as “ M ” for “ the *Mufaṣṣal* of AzZamakhsharī ” : (2) technical terms as “ p. ” for “ particle ”, in which case the

abbreviations are printed in *Italics* in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as “e. g.” for “*exempli gratiā*”: (4) examples elsewhere cited in full, in which case the example, if a text from the *Kur’ān*, is indicated merely by the numerals showing the numbers of the chapter and verse, as “LVI. 74-76” (*vol. I, p. XXXI*) for the text previously cited (*vol. I, p. XIII.*); and if anything else, is indicated by the first 2 or 3 words, as “*أَلَا هَلْ أَعْلَمُ*” (*vol. I, p. XXXI*) for the verse subsequently cited (*vol. II, p. 332*). Rectangular brackets are used to enclose (1) references to sections of this work, as “[503]” (*vol. I, p. XXXI*): (2) interpolations of my own, as “the instrument [of comparison]” (*vol. I, p. XXXIV*): (3) interpolations from some commentary or gloss upon the passage cited, as “this is allowed [only (DM)] by Abu-lḤasan (ML)” (*vol. I, p. 106*); or from another passage of the same work, as “*lit.* proper names, [which have the predicament.....*indet.* (R on the proper name)]; so that.....*quals.* (R)” (*vol. I, p. 699*); or from some extraneous work, as “castrated him [in the presence of that king (Md)], and *سَكَابَ* for a mare (R)” (*vol. I, p. 697*): (4) interpolations peculiar to some of the authorities cited at the end of the passage, as “The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML)” (*vol. I, p. 114*). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as “the reading [of {‘Āṣim (MAd)} alJahdarī and {‘Aun (IY)} al‘Uḡailī (IY, Sh)” (*vol. I, p. 730*). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as “*أَطْمَانٌ*”, andconverted from the *ي* (727), since the , does not

occur as a final when 4th (or upwards) (IY)] " (*vol. I, p. 849*) : (3) references to authorities, as " (Sh) " (*vol. I, p. I*) : (4) translations of Arabic words supplied, as "*And (many) a desert*" (*vol. I, p. XXXV*) : (5) parentheses, as "*Thy* (an address to the poet's self) *night*" (*vol. I, p. XXXII*).

When several references are cited for the same passage, the order is chronological, as " (M, IH, IA, Sh) " (*vol. I, p. 320*), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence ;¹ but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation , and ی, as مَدَنُوا and نِي (*vol. I, p. XI*), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

¹ See the *ACADEMY* of December 17, 1881, p. 458.

at Lucknow, to whose suggestions I am indebted for the solution of many difficulties ; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahánpur, who has lightened my labor by copying much manuscript for the Press ; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

SHÁHJAHÁNPUR, N.-W. P., INDIA :

3rd February, 1883.

} M. S. HOWELL.

NOTICE.

THE present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

The 5th March, 1883.

ADDITIONS AND CORRECTIONS.

Introduction, p. xix, l. 8. Read ^أن^سى.

" p. xli, l. l. By AlA'shà (Mb).

Notes, p. 24A, l. 10. Read "Ibn AlMulawwih [or Ibn Mu'adh al'Amirī".

" p. 29A, l. l. Read "{194 (HH) or} 195".

" p. 33A, l. 8. Read "*Dele*".

" p. 49A, l. 7. The Author of the Basit is Diyā adDīn Ibn Al'Ijl. He is much quoted by AH and his followers; but I have not met with any life of him (BW in the Index, article پ).

Abbreviations of References.

The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlAstarābādhi (MI, p. 58) or AlIstirābādhi (Nw, p. 682, IKhn, p. 477, LL, p. 12) for AlAstarābādī, and At-Tibrīzī (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrīzī, are commonly omitted.

B. means born, *c.* composed, *d.* died, *k.* killed; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon vol. I, p. 82, l. 4 or vol. II, p. 562, l. 19.

When Abū 'Ubaid uses ABU 'AMR alone he means AASh; but, when the GG use it, they mean IAl: when the BB use ABU-L'ABBās alone, they mean Mb; but, when the KK use it, they mean Th: and, when ALAKHFASH is used alone in grammars, it is AlAusat (Mr. II. 229). Wherever ALḤASAN occurs unrestrictedly in the MF, it is HB (Nw. 210). It is said that, wherever the words "And the Kāfi says" occur in the Book of S, he means AJR (Mr. II. 201). Whenever At. AḤMAR is mentioned without restriction in the *Jam' alJawāmi'*, [a grammar by Syt (HKb),] it is Ahmr (BW).

*A. The Commentary of Nūr adDīn Abu-lḤasan 'Alī Ibn Muḥammad ALUḤMŪNĪ ashShāfi'ī (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, and latterly from the edition printed in Egypt with the Gloss of Sn.

*AA. The Commentary of Jamāl adDīn Muḥammad Ibn Shams adDīn ‘Abd AlGhanī ALARDABĪLĪ upon the Z, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

AAA. ABŪ AḤMAD ALḤASAN Ibn ‘Abd Allāh AL‘ASKARĪ, of ‘Askar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower ABU-LASWAD Zālim Ibn ‘Amr, or ‘Amr Ibn Sufyān, ADDĪLĪ or ADDU‘ALĪ alBaṣrī, Qāḍī of AlBaṣra, the Companion and Pupil of the Khalīfa ‘Alī (k. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. Abū ‘Abd Allāh Muḥammad Ibn ‘Alī Ibn ‘Umar alGhas-sānī, known as IBN AL‘ARABĪ, the Grammarian and Reader (b. 682, d. 748).

*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lḤasan ‘Alī Ibn Sulṭān Muḥammad, known as ALQĀRĪ, alMakkī alHarawī (d. 1010 or 1016), upon the *Hirz alAmānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. ABU-L‘ALĀ Aḥmad Ibn ‘Abd Allāh atTantkhi ALMA‘ARRĪ, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. ABU-L‘ALĀ ṢĀ‘ID Ibn AlḤasan arRaba‘ī alBaghdādī, originally of AlMauṣil, the Lexicologist (d. near 410 or in 417).

AASh. ABŪ ‘AMR Ishāq Ibn Mirār ASHSHAIBĀNĪ, a freedman, the Kufī Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

*AAz. The Glosses (c. 729) of ‘ABD AL‘AZĪZ Ibn Abi-lGhanā‘im AL-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb adDīn ABU-LBAQĀ ‘Abd Allāh Ibn Abī ‘Abd Allāh alḤusain al‘Ukbarī by origin, alBaghdādī by birth and abode, the Grammarian (b. 538, d. 616).

Abd. Abū Ṭālib Aḥmad Ibn Bakr AL‘ABDĪ, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the *Īdāʾ* of F.

ABHlw. ABŪ BAKR Aḥmad Ibn Muḥammad ALḤULWĀNĪ, the Grammarian, contemporary with Skr and Rm.

ABIS. Abū Bakr Muḥammad Ibn ‘Abd alMalik ashShantamarī, known as ABŪ BAKR IBN AS-SARRĀJ, the Grammarian (d. 545 or 549 or 550).

*ABk. The *Dīwān* of AnNābigha adhDhubaynī with the Commentary of the Wazīr ABŪ BAKR ‘Āṣim Ibn Ayyūb alBaṭalyaūsī, the Grammarian (d. 174 or 194 or 794), printed in the FDw.

ABUḌḌ. ABÜ BAKK Muḥammad Ibn 'Alī alMiṣrī alUDFUWī, the Reader, Grammarian, and Commentator (b. 303 or 304 or 305, d. 388).

ABZ. The Kāḍī ABÜ BAKK Muḥammad Ibn AlḤasan azZUBAIDī al-Andalusī alIshbīlī, the Lexicologist and Grammarian (d. 379 or near 380).

***AF.** The Ancient History extracted from the MAB of 'Imād ad-Dīn ABU-LFIDĀ Ismā'īl Ibn 'Alī alAyyūbī (b. 672, d. 732), edited by Fleischer.

AFI. ABU-LFARAJ 'Alī Ibn AlḤusain alQurashī alUmawī alIshbāhī by origin, alBaghdādī by education (b. 284, d. 356 or 357), author of the KA.

AFR. ABU-LFARAJ Al'Abbās Ibn AlFaraj arRIYĀSHī, the Baṣrī Grammarian and Lexicologist (b. 257 or 265), called arRiyāshī because his father was a slave of Riyāsh a man of Judhām.

***AGh.** The *Asad alGhāba fī ma'rifat asṢaḥāba* by IĀth, printed in Egypt.

AH. The Shaikh Athīr adDīn ABÜ ḤAYYĀN Muḥammad Ibn Yūsuf alAndalusī alGharnāṭī anNafzī, the Miṣrī Grammarian, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. ABÜ HILĀL alḤasan Ibn 'Abd Allāh al'ĀSKARī, of 'Askar Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām ABÜ ḤANĪFA AnNu'mān Ibn Thābit alKufī, freedman of the Banū Taim Allāh Ibn Thā'aba in Rabi'a, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥafīẓ ABU-LḤASAN 'Alī Ibn Ibrāhīm alQazwīnī, known as ALQATṬĀN, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (b. 254, d. 345).

***Ahl.** The *Diwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubaynī, 'Antara, Ṭarafa, Zuhair, 'Alkama, and Imra alKais, edited by Ahlwardt.

AHm. ABÜ ḤATIM Saḥl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (d. 248 or 250 or 254 or 255).

AHmr. Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kufī Grammarian (d. 186 or 194 or 208).

AHS. 'Alam adDīn ABU-LḤASAN 'Alī Ibn Muḥammad alHamdānī alMiṣrī asSAKHĀWī, the Grammarian, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.

AIAA. 'AMR IBN ABÌ 'AMR Ishāq ashShaibānī (son of AASh), the Kūfī Grammarian (*d.* 231).

AIH. The Imām Abū 'Abd Allāh AḤMAD Ibn Muḥammad IBN ḤAMBAL ashShaibānī alMarwazī alBaghdādī, the Jurist and Traditionist (*b.* 164, *d.* 241).

AIM. The Imām Abu-lḤasan 'Alī Ibn 'Abd Allāh asSa'dī, of the Banū Sa'd Ibn Bakr, their freedman, alMadīnī, originally of AlMadīna, alBaṣrī, known as 'ALĪ IBN ALMADĪNĪ, the Traditionist (*b.* 161, *d.* 234 or 235).

*Aj. The Grammatical Primer known as ALMUḤADDAMA ALĀJURRŪ-MĪYA by the Shaikh Abū 'Abd Allāh Muḥammad Ibn Muḥammad Ibn Dā'ūd aṣṢinhājī, of the people of Fās, known as IBN ĀJURRŪM, the Grammarian and Reader (*b.* 682, *d.* 723), edited by Perowne.

AJR. ABŪ JA'FAR Muḥammad Ibn AlḤasan aRRawwāsī, so called because he had a big head, anNīlī, so called because he used to reside at AnNīl, a town between AlKūfa and Baghdād, the Kūfī Grammarian, the first of the KK who composed a book on grammar.

AK. ABU-LḲĀSIM ALFAPL Ibn Muḥammad alḲasabānī alBaṣrī, the Grammarian (*d.* 444 or 474).

Akh. One of 3 Grammarians distinguished in the Index of Proper Names, *vid.*

(1) Abu-lKhattāb 'Abd AlḤamīd Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as ALAKHFASH alAkbar, the Baṣrī Grammarian (*d.* 177).

(2) Abu-lḤasan Sa'id Ibn Mas'ada alMujāshī'ī by enfranchisement, alBalkhī, known as ALAKHFASH alAusat, one of the GG of AlBaṣra (*d.* 210 or 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as ALAKHFASH alAsghar (*d.* 315 or 316).

*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

AKhzm. Dīyā adDīn Abu-lMu'ayyad AlMuwaffaq Ibn Aḥmad al-Makkī, known as AKHṬAB KHUWĀRAZM, the Preacher, Jurist, and Philologist (*b.* 484, *d.* 568).

Am. The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān alAndalusī ash-Shantamarī, known as ALA'LAM, the Grammarian (*b.* 410, *d.* 476).

Amb. Abū Muḥammad ALḲĀSIM Ibn Muḥammad ALAMBĀRĪ al-Baghdādī, the Grammarian (*d.* 304 or 305).

AMdr. The Shaikh ABÙ MUPAR Maḥmūd, or Maṣṣūr, Ibn Jarīr adḌabbi alIṣbahānī, the Grammarian and Lexicologist (*d.* 507).

AMIS. 'ABD ALMUN'IM IBN ṢĀLIḤ alQurashī atTaimī alIskandarī, the Grammarian (*b.* 547, *d.* 633).

AMYd. ABÙ MUḤAMMAD Yaḥyā Ibn AlMubārak al'Adawī atTaimī, freedman of the Banū 'Adī Ibn 'Abd Manāt, known as ALYAZĪDĪ, al-Baṣrī, the Grammarian, Lexicologist, and Reader (*d.* 202), called Al-Yazīdī because he was the Companion, and Tutor to the children, of Yazīd Ibn Maṣṣūr alḤimyārī (*d.* 165), governor of AlBaṣra and Al-Yaman, and maternal uncle of the Khalīfa AlMahdī (*b.* 127, *d.* 169).

An. 'Alam adDīn Abū Muḥammad AlKāsim, or Abu-lKāsim Muḥammad, Ibn Aḥmad alANDALUSĪ alMursī alLūrāqī, the Grammarian and Reader (*b.* 575, *d.* 661), author of a Commentary upon the M.

ANB. ABÙ NAṢR Aḥmad Ibn Ḥātim alBĀHILĪ, the Baṣrī Grammarian (*d.* 220 or 231).

*AR. The Analysis (*c.* after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavī 'ABD ARRAḤĪM Ibn 'ABD AlKarīm, printed at Calcutta in 1236.

As. Abū Sa'īd 'Abd AlMalik Ibn Abī Bakr 'Āsim Kuraib, known as ALAṢMA'Ī, alBāhili alBaṣrī, the Lexicologist and Grammarian (*b.* 122 or 123, *d.* 210 or 214 or 215 or 216 or 217).

ASamb. ABÙ SA'ĪD Muḥammad Ibn AlḤasan, or AlḤusain, al-AMBĀRĪ, the Grammarian.

ASB. Abū Aḥmad 'ABD AsSALAM Ibn AlḤasan alBAṢRĪ alKirmīsīnī, the Lexicologist and Philologist (*b.* 329, *d.* 405).

ASh. Shibāb adDīn Abu-lKāsim 'Abd ArRaḥmān Ibn Ismā'īl, known as ABÙ SHĀMA, alMaḥdisī adDimashqī, the Reader and Grammarian (*b.* 596 or 599, *d.* 665).

AT. ABU-ṬṬAYYIB 'Abd AlWāḥid Ibn 'Alī alḤalabī, originally of 'Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (*d.* in, or after, 350 or *k.* 351), author of the *Marātib anNaḥwīyīn* or *anNuḥāt*, a Treatise on the Grades of the Grammarians.

Ath. Abu-lḤasan 'Alī Ibn AlMughīra alBaghdādī, known as AL-ATHRAM, the Baṣrī Grammarian and Lexicologist (*d.* 230 or 232).

AU. ABÙ 'UBAIDA Ma'mar Ibn AlMuthannā atTaimī, of the Taim of Kuraish, their freedman, alBaṣrī, the Lexicologist and Grammarian (*b.* 108 or 109 or 110 or 111 or 112 or 114, *d.* 207 or 208 or 209 or 210 or 211 or 213).

AUD. The Kāḍī ABŪ 'UBAID ALKāsim Ibn Sallām alBaghdādī, the Kūfī Grammarian and Shāfi'ī Jurist (b. 150 or 154, d. 222 or 223 or 224 or 230), freedman of the Azd of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

AUZ. ABŪ 'UMAR Muḥammad Ibn 'Abd AlWāhid alBāwardī, known as ALMUṬARRIZ AZZAHID, the Baghdādī Lexicologist (b. 261, d. 335 or 344 or 345).

AW. 'ABD ALWārith.

AY. The Kāḍī ABŪ YŪSUF Ya'qūb Ibn Ibrāhīm alBajālī alAnṣārī alKūfī, the Ḥanafī Jurist (b. 113, d. 182 or 192), descendant of the Companion Sa'd Ibn Ḥabta, the confederate of the Banū 'Amr Ibn 'Auf alAnṣārī.

AZ. ABŪ ZAID Sa'id Ibn Aus alAnṣārī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 115 or 216).

Az. Abū Manṣūr Muḥammad Ibn Aḥmad ALAZHARĪ alHarawī, the Baghdādī Lexicologist (b. 282, d. 370 or 371), author of the *Tahdhīb*.

*B. The Commentary of the Kāḍī Nāṣir adDīn Abu-lKhair, or Abū Sa'id, 'Abd Allāh Ibn 'Umar ALBAIPĀWĪ ashShāfi'ī (d. 685 or 691 or 692) upon the Qur, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. The Shaikh BADR adDĪN Abū 'Abd Allāh Muḥammad Ibn Muḥammad aṭṬĀ'ī adDimashqī ashShāfi'ī, the Grammarian (d. 686), son of IM.

Bdd. Baghdādī Grammarians.

Bhk. Abū Bakr AḤMAD Ibn AlḤusain ALBAIHAQĪ anNaisabūrī al-Khusraujirdī, the Shāfi'ī Lawyer (b. 384, d. 458).

*Bk. The *Mu'jam ma-sta'jam* by the Wazīr Abū 'Ubaid 'Abd Allāh Ibn 'Abd Al'Azīz ALBAKRĪ alAndalusī, the Lexicologist and Geographer (d. 487), edited by Wüstenfeld.

Bn. The Treatise entitled *AlBurhān fī Uṣūl alFikḥ*, on the Principles of Jurisprudence, by Jn.

*BS. The Commentary (c. 756) of IHsh upon the poem of Ka'b Ibn Zuhair commencing بَأَنْتَ سَعْدُ الْخَمْرِ, edited by Guidi.

*BW. The *Bughyat alWu'āt fī Ṭabaqāt alLughawīyīn wa-nNuḥāt* (c. 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.

Bz. Abu-l-Ḥasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn Al-Ḳāsim Ibn Nāfi' Ibn Abi Bazza alMakkī, known as ALBAZZĪ (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

*C. The Commentary (c. 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale* and collated by me with the MS of the Asiatic Society of Bengal.

*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his *Anthologie Grammaticale*.

*CD. The Commentary of Maulānā the Ḳāḍī Shihāb adDīn Aḥmad Ibn Muḥammad ALKHAḌJĪ alMiṣrī, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called *AlKāfiya ash-Shāfiya*.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the *Tashīl al-Fawā'id*.

*D. The *Durrat alGhawwāṣ* by H, edited by Thorbecke.

*DA. The *Diwān* of our lord 'Alī Ibn Abi Ṭālib, printed at Bombay in 1293.

*DH. The *Diwān* of the Hudhalis with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

*Dh. The *Mushtabih fī Asmā ar-Rijāl* (c. 723) by the Ḥāfiẓ Shams adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad atTurkumānī adDimashqī ADHDHAHABĪ, the Historian and Traditionist (b. 673, d. 748), edited by De Jong.

*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad 'Urfa ADASŪḤĪ upon the ML.

*Dm. The Commentary of the Shaikh Badr adDīn, or Shams adDīn, Muḥammad Ibn Abi Bakr alḲurashī alMakhẓumī alIskandarānī alMīlikī, known as ADDAMĀMĪNĪ or IBN ADDAMĀMĪNĪ, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the *Tashīl al-Fawā'id* etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Ḥāfiẓ Sharaf adDīn Abū Muḥammad 'Abd AlMu'min

Ibn Khalaf atTūnī adDīmīyātī ashShāfi‘ī, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).

*Dw. The *Dīwān* of Imra alKais, edited by De Slane ; of AlFarazdaq, edited by Boucher ; of AnNābigha adhDhubayānī, edited by Derenbourg ; of Labīd, edited by Yūsuf Diyā adDīn alKhālidi alMaqdisī ; and of Abū Nuwās, edited by Ahlwardt.

*EM. The Exposition of the *Mu‘allaqāt*, edited by Arnold.

F. Abū ‘Alī AlḤasan Ibn Aḥmad Ibn ‘Abd AlGhaffār alFārisī, also called alFasawī, the Baghdādī Grammarian (b. 288, d. 376 or 377), author of the *Īdāh* and other works.

*FA. The *Fawā'id alKalā'id fī Mukhtaṣar Sharḥ ashShawāhid* by the Kāfi Badr adDīn Abū Muḥammad Maḥmūd Ibn Aḥmad asSartjī alḤanaṣī, known as al‘Ainī, born at ‘Ain Tāb, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

*FD. The Commentary of Maulānā Fakhr adDīn alKhuwārazmī upon the verses of the *Īdāh fī-lMa‘āni wa-lBayān* by the Kāfi Jalāl adDīn Abu-lMa‘ālī Muḥammad Ibn ‘Abd arRaḥmān alKazwīnī ashShāfi‘ī, known as Khaṭīb Dimashq, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

*FDw. The Five *Dīwāns*, printed in Egypt, comprising the *Dīwān* of AnNābigha adhDhubayānī with the Commentary of ABk ; the *Dīwān* of ‘Urwa Ibn AlWard al‘Absī with the Commentary of ISk ; the *Dīwān* of Ḥātim of Ṭayyī, transmitted by IKlb ; the *Dīwān* of ‘Alkama ; and the *Dīwān* of AlFarazdaq.

*Fk. The Commentary named *Mujīb anNidū* (c. 924) by AshShihāb Aḥmad Ibn AlJamāl ‘Abd Allāh alFākīhī upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abū Zakariyā Yahyà Ibn Ziyād alAslamī, known as alFarrā, adDailamī alKūfī, freedman of the Banū Asad or Banū Minḡar, the Lexicologist and Grammarian (b. 144, d. 207).

*FW. The *Fawāt alWafayāt* (c. 754), a supplement to the *Wafayāt alA‘yān* or Biographical Dictionary of IKhn, by Fakhr adDīn Muḥammad Ibn Shākir alḤalabī, the Bibliopolist (d. 764 or 766), edited by N, and printed at Bulāk in 1283.

GG. Grammarians.

Ghz. Shihāb adDīn Abu-lFaḍl Muḥammad Ibn Yūsuf alGhaznawī alḤanaṣī, resident of Cairo, the Jurist, Reader, and Grammarian (b. 523, d. 599).

*H. The *Maḳāmāt* of the Shaikh Abū Muḥammad ALKāsim Ibn 'Alī ALḤARĪRĪ alBaṣrī alḤarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Sa'īd ALḤASAN Ibn Abi-lḤasan Yasār AL-Baṣrī, or ALBīṣrī, alAnṣārī, their freedman, the Reader (b. 21, d. 110).

Hf. The Shaikh Abu-lḤasan 'Alī Ibn Ibrāhīm alMiṣrī ALḤAUFĪ, the Grammarian and Commentator (d. 430).

*HH. The great *Ḥayāt alḤayawān* (c. 773), or Animal Life, by the Shaikh KAMĀL adDĪN Muḥammad Ibn Mūsā Ibn 'Isā adDAMĪBĪ, the Shāfi'ī Jurist (d. 808), printed in Egypt in 1292.

HIDn. Abū Muḥammad ALḤASAN Ibn Muḥammad Ibn 'Alī Ibn Rajā, known as IBN AdDAHĤĀN, the Lexicologist (d. 447).

HIM. Abu-lḤasan HILĀL IBN ALMUḤSIN asSābi alḤarrānī, the Philologist (b. 359, d. 448).

*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn 'Abd Allāh, known as ḤĀJJĪ KHALĪFA (d. 1068), edited by Fluegel.

HLw. Abū 'Abd Allāh Salmān Ibn Abī Ṭalīb 'Abd Allāh anNahrawānī, resident of Iṣbahān, known as ALḤULWĀNĪ, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

*HM. The *Mulḥat alI'rāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

HR. Abu-lKāsim ḤAMMĀD Ibn Abī Lailā Hurmuz, or Sābūr, or Maisara, adDailamī alKūfī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wā'il, or of the Companion Muknif Ibn Zaid alKhail atṬā'i.

HR. Abū 'Ubaid Aḥmad Ibn Muḥammad al'Abdī ALḤARAWĪ al-Fāshānī, the Philologist (d. 401).

HRe. Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥyi-dDīn Abī Muḥammad 'Abd Allāh azZanātī atTilimsānī alIskandarānī, known as ḤĀFĪ RA'SINĪ, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū 'Abd Allāh HISHĀM Ibn Mu'āwiya alKūfī, the Grammarian (d. 209).

*I. The *I'rāb 'an Kawā'id alI'rāb* by IHsh, edited by De Sacy in his *Anthologie Grammaticale*.

*IA. The Commentary of the Kāḍī Bahā adDīn Abū Muḥammad

'Abd Allāh Ibn 'Abd ArRaḥmān alKuraṣhī alHāshimī al'Aḳīlī, a descendant of 'Aḳīl Ibn Abī Ṭālib, alHamadhānī by origin, alBālisī alMiṣrī ashShāfi'ī, known as IBN 'AḲĪL, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-lḤasan, 'Abd ArRaḥmān Ibn 'Abd Allāh Ibn Abī Bakr 'Āsim Kuraib, known as IBN AKHI-LAḤMAṬ (nephew of AlĀṣma'ī), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAL. Abū Baḥr 'Abd Allāh IBN ABĪ ISḤĀḲ Yazīd alḤadramī, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad IBN ABI-LKHAṬṬĀB, author of the *Jamhara Ash'ār al'Arab*.

IAL. ABŪ 'AMR Zabbān IBN AL'ALĀ Ibn 'Ammār atTamīmī alMāzinī alBaṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

IAMB. Abū Bakr Muḥammad Ibn Abī Muḥammad AlKāsim, known as IBN ALĀMBĀRĪ (son of Amb), the Grammarian and Lexicologist (b. 271, d. 318 or 327 or 328).

IAMr. The Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad alḤalabī, known as IBN 'AMRŪN, the Grammarian (b. 596, d. 649).

IAR. Abu-lḤusain 'Ubaid Allāh, or 'Abd Allāh, Ibn Aḥmad, known as IBN ABI-RRABĪ', alKuraṣhī alUmawī al'Uthmānī alAndalusī alIshbīlī, the Grammarian (b. 599, d. 688), author of a Commentary on the Book of S.

IAR. Abū 'Abd Allāh Muḥammad Ibn Ziyād, the freedman of the Banū Hāshim, alKūfī, known as IBN ALA'RABĪ, the Lexicologist (b. 150, d. 230 or 231 or 232 or 233.)

IARb. The Kāḍī Abū Bakr Muḥammad Ibn 'Abd Allāh alMa'āfirī alAndalusī alIshbīlī, known as IBN AL'ARABĪ, the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAT. The Kāḍī Abū Muḥammad 'Abd AlḤaḳḳ Ibn Abī Bakr Ghālib alAndalusī alGharnāṭī, known as IBN 'AṬṬĪYA, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

*IAth. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn Abu-lḤasan 'Alī Ibn Muḥammad ashShaibānī, known as IBN ALATHIR al-Jazārī (b. 555, d. 630), edited by Tornberg.

IB. Abu-lKāsim 'Abd alWahid Ibn 'Alī alAsadī al'Ukbarī, known as IBN BARHĀN, the Grammarian (d. 456).

*IBd. The Commentary of Abū Marwān, or Abu-lKāsim, or Abu-lḤusain, 'Abd alMalik Ibn 'Abd Allāh alḤaḍramī ashShilbī, known as IBN BADRŪN, the Philologist, upon the Historical Poem of the Wazīr Abū Muḥammad 'Abd alMajīd Ibn 'Abd Allāh alFihri alYāburi, known as IBN 'ABDŪN (d. 520 or 529), edited by Dozy.

IBdh. The Shaikh Abu-lḤasan Ṭahir Ibn Aḥmad IBN BĀSHĀDH, or BĀBASHĀDH, alMiṣrī alJauharī, said to have been originally of Ad-Dailam, the Grammarian (d. 454 or 469).

IBr. Abū Muḥammad 'Abd Allāh IBN BARRī alMaḳdisī by origin, alMiṣrī, resident of Cairo, the Grammarian and Lexicologist (b. 499, d. 582).

IBsh. The Shaikh Abu-lḤasan, or Abū 'Abd Allāh, 'Alī Ibn Aḥmad alAnṣārī alGharnāṭī, known as IBN ALBĀDHISH, the Grammarian (b. 444, d. 528), called in the KF and DM one of the Westerns.

IBt. Abū 'Abd Allāh Muḥammad IBN BARAKĀT asSa'dī alMiṣrī, the Grammarian and Lexicologist (b. 420, d. 520).

*ID. The *Kiṭāb alIshtikāk* by Abū Bakr Muḥammad Ibn alḤasan IBN DURĀID alAzdī, the Baṣrī Lexicologist and Grammarian (b. 223, d. 321), edited by Wüstenfeld.

IDa. The Shaikh Abu-lḤasan 'Alī Ibn Muḥammad alKutāmi alAndalusī alIshbīlī, known as IBN ApḌĀ'rī, the Grammarian (d. 680), author of a Commentary upon the *Jumal* of Zjī.

IDh. Abū Muḥammad 'Abd Allāh Ibn Ja'far IBN DURUSTAWĀIH alFārisī alFasawī, the Grammarian (b. 258, d. 347).

IDn. Nāsīḥ adDīn Abū Muḥammad Sa'īd Ibn alMubārak alAnṣārī, known as IBN ADDAHĤĤĀN, the Baghdādī Grammarian (b. 493 or 494, d. 566 or 569).

IDs. Abu-lKaram alMubārak Ibn alFākhir, known as ADḌABBĀS or IBN ADḌABBĀS, the Grammarian and Lexicologist (b. 431 or 448, d. 500).

IDst. The Ḥākim Abū Sa'īd 'Abd arRaḥmān Ibn Muḥammad, known as IBN DŪST, the Grammarian and Philologist (d. 431), one of the leading Professors of Arabic in Khurāsān.

IF. Abu-lḤusain Aḥmad IBN FĀRIS alKazwīnī, originally of Kazwīn, arRāzī, the Lexicologist and Grammarian (d. 369 or 375 or 390 or 395), author of the *Mujmal*.

II. Abu-l-Kāsim Ibrāhīm Ibn Muḥammad al-Kurashī az-Zuhri al-Andalusī al-Kurṭubī, known as AL-IFLĪLĪ or IBN AL-IFLĪLĪ, the Grammarian and Lexicologist (b. 352, d. 441).

*IH. The *Kāfiya fi-n-Nahw* by the Shaikh Jamāl ad-Dīn Abū 'Amr 'Uthmān Ibn 'Umar al-Kurdi by origin, al-Miṣri al-Asnā'i by birth, al-Mālikī, known as IBN AL-ḤAJJIB, the Jurist, Reader, and Grammarian (b. 570, d. 646), lithographed at Cawnpore.

*IHb. The *Mukhtalif al-Kabā'il wa Mu'talifhā* by Abū Ja'far MUḤAMMAD IBN ḤABĪB al-Hāshimī, the freedman of the Banū Hāshim, al-Baghdādī, the Genealogist, Historian, Grammarian, and Lexicologist (d. 245), edited by Wüstenfeld.

*IHjr. The *Takrīb at-Tahdhīb*, a Biographical Dictionary of Traditionists, by the Kāfi Shihāb ad-Dīn Abu-l-Faḍl Aḥmad Ibn 'Alī al-Kinānī al-'Askalānī al-Miṣri, known as IBN ḤAJAB, the Traditionist (b. 773, d. 852 or 853), lithographed at Delhi.

IHKb. Abū 'Abd Allāh Muḥammad Ibn Yaḥyā al-Anṣārī al-Khazrajī al-Andalusī, known as IBN HISHĀM AL-KHAPRĀWĪ, the Grammarian (b. 575, d. 646), author of a Commentary on the *Idāh* of F.

IHL. Abū 'Abd Allāh Muḥammad Ibn Aḥmad as-Sabtī, known as IBN HISHĀM AL-LAKHMĪ, the Lexicologist and Grammarian (d. 570).

IHsh. The Shaikh Jamāl ad-Dīn Abū Muḥammad 'Abd Allāh Ibn Yūsuf, known as IBN HISHĀM AL-ANṢĀRĪ, al-Miṣri ash-Shāfi'i, afterwards al-Hambalī, the Grammarian (b. 708, d. 761 or 762).

IIM. 'Īsā IBN MAUḤAB.

IIU. 'Abū 'Umar 'Īsā IBN 'UMAR ath-Thaḳafī, the Baṣri Grammarian and Reader (d. 149 or 150), said to have been the freedman of the Companion Khālīd Ibn Al-Walīd al-Kurashī al-Makhzūmī, the Sword of God (d. 21).

IJ. ABU-L-FATḤ 'Uthmān IBN JINNĪ al-Mauṣilī, the Baghdādī Grammarian (b. 302 or before 330, d. 392 or 393), son of a Greek slave belonging to the Wazīr Abu-l-Kāsim Sulaimān Ibn Fahd al-'Azdi al-Mauṣilī (k. 411).

IJmz. Bahā ad-Dīn Abu-l-Ḥasan 'Alī Ibn Hibat Allāh al-Lakhmī ash-Shāfi'i, known as IBN AL-JUMMAIZĪ or IBN BINT AL-JUMHAIZĪ, the Jurist, Reader, and Traditionist (b. 559, d. 649).

*IJr. The Travels of Abu-l-Ḥusain Muḥammad Ibn Aḥmad IBN JUBAIR al-Kinānī al-Andalusī al-Balansī (b. 539 or 540, d. 614), edited by Wright.

*IK. The *Talkīb al-Kawāfi*, a Treatise on Prosody, by Abu-l-Ḥasan Muḥammad Ibn Aḥmad, known as IBN KAISĀN, the Grammarian and Lexicologist (*d.* 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his *Opuscula Arabica*.

*IKb. The *Kitāb al-Ma'ārif* by the Qāḍī Abū Muḥammad 'Abd Allāh Ibn Muslim ad-Dīnawarī, so called because he was Qāḍī of Ad-Dīnawar, and also called al-Marwazī, known as IBN QUTAIBA, and also called ALQUTABĪ and less correctly ALQUTAIBĪ, the Baṣrī Grammarian, Lexicologist, and Historian (*b.* 213, *d.* 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-l-Ḥasan 'Alī Ibn Muḥammad al-Ḥaḍramī al-Andalusī al-Ishbīlī, known as IBN KHARŪF, the Grammarian (*d.* 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumal* of Zjī.

IKhb. Abū Muḥammad 'Abd Allāh Ibn Aḥmad, known as IBN AL-KHASHSHĀB, al-Baghdādī, the Philologist, Grammarian, and Commentator (*b.* 492, *d.* 567).

IKhl. Abū 'Abd Allāh Al-Ḥusain Ibn Aḥmad, known as IBN KHĀ-LAWAṬH, the Grammarian and Lexicologist (*d.* 370), originally from Hamadhān, but educated at Baghdād.

*IKhld. The *Kitāb al-Ibar etc* (*c.* 779—783), a great History in an Introduction and Three Books, by the Qāḍī Walī ad-Dīn Abū Zaid 'Abd Ar-Raḥmān Ibn Muḥammad al-Ishbīlī al-Ḥaḍramī al-Mālikī, known as IBN KHALDŪN, the Historian (*b.* 732 or 733, *d.* 808), the Introduction cited from the edition (*Prolégomènes* d'Ebn Khaldoun) published by Quatremère, and the rest of the work from the edition printed at Bulāq in 1284.

*IKhn. The *Wafayāt al-A'yān etc* (*c.* 654—672), a Biographical Dictionary, by the Qāḍī Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Al-Ḥusain al-Irbīlī al-Mauṣilī, known as IBN KHALLIKĀN, al-Barmakī al-Irbīlī ash-Shāfi'ī (*b.* 608, *d.* 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

IKhz. The Shaikh Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Al-Ḥusain al-Irbīlī al-Mauṣilī, known as IBN AL-KHABBĀZ, the Grammarian (*d.* 637), author of a Commentary on the *Alfiya* of IMt, and of the *Nihāya fi-n-Nahw*.

IKlb. Abu-l-Mundhir, or Abū Muḥammad, Hishām Ibn Abī-n-Naḍr Muḥammad al-Kalbī, known as IBN ALKALBĪ, the Kufī Genealogist (*d.* 204 or 206),

*IKn. The *Itkān fī 'Ulūm al-Kur'ān* (c. 878) by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-IKāsim 'Alī Ibn Ja'far asSa'dī, one of the Bauū Sa'd Ibn Zaid Manāt Ibn Tamīm, aṣṢakallī by birth, alMiṣrī by abode and death, known as IBN ALKAṬṬĀ', the Lexicologist (b. 433, d. 515).

*IM. The *Khulāṣa*, commonly called the *Alfiya*, *fī-nNaḥw* by the Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh aṭ-Ṭā'ī alAndalusī alJayyānī, alMālikī when he was in the West, ash-Shāfi'ī when he migrated to the East, resident of Damascus, known as IBN MĀLIK, the Grammarian (b. 598 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Badi' fī-nNaḥw* a work much quoted by AH.

IMn. Abū Ishāq Ibrāhīm Ibn Muḥammad alIshbīlī, known as IBN MULKŪN, the Grammarian (d. 584), author of Annotations upon the *Tabqira* of Sm.

IMnr. The Kaḍī Nāṣir adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad alJudhāmī alIskandarī alMālikī, known as IBN ALMUNAYYIR, the Grammarian, Philologist, and Commentator (b. 620, d. 683).

IMrl. The Shaikh Shihāb adDīn Abu-lFaraj 'Abd AlLaṭīf Ibn 'Abd Al'Azīz alḤarrānī by origin, alMiṣrī by abode and death, known as IBN ALMURĀḤIL because his father used to sell *saddles for camels*, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain adDīn Abu-lḤusain Yaḥyā IBN MU'ṬĪ, or IBN 'ABD AL-MU'ṬĪ, azZawāwī, the Grammarian (b. 564, d. 628), author of the *Alfiya* of IBN MU'ṬĪ.

INs. Bahā adDīn Abū 'Abd Allāh Muḥammad Ibn Ibrāhīm alḤalabī by origin, known as IBN ANNĀḤĀS, the Grammarian (b. 627, d. 698).

IR. Abū 'Alī AlḤasan IBN RASHĪK alIfṛkī, known as ALKAIRAWĀNĪ, the Grammarian, Lexicologist, Prosodian, and Philologist (b. 390, d. 456 or 463), author of the *'Umda fī Ṣinā'at ashShi'r*.

Ir. The *Irtishāf aḍḌarab min Lisān al'Arab*, a Grammar by AH.

IRj. Rasḥīd adDīn Abū Muḥammad 'Abd AlWahhāb Ibn Zāfir alIskandarānī alMālikī, known as IBN RAWWĀJ, the Jurist and Traditionist (b. 554, d. 648).

IS. The Shaikh Shams adDīn Abū Bakr Muḥammad IBN AS-SARĪ

alBaghdādī, known as IBN AS-SARRĀJ, the Grammarian (*d.* 310 or 315 or 316).

*Ia. The *Iqāba fī Tamayiz asṢaḥāba* by IHj, printed at Calcutta.

ISB. Abū Muḥammad ‘Abd Allāh Ibn Muḥammad, known as IBN AS-SĪD AL-BATĀLYAUSĪ, the Grammarian and Lexicologist (*b.* 444, *d.* 521).

*ISb. The great *Tabakāt ash-Shāfi‘īya* by the Kādī Tāj adDīn AbunNaṣr ‘Abd AlWahhāb Ibn ‘Alī, known as IBN AS-SUBKĪ (son of Sb), ash-Shāfi‘ī (*b.* 729, *d.* 771), cited from a MS.

ISd. Abu-lḤasan ‘Alī Ibn Aḥmad, or Ibn Ismā‘īl, alAndalusī al-Mursī, known as IBN SĪDA, the Lexicologist and Grammarian (*d.* 448 or 458), author of the *Muḥkam*.

ISf. Abū Muḥammad Yūsuf Ibn Abī Sa‘īd AlḤasan, known as IBN AS-SĪSĪFĪ (son of Sf), the Grammarian and Lexicologist (*b.* 330, *d.* 385).

ISfr. The Shaikh Jamāl adDīn Abu-lKāsim ‘Abd ArRaḥmān Ibn Ibn Abi-lFaḍl ‘Abd AlMajīd alMiṣrī alIskandarānī alMālikī, known as IBN AṣṢAFRĀWĪ, the Jurist and Reader (*b.* 544, *d.* 636).

ISgh. The Shaikh Shams adDīn Muḥammad Ibn ‘Abd ArRaḥmān asZumurrudhī alḤanaḥī, known as IBN AṣṢĀ‘IGH, the Jurist and Grammarian (*b.* before 720, *d.* 776 or 777).

ISh. The Sharīf Abu-sSa‘ādāt Hibat Allāh Ibn ‘Alī al‘Alawī al-Ḥasanī, known as IBN ASH-SHAJARĪ, alBaghdādī, the Grammarian of Al‘Irāq (*b.* 450, *d.* 542).

*ISK. The *Dīwān* of ‘Urwa Ibn AlWard al‘Absī with the Commentary of Abū Yūsuf Ya‘qūb Ibn Ishāk, known as IBN AS-SIKKĪT, al-Khūzī of Daurāq, the Kufī Lexicologist and Grammarian (*k.* 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMiṣrī, known as IBN AS-SARRĀJ, the Reader (*b.* after 670, *d.* 747).

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn ‘Abd Allāh alAndalusī alMālakī, known as IBN AT-TARĀWA, the Grammarian (*d.* 528).

*ITB. The Annals called *An-Nujūm azZāhira fī Mulūk Miṣr wa-lKāhira* by the Amīr Jamāl adDīn Abu-lMaḥāsīn Yūsuf IBN TAGHRĪ BARDĪ alAtābakī alKāshirī (*d.* 874), edited by Juynboll and Matthes.

ITr. Abū Bakr Muḥammad Ibn Aḥmad IBN ṬĀHIR alAnṣārī alAndalusī alIshbīlī, known as AL-KHIDABB, the Grammarian (*d.* 580).

IU. Abu-lḤasan ‘Alī Ibn Mu‘min alḤāḍramī alIshbīlī, known as IBN ‘UṢFŪR, the Grammarian (*b.* 597, *d.* 663 or 669), called in the DM one of the Westerns.

IUF. Abu-lḤusain Muḥammad Ibn AlḤusain alFārisī alFasawī, known as IBN UKHT ALFĀRISĪ (son of the sister of F), the Grammarian (d. 421).

IUK. The Shaikh Shams adDīn, or Badr adDīn, AlḤasan Ibn Al-Kāsim alMURĀDĪ alMiṣrī, known as IBN UMM KĀSIM, the Grammarian and Lexicologist (d. 749), author of a Commentary on the IM.

*IY. The Commentary of the Shaikh Muwaffaq adDīn Abu-lBaḳā Ya'ish Ibn 'Alī alAsadī alMauṣilī by origin, alḤalabī by birth and education, known as IBN YA'ISH, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

IYN. Abu-lḤajjāj Yūsuf Ibn Yabḳā atTujtbi asSāhilī, known as IBN YAS'UN, the Grammarian and Lexicologist (d. about 540).

*J. The Commentary (c. 1271) of the Shaikh 'Abd alMun'im al-JARJAWĪ upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abū Naṣr Ismā'il Ibn Ḥammād alJAUHARĪ atTurkī alFārsī, the Lexicologist (d. 393 or 398 or about 400), author of the *Ṣiḥāḥ*.

Jj. The Shaikh Abū Bakr 'ABD ALKĀHIR Ibn 'Abd ArRaḥmān al-JURJĀNĪ, the Grammarian (d. 471 or 474).

*Jk. The *Mu'arrab* of Abū Maṣṣūr Mauḥab Ibn Abī Ṭāhir Aḥmad alJAWĀLĪKĪ alBaghdādī, the Philologist, Grammarian, and Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sachau.

*Jm. The Commentary (c. 897) of Maulānā Nūr adDīn 'Abd Ar-Raḥmān Ibn Aḥmad alJĀMĪ (d. 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jn. The Imām alḤaramain Diyā adDīn ABU-LMA'ĀLĪ 'Abd alMalik Ibn AshShaikh Abī Muḥammad 'Abd Allāh alJU'AINĪ, the Shāfi'ī Jurist (b. 410 or 417 or 419, d. 478).

Jr. Abū 'Umar Ṣāliḥ Ibn Ishāḳ alJARMĪ, freedman of Jarm Ibn Rabbān, a clan of Qudā'a in alYaman, alBaṣrī, the Grammarian (d. 225).

*Jsh. The *Jāmi' ashShawāhid* by Mullā Muḥammad Bākīr, lithographed at Teherān in 1275 and 1293.

Jz. Abū Mūsā 'Īsā Ibn 'Abd Al'Azīz alJUZULĪ alYazdaktanī, the Grammarian (d. 606 or 607 or 610).

*K. The *Kashshāf 'an Haḳā'ik atTanzīl* (c. 526—528) by Z, edited by Lees.

*KA. The *Kitāb alAghānī*, or Book of Songs, by AFI, cited from

the part edited by Kosegarten, and from extracts printed in the ISK and elsewhere.

*KAb. The *Kitāb alAnsāb etc.* by the Shaikh Shams adDīn Abu-lFadl Muḥammad Ibn Ṭāhir ashShaibānī alMaḥḍī, known as Ibn AL-ḲAISARĀNĪ (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abī Bakr 'Umar alMadīnī alIḡbāhī (b. 501, d. 581), edited by De Jong.

*KF. The *Ḳāmūs* of the Ḳāḍī Majd adDīn Abū Ṭāhir Muḥammad Ibn Ya'qūb ALFIRŪZĀBĀDĪ ashShirāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

*Kh. The Commentary of the Shaikh KHALID Ibn 'Abd Allāh AL-AZHARĪ, the Grammarian (d. 905), upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

KhA. Abū Muḥammad, and Abū Muḥriz, KHALAF ALAḤMAR Ibn Ḥayyān alBaṣrī, the Rhapsodist (d. about 180), freedman of Abū Burda 'Āmir Ibn Abī Mūsā 'Abd Allāh alAsh'arī, the Ḳāḍī of ALKufa (d. 103 or 104 or 106 or 107).

Khf. Abū Bakr Ibn Yaḥyā alJudhāmī alMālaḳī, known as AL-KHAFFĀF, the Grammarian (d. 657), author of a Commentary upon the Book of S.

Khl. Abū 'Abd ArRaḥmān ALKHALĪL Ibn Aḥmad alFarāhīdī, or alFurhūdī, alAzdī alYaḥmadī alBaṣrī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

*KIamb. Five Questions from the *Inṣāf fī Masā'il alKhilāf etc.* by Kamāl adDīn Abu-lBarakāt 'Abd ArRaḥmān Ibn Abi-lWafā Muḥammad alAmbārī, known as ALKAMĀL Ibn ALAMBĀRĪ (descendant of ASAmb), the Grammarian (b. 513, d. 577), edited by Kosut.

*KIF. The *Kashshāf Iṣṭilāḥāt alFunūn* by the Shaikh Muḥammad 'Alī atTihānawī, edited by Sprenger.

*KIn. The *Ḳalā'id al'Ik'yān wa Maḥāsin al'A'yān*, a Biographical Dictionary of Celebrities, by Abū Naṣr ALFath Ibn Muḥammad alḲaisī alIshbīlī, known as Ibn KHĀḲĀN (k. 529 or 535), printed in Egypt in 1284.

KK. Kuṭī Grammarians.

Kl. Abū 'Alī Ismā'īl Ibn AlḲāsim alBaghdādī, known as ALḲĀLĪ, the Lexicologist and Grammarian (b. 280 or 288, d. 356).

*KM. The *Kanz alMa'ānī*, a Commentary by the Shaikh Kamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad alMausūlī alHambalī,

known as SHU'LA (*d.* 656), upon the Ode called the *Hirz al'Amānī etc.* by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The *Kaṭr an-Nadā wa Ball aṣṢadā* by IHsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the *Epistola Critica* edited by Mehren.

Kn. Abū Musā 'Īsā Ibn Minā alMadanī, known as KĀLŪN (*d.* 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alĀsādī by enfranchisement, al-Kūfi, known as ALKisĀ'ī, one of the Seven Readers and a Grammarian and Lexicologist (*d.* 182 or 183 or 189 or 192).

KSh. *The Kitāb ashShi'r*, also called *AlKūāb ashShi'rī*, by F.

Ktb. Abū 'Alī Muḥammad Ibn AlMustanīr alBaṣrī, known as KUṬRUB, the Grammarian and Lexicologist (*d.* 206), freedman of Sālim Ibn Ziyād Ibn Abīhi, Governor of Khurāsān (*d.* 73).

Qur. *The Qur'ān*.

*L. The Commentary of BD on the *Lāmīyat alAf'āl* by IM, edited by Volck.

Lh. Abu-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMubārak, ALLIḤYĀNĪ, of the Banū Liḥyān Ibn Hudhail, or called "alLiḥyānī" on account of the bigness of his beard, the Kūfi Grammarian, contemporary with Ks and ISk.

*LL. *The Lubḥ alLubāb fī taḥrīr alAnsāb* (*c.* 873) by Syt, edited by Veth.

*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.

*M. *The Muṣaṣṣal fī-nNaḥw* (*c.* 513—515) by Z, edited by Broch.

*MA. The Marginal Annotation upon the Persian edition of the ML.

*MAB. *The Mukhtaṣar fī Akhbār alBashar* by AF, printed at Constantinople.

*MAd. The Gloss of the Shaikh MUḤAMMAD Ibn 'Ubāda AL'ADAWĪ upon the Sh, printed in Egypt in 1292.

*MAIH. The Marginal Annotation upon the IH.

*MAJm. The Marginal Annotation upon the Lucknow edition of the Jm.

*MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAR. 'Abd Allāh Ibn Manṣūr alMiṣrī alIskandarānī, known as ALMAKĪN ALĀSMAR, the Reader (*d.* 692).

*MASH. The Marginal Annotation upon the SH.

*Mb. The *Kāmil* by ABU-L'ABBĀS Muḥammad Ibn Yazīd athThumālī alAzdī alBaṣrī, known as ALMUBARRAD, the Grammarian (*b.* 206 or 207 or 210, *d.* 282 or 285 or 286), edited by Wright.

Mbn. Abū Bakr Muḥammad Ibn 'Alī alAskarī, known as MABRAMĀN, the Grammarian (*d.* 345).

MD. Abu-l'Abbās, or Abū 'Abd ArRaḥmān, or Abū Muḥammad, ALMUFAPPAL Ibn Muḥammad apḌABBĪ, the Kufī Rhapsodist (*d.* 168 or 171).

*Md. The *Majma' alAmthal*, or Collection of Proverbs, by Abu-lFaḍl Aḥmad Ibn Muḥammad anNaisābūrī, known as ALMAIDĀNĪ, the Philologist, Grammarian, and Lexicologist (*d.* 518), printed at Bulāk.

*MDh. The *Murāj adhDhakab wa Ma'ādin alJauhar* by Abu-lḤasan 'Alī Ibn AlḤusain ALMas'ūdī, a descendant of the Companion 'Abd Allāh Ibn Mas'ūd, originally of Baghdād, but long resident in Egypt, the Historian (*d.* 345 or 346), edited by De Meynard.

MF. The Treatise (*c.* 455—469) entitled *AlMuhadhdhab fi-lFurū'* by the Shaikh Abū Ishāq Ibrāhīm Ibn 'Alī asHSHIRĀZĪ alFīrūzābādī, the Shāfi'ī Jurist (*b.* 393, *d.* 476).

*MI. The *Marāḥid alIṭṭilā' 'alā Asmā alAmkina wa-lBikā'*, probably by Abū Faḍā'il ṢAFĪ ADDĪN 'Abd ALMun'im Ibn 'Abd ALḤaḳḳ alBaghdādī (*b.* 650, *d.* 739), edited by Juynboll.

MIA. Abū Faīd Mu'ARRIJ Ibn 'Amr asSADŪSĪ alBaṣrī, the Grammarian (*d.* 174 or 195 or after 200).

MIAn. The Imām Abū 'Abd Allāh MĀLIK IBN ANAS alAṣbahī alMadanī, a Follower of the Followers, the Jurist (*b.* 90 or 91 or 93 or 94 or 95 or 97, *d.* 178 or 179).

MIH. The Kāḍī Abū 'Abd Allāh MUḤAMMAD IBN ALḤASAN ash-Shaibānī, their freedman, alKufī, the Ḥanafī Jurist (*b.* 131 or 132 or 135, *d.* 189).

MIM. Abū Muslim MU'ADH Ibn Muslim ALHARRĀ alKufī, the Grammarian and Reader (*d.* 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b alḲuraṣī (*d.* 108 or 117 or 118 or 120).

MIS. Abū 'Abd Allāh Muḥammad Ibn Sallām alJumahl alBaḡrī (d. 231), author of the TSh.

MISH. The Shaikh Abu-l-Khair Muḥaddīk Ibn Shabīb alWāsiṭī aḡ-Ṣilḥī, the Grammarian (b. 535, d. 605).

MK. ALMĀLIKĪ.

*Mk. The *Mushtarīk* by Shihāb adDīn Abū 'Abd Allāh Yaqūb Ibn 'Abd Allāh arRūmī alḤamawī alBaghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

*MKh. The Gloss (c. 1250) of the Shaikh Muḥammad alKhidrī ad-Dimyāṭī ashShāfi'ī upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abū Muḥammad Makrī Ibn Abī Ṭalīb Ḥammūsh alKaīsī alKurtubī, originally of AlKairawān, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

*Mkr. The *Kitāb Naḡh atṬīb* etc. by the Shaikh Abu-l-'Abbās Aḥmad Ibn Muḥammad alMaḡḡarī atTilimsānī, the Philologist (d. 1041), edited by Dozy, Dugat, Krehl, and Wright.

*ML. The *Mughni-lLabīb* (c. 756—757) by IHsh, printed at Balāḡ, and lithographed at Teherān.

Mlk. Zain adDīn Abū Zakariyā Yahyā Ibn 'Alī alḤadramī alAndalusī ALMĀLAḤĪ, the Grammarian and Philologist (b. 577 or 578, d. 640).

*MM. The *Muḡbāḥ fi-n-Naḡw* by Majd adDīn Abu-l-Faṭḥ Naṣīr Ibn Abi-l-Makārim 'Abd AsSayyid alKhuwarazmī alḤanaḡī, known as AL-MAJD ALMUṬARRIZI, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

*Mr. The *Muzhir fi-lLughat*, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

*MSh. The *Mu'jam ashShu'arā* by Abū 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ alKhurāsānī by origin, alBaghdādī by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

*MYd. The Commentary of the Shaikh Abū 'Abd Allāh MUḤAMMAD Ibn Al-'Abbās al'Adawī alYAZĪDĪ (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the *Diwān* of the heathen

Poet **Ḳuṭba Ibn Aus adhDhubyānī**, known as **ALḤĀDIRA** and **ALḤUWAIDIRA**, edited by Engelmann.

Ma. **Abū 'Uthmān Bakr Ibn Muḥammad alMāsīnī**, of the Māzin of Shaibān, alBaṣrī, the Grammarian and Lexicologist (*d.* 230 or 236 or 247 or 248 or 249).

***N.** The Commentary of **MUḤIBB ADDĪN EFFENDĪ** upon the evidentiary verses of the **K**, edited by **Abu-lWafā Naṣr alHūrīnī**, and printed at Bulāḳ in 1281.

Nf. **Abū 'Abd Allāh Ibrāhīm Ibn Muḥammad alAzdi al'Ataki alWāsiṭī**, known as **NIṬṬAWAḤ** or **NAṬṬAWAḤ**, the Grammarian (*b.* 240 or 244 or 250, *d.* 323 or 324).

Nr. **Abu-lḤasan ANNAḌR IBN SHUMAIL alMāzinī alBaṣrī**, the Grammarian and Lexicologist (*b.* 122 or 123, *d.* 203 or 204).

***NS.** The Commentary of **Nw** upon the *Ṣaḥīḥ* of the Imām **Abu-Ḥusain MUḤLIM Ibn ALḤajjāj alḲushairī anNaisābūrī**, the Traditionist (*b.* 206, *d.* 261), lithographed at Delhi.

Ns. **Abū Ja'far Aḥmad Ibn Muḥammad alMurādi alMiṣrī**, known as **ANNAḤḤĀS**, the Grammarian (*d.* 337 or 338).

***Nw.** The *Tahdhīb alAsmā*, a Biographical Dictionary, by **Muḥyiddīn Abū Zakariyā Yahyā Ibn Sharaf alḤizāmī alḤaurānī anNawawī adDimashqī** (*b.* 631, *d.* 676), edited by Wüstenfeld.

***P.** **Arabum Proverbia**, edited by Freytag.

***R.** The Commentary (*c.* 683 or 686) of the Shaikh **Raḍī adDīn Muḥammad Ibn ALḤasan alAstarābādi**, known as **ARRAPĪ**, the Grammarian (*d.* 684 or 686), upon the **IḤ**, lithographed at Teheran, Lucknow, and Delhi.

***Also** the Commentary of the same Author upon the **SH**, lithographed at Delhi.

Rb. **Abu-lḤasan 'Alī Ibn 'Īsā aRRABA'ī alBaghdādī** by abode, *ash-Shīrāzī* by origin, the Grammarian (*b.* 328, *d.* 420).

RDA. The Sayyid **RUKN ADDĪN Abū Muḥammad**, or **Abu-lFaḍā'il, ALḤasan Ibn Muḥammad Ibn Sharafshāh al'Alawī alḤasanī alAstarābādī ashShāfi'ī**, the Jurist and Grammarian (*d.* 715 or 717 or 718), author of a Commentary upon the **IḤ**, and of another upon the **SH**.

Rk. The Shaikh **ABU-LḲĀSIM 'Ubaid Allāh Ibn 'Alī aRRAKKĪ**, resident of Baghdād, the Grammarian, Lexicologist, and Philologist (*d.* 450).

Rkk. Abu-lKāsim 'Alī Ibn 'Ubaid Allāh AdDakḥāk ARRAḤĪKĪ, the Grammarian (b. 345, d. 415).

Rm. Abu-lḤasan 'Alī Ibn 'Isā ARRUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammarian (b. 276 or 296, d. 382 or 384).

Rsh. Abū Muḥammad 'Abd Allāh Ibn 'Alī alLakhmī alAndalusī alMarri, known as ARKUSHĀTĪ, the Traditionist and Genealogist (b. 466, d. 542).

RSht. Raḍī adDīn Abū 'Abd Allāh Muḥammad Ibn 'Alī alAnṣārī ashShāṭibī by origin, alBalansi by birth, known as ARRAḤĪ ASHSHĀTIBĪ, the Lexicologist (b. 601, d. 684).

Rz. Fakhr adDīn Abū 'Abd Allāh Muḥammad Ibn 'Umar alKura-shī atTaimī alBakrī, of the descendants of Abū Bakr aṣṢiddīq, aṭṬabaristānī, known as ALFAKHR ARRĀZĪ, the Commentator and Grammarian (b. 543 or 544, d. 606), author of a Commentary on the M.

*S. The Book of Abū Bishr, or Abu-lḤasan, 'Amr Ibn 'Uthmān alḤārithī, known as SĪBAWAIH, the Baṣrī Grammarian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-lḤārith Ibn Ka'b, and moreover, as is said, of the family of ArRabī' Ibn Ziyād alḤārithī, Governor of Khurāsān (d. 53), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*, and latterly from the edition printed by Derenbourg.

*SB. The *Ṣaḥīḥ* of the Imām Abū 'Abd Allāh Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, ALBUKHĀRĪ, the Traditionist (b. 194, d. 256), edited by Krehl.

Sb. The Kāḍī Taḳī adDīn Abu-lḤasan 'Alī Ibn 'Abd AlKāfi al-Anṣārī alKhazrajī alMiṣrī ashShāfi'ī, known as ASṢUBKĪ, the Grammarian and Lexicologist (b. 683, d. 750 or 755 or 756).

Sd. The Shaikh Sa'd adDīn Mas'ūd Ibn 'Umar, known as ASṢA'D ATTAFTĀZĀNĪ, ashShāfi'ī, the Grammarian (b. 712, d. 791 or 792), author of a Gloss (c. 789) upon the K.

Sf. The Kāḍī Abū Sa'īd AlḤasan Ibn 'Abd Allāh ASṢIRĀFĪ, Kāḍī of Baghdād, the Grammarian (d. 368), learned in the grammar of the BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abu-lFadl'īl AlḤasan Ibn Muḥammad alKura-shī al'Adawī al'Umarī aṣṢAGHĀNĪ, or aṣṢAGHĀNĪ, alḤanafī, the Lexicologist and Grammarian (b. 577, d. 650 or 660 or 665).

*SH. The *Shāfiya fi-tṬarīf* by IH, lithographed at Cawnpore.

*Sh. The *Shudhūr adhDhakab* by IHsh, with a Commentary by the Author, printed at Bulāk.

Shb. Abū 'Alī SHIHĀB Ibn 'Alī ALMUḤSINĪ, the Traditionist (d. 708).

Shf. The Imām Abū 'Abd Allāh Muḥammad Ibn Idrīs alQuraṣhī al-Muṭṭalibī ASHSHĀFI'Ī alHijāzī alMakkī, the Jurist (b. 150, d. 204), pupil of MIAn.

Shl. Abū 'Alī 'Umar Ibn Muḥammad alAzdī, known as ASHSHALAUḌINĪ or ASHSHALAUḌĪN, alAndalusī alIshbīlī, the Grammarian (b. 562, d. 645).

Shm. The Shaikh Taqī adDīn Abu-l'Abbās Aḥmad Ibn Kamāl adDīn Muḥammad atTamīmī adDāri, known as ASHSHUMUNNĪ, alQusṭanṭīnī alḤanafī, the Jurist, Commentator, and Grammarian (b. 801, d. 872), author of a Commentary on the ML.

*Shr. The *Kitāb alMilāl wa-nNiḥāl* by Abu-lFath Muḥammad Ibn Abi-lKāsim 'Abd AlKarīm ASHSHAHRASTĀNĪ, the Theologian (b. 467 or 479, d. 548 or 549), edited by Cureton.

Sht. The Shaikh Abū Muḥammad, and Abu-lKāsim, AlKāsim Ibn Firru arRu'ainī alAndalusī ASHSHĀṬIBĪ, the Reader and Grammarian (b. 538, d. 590), author of the *Hīrṣ alAmānī* etc, a Metrical Treatise on Reading.

Shtn. The Shaikh Shams adDīn Muḥammad Ibn Ibrāhīm, or Ibn Abī Bakr, ASHSHATṬANAUFĪ, the Grammarian (b. after 750, d. 832).

SIA. Abū Muḥammad SALAMA IBN 'ĀṢIM adDabbī, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirāj adDīn Abū Ya'qūb Yūsuf Ibn Abī Bakr Muḥammad asSak-kākī alKhuwārazmī, the Encyclopædist (b. 555, d. 626), author of the *Miṣṭāḥ al'Ulūm*.

SKht. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī alBagh-dādī, known as SIBṬ ALKHAYYĀṬ, the Reader, Grammarian, and Traditionist (b. 464, d. 541).

*Skr. The Commentary of Abū Sa'īd AlḤasan Ibn AlḤusain al-'Ātakī, known as asSUKKARĪ, the Grammarian and Lexicologist (b. 212, d. 270 or 275 or 290), upon the *Diwān* of Ṭahmān Ibn 'Amr alKilābī, edited by Wright in his *Opuscula Arabica*.

*SL. The *Kitāb Ṣifat asSarj wa-lLijām* by ID, edited by Wright in his *Opuscula Arabica*.

Sif. The Ḥāfiẓ Ṣadr adDīn, or ‘Imād adDīn, ABU-TĀHIR Aḥmad Ibn Abī Aḥmad Muḥammad asSILAFI alIṣbahānī alJurwā‘anī, the Traditionist (b. 472 or 475 or 478, d. 576 or 578).

*SM. The Commentary called *AlFatḥ alKārīb*, by Syt, upon the evidentiary verses of the ML, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teherān in 1271.

Sm. The Shaikh Abū Muḥammad ‘Abd Allāh Ibn ‘Alī asṢAFMARI, the Grammarian, author of the *Tabṣira fi-nNahw*, a work much quoted by AH.

SN. The Great *Ṣunan* of the Kādī Abū ‘Abd ArRaḥmān Aḥmad Ibn ‘Alī Ibn Shu‘aib anNAsa‘ī, the Traditionist (b. 214 or 215 or 225, d. 303).

*Sn. The Gloss (c. 1193) of Muḥammad Ibn ‘Alī asṢABBĀN upon the A, printed in Egypt.

*SR. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abū Muḥammad ‘Abd alMalik Ibn Hishām alHimyarī alMa‘āfirī alBaṣrī, originally of AlBaṣra, alMiṣrī, resident of Egypt, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Kāsim Ibn ‘Alī alAnṣārī alBaṭalyaustī, known as AṣṢAFFĀR (d. after 630 or 680), author of a Commentary on the Book of S.

*SS. The *Kitāb Ṣifat asSaḥāb wa-lGhath* etc by ID, edited by Wright in his *Opuscula Arabica*.

Suh. The Shaikh Abu-lKāsim, and Abū Zaid, ‘Abd ArRaḥmān Ibn Abī Muḥammad ‘Abd Allāh alKhath‘amī alAndalusī alMālaḳī asSuhailī, the Grammarian and Lexicologist (b. 508, d. 581 or 583).

Sul. Abū Bakr Muḥammad Ibn Yahyā, known as AṣṢŪLī, ash-Shiṭranjī, the Philologist (d. 335 or 336).

*Syt. The *Ḥusn alMuḥādara fi Akhbār Miṣr wa-lKāhira*, a History of Egypt, by the Shaikh Jalāl adDīn Abu-lFaḍl ‘Abd ArRaḥmān Ibn Kamāl adDīn Abī Bakr Muḥammad alKhudairī asSūrūṭī, or al-Uṣrūṭī, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911), printed at Bulāḳ.

*T. The Commentary of the Shaikh Abū Zakariyā Yahyā Ibn ‘Alī ashShaibānī, known as alKhaṭīb atTabrizī, the Lexicologist, Grammarian, and Philologist (b. 421, d. 502), on the *Ḥamāsa* of Abū Tam-

NĀM ḤABĪB Ibn AḤS aṭṬā'i (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

TDFk. The Shaikh ṬāJ adDīn Abū Ḥafṣ 'Umar Ibn 'Alī Ibn Sālim alLakhmī alIskandarī alMālikī, known as ṬĀJ ADDĪN ALFĀKIHĀNĪ or ALFĀKIHĪ, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the *Ishāra fi-n-Nahw* and its Commentary.

TDK. The Shaikh ṬĀJ ADDĪN Abu-l-Yumn Zaid Ibn AlḤasan al-KINDĪ alBaghdādī by birth and education, adDimashqī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDT. The Shaikh ṬāJ adDīn Abu-l-Ḥasan 'Alī Ibn 'Abd AlḤāh al-Ardabīlī, known as ṬĀJ ADDĪN aṭṬABRĪZĪ, resident of Cairo, the Grammarian and Encyclopædist (d. 746).

*TH. The *Ṭabaḳāt al-Ḥuffāz* by Dh, with additions by Syt, edited by Wüstenfeld.

*Th. The *Faṣīḥ* of ABU-L'ABBĀS Aḥmad Ibn Yahyā ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as THA'LAB (b. 200 or 201 or 204, d. 291 or 292), edited by Barth.

Thi. Abū Ishāq Aḥmad Ibn Muḥammad anNaisābūrī aṬHṬHA'LABĪ, or aṬHṬHA'ĀLIBĪ, the Commentator (d. 427 or 437).

Thm. Abu-l-Kāsim 'Umar Ibn Thābit aṬHṬHAMĀMĪNĪ, the Grammarian (d. 442).

*TKh. The *Tārīkh alKhamīs fī Aḥwāl Anfas Nafīs* (c. 940), a History, by the Kādī AlḤusain Ibn Muḥammad adDIYĀRBAKĪ alMālikī (d. 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177 ; but the book ends with the accession of the Sultān Murād Khān in 982.]

*TM. The *Ṭabaḳāt al-Mufasssirīn* by Syt, edited by Meursinge.

*Tr. The *Tārīkh al-Mulūk etc.* by Abū Ja'far Muḥammad Ibn Jarīr aṬṬABARĪ (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The *Ṭabaḳāt ashShu'arā*, or Classes of the Poets, by MIS and USh and IKb.

UISh. Abū Zaid 'UMAR IBN Zaid SHABBA anNumairī, their freed-man, alBasrī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.

*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad alWāḥidī anNaisābūrī (d. 468) upon the *Dīwān* of Abu-ṬṬayyir Aḥmad Ibn al-Ḥusain alJu'fī alKandī alKūfī, known as alMutanabbī, the poet (b. 303, h. 354), edited by Dieterici.

*WN. The *Wasīf anNaḥw*, oited from extracts given in the Notes to the *Epistola Critica* edited by Mehren.

Wst. AlJamāl Abū Muḥammad AlKāsim Ibn AlKāsim alWāsrī, the Philologist, Grammarian, and Lexicologist (b. 550, d. 626), author of a Commentary upon the *Luma' fi-nNaḥw* by IJ, and of another upon the *Maḥamāt* of H.

Y. Abū 'Abd ArRaḥmān Yūnus Ibn Ḥabīb, the freedman of the Banū Dabba, or of the Banū Laith Ibn 'Abd Maṣṣūṭ Ibn Kināna, or of Hilāl Ibn Harmī of the Banū Dubaī'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

YIY. The Follower Abū Sulaimān, or Abū Sa'īd, Yāḥyā Ibn Yā'-'MAR al'Adwānī alWashkī, the confederate of the Banū Laith, the Baṣrī Grammarian and Reader, afterward Kādī of Marv (d. before 100 or in 129).

*YS. The Gloss of the Shaikh Yā-sīn Ibn Zain adDīn al'Ulaimī alHimsī (d. 1061) upon the *Fk*, printed in Egypt.

*Z. The *Anmūdḥaj fi-nNaḥw* by Jāb Allāh Abu-lKāsim Maḥmūd Ibn 'Umar alKhuwarazmī azZamaḥsharī, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538) oited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

Zd. Abū Ishāk Ibrāhīm Ibn Sufyān azZiryādī alBaṣrī, the Grammarian (d. 249), author of a Commentary on the Book of S.

*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abū Ishāk Ibrāhīm Ibn Muḥammad Ibn AsSarf, known as AzZajjāj, the Baṣrī Grammarian (d. 310 or 311 or 316).

Zji. Abu-lKāsim 'Abd ArRaḥmān Ibn Ishāk, known as AzZajjājī from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (d. 337 or 339 or 340), author of the *Jumal*.

*ZN. The Commentary of Z upon his own work called *AlKālim anNawābiḡh*, edited by Schultens.

Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

This list is compiled from the 44th and 48th Chapters of the *Mr*, supplemented from the *IKb*, *IAth*, *Nw*, *IKhn*, *FW*, *ISb*, *BW*, *Mkr*, and similar works.

The letters *A*, *B*, *Bd*, *D*, *H*, *K*, *Khzm*, *M*, *W*, and *Wst* in the 2nd column indicate the Schools of *AlAndalus* (Spain), *AlBaṣra*, *Baghdād*, *Damascus*, *Ḥalab* (Aleppo), *AlKūfa*, *Khuwārazm*, *Miṣr* (Egypt), the *West* (*AlMaghrib*), and *Wāsiṭ* (in 'Irāq), respectively.

The names of the authorities whose books have been used as materials for the present work are distinguished by an asterisk.

The figures in the last column represent the year of the *Muḥammadan* era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38; (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17; (3) inferred (a) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (b) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36; (4) conjectured, as in No. 208.

Serial No.	School.	Name, etc.	Date.
1		The Khalifa 'Alī, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years ...	40
2	B	AAD, pupil of the Khalifa 'Alī (1), lived 85 years ...	69
3	B	YIY, pupil of AAD (2) ...	129
4	B	IAI, pupil of YIY (3), lived 88 years ...	127
5	B	IAI, pupil of YIY (3), lived 84 years ..	70—154
6	B	IIU, pupil of IAI (4) and IAI (5) ...	149
7	K	MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwān ¹ (r. 65—86), or of Yazid Ibn 'Abd AlMalik (r. 101—105). ...	187
8	B	Akh (AlAkbar), pupil of IAI (5) ...	177
9	K	AJR, pupil of IAI (5) and IIU (6), and nephew of MIM (7)
10	B	Y, pupil of IAI (5) and Akh (8) ...	90—182
11	K	HR ...	95—155
12	K	MD ...	171
13	K	AASh, lived 110 or 118 years ...	206
14	B	Khl, pupil of IIU (6), lived 74 years ...	100—175
15	B	KhA, pupil of IAI (5), IIU (6), and HR (11) ...	180
16	B	AU, pupil of IAI (5), IIU (6), Akh (8), and Y (10), lived 99 years ...	110—209
17	K	Ks, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years ...	189
18	K	Ahm, pupil of Ks (17) ...	194
19	B	MIA, pupil of IAI (5) and Khl (14) ...	195
20	B	AZ, pupil of IAI (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years ...	215
21	B	Nr, pupil of Khl (14) and MIA (19), lived 82 years ...	122—204
22	B	As, pupil of IAI (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KhA (15), lived more than 90 years ...	123—216
23	B	AMYd, pupil of IAI (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years ...	202
24	K	Hsh, pupil of Ks (17) ...	209
25	B	*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years ...	180
26	B	Ktb, pupil of Y (10) and S (25) ...	206
27	B	Akh (AlAusat), older than, but pupil of, S (25) ...	211
28	B	*SR (Author of the) ...	218

¹ He was tutor to the children of this Khalifa (BW).

Serial No.	School.	Name, etc.	Date.
29	K	Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years ...	144—207
30	K	Lh, ¹ pupil of AASh (13), AU (16), Ks (17), AZ (20), and As (22)
31	B	Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27) ...	225
32	K	IAR, step-son and pupil of MD (12), and pupil of Ks (17) ...	150—231
33	K	AUd, pupil of AASh (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAR (32), lived 67 years ...	154—222
34	B	MIS, pupil of Y (10) and KhA (15) ...	231
35	K	AIAA, son and pupil of AASh (13) ...	231
36	B	ANB, pupil of AASh (13), AU (16), AZ (20), and As (22) ...	231
37	B	Ath, ² pupil of AU (16) and As (22) ...	232
38	B	IAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36)
39	B	AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years ...	250
40	K	*IHb, pupil of AU (16) and IAR (32) ...	245
41	B	Zd, pupil of AU (16), AZ (20), As (22), S (25), and Akh (27) ...	249
42	B	Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31) ...	249
43	B	UISh, pupil of AU (16) and AZ (20) ...	173—262
44	K	*ISk, pupil of AASh (13), Fr (29), Lh (30), IAR (32), ANB (36), and Ath (37), lived 58 years ...	244
45	B	AFR, pupil of AU (16), AZ (20), As (22), Akh (27), and Mz (42) ...	257
46	K	SIA, pupil of Fr (29)
47	K	*Th, pupil of IAR (32), MIS (34), AIAA (35), ANB (36), Ath (37), AFR (45), and SIA (46) ...	200—291
48	B	*Mb, pupil of Jr (31), AHm (39), Mz (42), and AFR (45) ...	210—285
49	K	*Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45) ...	212—275
50	B	*IKb, pupil of IAAs (38), AHm (39), Zd (41), and AFR (45) ...	213—276
51	B	*ID, pupil of IAAs (38), AHm (39), and AFR (45), lived 98 years ...	223—321

¹ A Basri, as in the *Ham'* (Sn. III. 400); but evidently considered a Küft by Abu-ṭTayyib (Mr. II. 207, 208).

² A Küft (BW on ISk): but see his masters.

Serial No.	School.	Name, etc.	Date.
52	Bd	Amb, pupil of SIA (46) ...	304
53	B	*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years ...	310
54	B	Zj, pupil of Th (47) and Mb (48), lived nearly 80 years ...	311
55	Bd	*Akh (AlAsghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years ...	315
56	B	*IK, pupil of Th (47) and Mb (48) ...	320
57	Bd	Nf, pupil of Th (47) and Mb (48) ...	244—323
58	...	AHK, pupil of Th (47), lived 91 years ...	254—345
59	Bd	ABHlw, pupil of Skr (49)
60	Bd	IDh, pupil of Mb (48), Skr (49), and IKb (50), ...	259—347
61	Bd	Sul, pupil of Th (47) and Mb (48) ...	335
62	Bd	AUZ, pupil of Th (47) ...	261—345
63	B	Mbn, pupil of Mb (48) and Zj (54) ...	345
64	Bd	IAMB, pupil of Th (47) and Amb (52), lived 57 years ...	271—328
65	M	Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAMB (64) ...	338
66	B	IS, the youngest pupil of Mb (48), died young (before his 36th year) ...	316
67	Bd	Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAMB (64), and IS (66) ...	339
68	Bd	AT, pupil of Sul (61) and AUZ (62) ...	351
69	Bd	Az, pupil of ID (51), Zj (54), Nf (57), IAMB (64), and IS (66) ...	282—370
70	Bd	*AFI, pupil of ID (51) ...	284—356
71	Bd	KI, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAMB (64), and IS (66) ...	288—356
72	Bd	Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years ...	368
73	Bd	F, pupil of Zj (54), Mbn (63), and IS (66) ...	288—377
74	Bd	AAA, pupil ID (51), Nf (57), and IAMB (64) ...	293—382
75	Bd	IKhl, pupil of ID (51), Nf (57), AUZ (62), IAMB (64), and Sf (72) ...	370
76	Bd	*Rm, pupil of ID (51), Zj (54), ABHlw (59), and IS (66) ...	296—384
77	Bd	IJ, pupil of F (73) ...	302—392
78	M	ABUdf, pupil of Ns (65) ...	304—388
79	A	ABZ, pupil of KI (71), lived 68 years ...	379
80		IF, pupil of AHK (58) ...	395
81		AHA, nephew (sister's son) and pupil of AAA (74) ...	395
82		Jh, pupil of Sf (72) and F (73) ...	398
83		Hr, pupil of Az (69) ...	401

Serial No.	School	Name, etc.	Date.
84	Bd	ASB, pupil Sf (72), F (73), and IJ (77) ...	329—405 ¹
85	Bd	Abd, pupil of AUZ (82), Sf (72), F (73), and Rm (76) ...	406
86	Bd	Rb, pupil of Sf (72) and F (73) ...	328—420
87	Bd	ISf, son and pupil of Sf (72), lived 55 years	330—385
88	Bd	AAS, pupil of Sf (72) and F (73) ...	417
89	Bd	Rkk, pupil of Sf (72), F (73), and Rm (76) ...	345—415
90	Bd	IUF, nephew (sister's son) and pupil of F (73) ...	421
91		Thi ...	427
92	A	Ih, pupil of ABZ (79) ...	352—441
93	M	Hf, pupil of ABUdf (78) ...	430
94		IDst, pupil of Jh (82) ...	431
95	A	Mkk ...	355—437
96	Bd	HIM, pupil of F (73) and Rm (76) ...	359—448
97	Bd	AAMr, pupil of ASB (84), lived 86 years ...	363—449
98	Bd	Thm, pupil of IJ (77) ...	442
99	Bd	HIDn, pupil of Rm (76), Rb (86), and ISf (87) ...	447
100	Bd	Rk, pupil of Rb (86) and AAMr (97) ...	450
101	Bd	IB, pupil of Rkk (89), lived more than 80 years ...	456
102	W	IR ...	390—456
103		*W, pupil of Thi (91) and IDst (94) ...	463
104	M	IBdh, pupil of the Baghdādīs ³ ...	469
105		Jj, pupil of IUF (90) ...	471
106	A	ISd, pupil of AAS (88), lived 60 years ...	458
107		AK ...	474 ²
108	A	Am, pupil of Ih (92) ...	410—476
109	Bd	Hlw, pupil of Thm (98), HIDn (99), and IB (101) ...	493
110	M	IBt, pupil of IBdh (104), lived 100 years, ...	420—520
111	Bd	*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107) ...	421—502
112	Bd	IDs, pupil of IB (101) ...	531—500
113	Khsm	AMdr ...	507

¹ D. 329 (BW) : d. 405 (IAth).

² A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.

³ He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "Al'Irāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.

Serial No.	School	Name, etc.	Date.
114	M	IKtt, lived more than 80 years ...	433—515
115		Md, pupil of W (103) ...	518
116	A	ISB ...	444—521
117	A	IBsh ...	444—528
118		*H, pupil of AK (107) ...	446—516
119	Bd	ISh, pupil of T (111) ...	450—542
120	A	IT, pupil of Am (108), lived to a great age	528
121	A	IYn ...	543
122	Bd	SKht, pupil of IDs (112) ...	464—541
123	Bd	*Jk, pupil of HIM (96) and T (111) ...	465—540
124	Khzm	*Z, pupil of AMdr (113) and Jk (123), lived 71 years ...	467—538
125	A	IArb, pupil of T (111) ...	468—543
126	M	ABIS ¹ ...	550
127	M	Slf, pupil of Hlw (109), IBt (110), and T (111) ...	478—576
128	A	IAt ...	480—541
129	Khzm	AKhzm, pupil of Z (124) ...	484—568
130	Bd	IKhb, pupil of Jk (123) ...	492—567
131	Bd	IDa ...	494—569
132	W	IHL ...	570
133	A	ITr ...	580
134	M	IBr, pupil of IBt (110), IKtt (114), and ABIS (126) ...	499—582
135	A	Suh, pupil of IT (120) and IArb (125) ...	508—581
136	A	IMa ...	584
137	Bd	*KIAmb, pupil of ISh (119) and Jk (123) ...	513—577
138	Bd	TDK, pupil of ISh (119), SKht (122), Jk (123), and IKhb (130) ...	520—613
139	M	Ghz, pupil of SKht (122) ...	522—599
140	A	IKh, pupil of ITr (133) and IMn (136), lived 85 years ...	609
141	W	Jz, pupil of IBr (134) ...	607
142	Wst	MISh, pupil of IKhb (130) and KIAmb (137) ...	535—605
143	M	Sht, pupil of Slf (127) and IBr (134) ...	538—590
144	Khzm	MM, pupil of AKhzm (129) ...	538—610
145	Bd	AB, pupil of IKhb (130) ...	538—616
146		Rz ...	544—606
147	M	ISfr, pupil of Slf (127) ...	544—636
148	M	AMIS, pupil of IBr (134) ...	547—633
149	Wst	Wst, pupil of MISh (142) ...	550—626
150	H	*IY, pupil of TDK (138) ...	553—643
151	M	IRj, pupil of Slf (127) ...	554—648

¹ ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Slf during the latter's visit to that capital in 517.

Serial No.	School.	Name, etc.	Date.
152	Khzm	Sk ...	555—626
153	M	AHS, pupil of Slf (127), TDK (138), Ghz (139), and Sht (143) ...	558—643
154	M	IJmz, pupil of Slf (127), IBr (134), and Sht (143), lived 90 years ...	559—649
155		IKhz ...	637
156	A	Shl, pupil of Sub (135), IMn (136), and Jz (141) ...	562—645
157	M	IMt, pupil of Jz (141) ...	564—628
158	M	*IH, pupil of Ghz (139) and Sht (143) ...	570—646
159	A	IHKh, pupil of IKh (140) and Shl (156) ...	575—646
160	A	An, pupil of TDK (138), Jz (141), and AB (145) ...	575—661
161	A	Mlk, pupil of TDK (138) ...	577—640
162	Bd	Sgh ...	577—650
163	A	Khf, pupil of Shl (156) ...	657
164	H	IAmr, pupil of IY (150) ...	596—649
165	A	IU, pupil of Shl (156) ...	597—669
166	D	ASh, pupil of AHS (153) ...	599—665
167	A	IAR, pupil of Shl (156) ...	599—688
168	D	*IM, pupil of IY (150), AHS (153), Shl (156), and IAmr (164) ...	600—672
169	M	RSht, pupil of IJmz (154) ...	601—684
170	A	Sr, pupil of Shl (156) and IU (165) ...	680 ¹
171	M	HRs, pupil of ISfr (147) and AMIS (148) ...	606—693
172		*B ...	685
173	A	IDa, pupil of Shl (156), lived nearly 70 years ...	680
174		*R ...	686
175	M	MAR, pupil of ISfr (147), lived more than 80 years ...	692
176	M	Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAmr (164) ...	613—705
177	M	IMnr, pupil of IH (158) ...	620—683
178	M	INs, pupil of IY (150), An (160), IAmr (164), and IM (168) ...	627—698
179	M	Shb, pupil of IRj (151), lived 80 years ...	708
180	D	*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years ...	631—676
181		RDA, lived 70, or more than 70 years ...	715
182	D	*BD, son and pupil of IM (168), died young, before his 36th year ...	686
183	M	TDFk, pupil of HRs (172) and IMnr (177) ...	654—734
184	M	AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178) ...	654—745

¹ D. after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.

Serial No.	School.	Name, etc.	Date.
185	M	IMrhl, pupil of Shb (179)	744
186	M	TDT, pupil of RDA (181)	746
187	M	ISM, pupil of MAr (175)	670—747
188	D	*Dh, pupil of Dmt (176), INs (178), and AH (184)	673—748
189	M	IUK, pupil of AH (184)	749
190	W	*Aj (Author of the)	682—723
191	A	AAGh, pupil of the Author of the Aj (190) ..	682—748
192	M	Sb, pupil of Dmt (176) and AH (184) ...	683—756
193	M	*IA, pupil of AH (184)	698—769
194	M	*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years	708—761
195		Sd	712—791
196		ABk	794 ²
197	M	ISgh, pupil of AH (184) and IMrhl (185) ...	720—776
198	M	*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192)	729—771
199		*KF (Author of the), pupil of Sb (192),	729—816
200	M	Shtn	750—832
201	M	*FA (Author of the)	762—855
202	M	*Dm	763—827
203	M	Shm, pupil of Shtn (200)	801—872
204		*Jm	898
205	M	*A	900
206	M	*Kh	905
207	M	*Syt, pupil of Shm (203)	849—911
208		*Fk, Composed his Commentary upon the KN in 924

¹ B. 682, d. 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).

² D. 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—698) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.

Abbreviations of Technical Terms.

As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

<i>Acc.</i> , Accusative.	<i>Du.</i> , Dual.
<i>Act.</i> , Active.	<i>E. g.</i> , <i>Exempli gratiâ</i> , <i>For the sake of example.</i>
<i>Adv.</i> , Adverb.	<i>Ej.</i> , Ejaculation.
<i>Ag.</i> , Agent.	<i>Enunc.</i> , Enunciative.
<i>Aff.</i> , Affirmative.	<i>Ep.</i> , Epithet.
<i>All.</i> , Alliterative.	<i>Etc.</i> , <i>Et cetera</i> , <i>And the rest.</i>
<i>All. seq.</i> , Alliterative Sequent-	<i>Ex.</i> , Example.
<i>Ant.</i> , Antecedent.	<i>Exc.</i> , Exception.
<i>Aor.</i> , Aorist.	<i>Expl.</i> , Explicative.
<i>Apoc.</i> , Apocope.	<i>Expos.</i> , Expository.
<i>Apod.</i> , Apodosis.	<i>Fem</i> , Feminine.
<i>App.</i> , Appropinquation.	<i>Gen</i> , Genitive.
<i>Appos.</i> , Appositive.	<i>G.t.</i> , General term.
<i>Art.</i> , Article.	<i>Hyst.-prot.</i> , Hysteron-proteron.
<i>Att.</i> , Attributive.	<i>Id.</i> , Ideal.
<i>Aug.</i> , Augmentative.	<i>I.e</i> , <i>Id est</i> , <i>That is.</i>
<i>Bil.</i> , Biliteral.	<i>Imp.</i> , Imperative.
<i>Cat.</i> , Category.	<i>Inch.</i> , Inchoative.
<i>Comp.</i> , Compound.	<i>Ind.</i> , Indicative.
<i>Con.</i> , Conjunction.	<i>Indecl.</i> , Indeclinable.
<i>Cond.</i> , Conditional.	<i>Indet.</i> , Indeterminate.
<i>Conj.</i> , Conjunctive.	<i>Inf.</i> , Infinitive.
<i>Conjug.</i> , Conjugation.	<i>Infl.</i> , Inflected.
<i>Cop.</i> , Copula.	<i>Inop.</i> , Inoperative.
<i>Correl.</i> , Correlative.	<i>Interrog.</i> , Interrogative.
<i>Corrob.</i> , Corroborative.	<i>Intrans</i> , Intransitive.
<i>Curt.</i> , Curtailed (diminutive).	<i>I.q.</i> , <i>Idem quod</i> , <i>The same as</i> , often used as meaning <i>In the sense of.</i>
<i>Decl.</i> , Declinable.	<i>Lit.</i> , Literal.
<i>Dem.</i> , Demonstrative.	<i>Masc.</i> , Masculine.
<i>Deriv.</i> , Derivative.	<i>Met.</i> , Metonym.
<i>Det.</i> , Determinate.	<i>N.</i> , Noun.
<i>Dial.</i> , Dialect.	<i>Neg.</i> , Negative.
<i>Dial var.</i> , Dialectic variant.	<i>Nom.</i> , Nominative.
<i>Dim.</i> , Diminutive.	<i>Non-att</i> , Non-attributive.
<i>Disj.</i> , Disjunctive.	
<i>D. s.</i> , Denotative of State.	

Non-deriv., Non-derivative.
Non-dim, Non-diminutive.
Non-inf., Non-infinitive.
Non-red., Non-redundant.
Non-repl., Non-replicative.
Non-voc., Non-vocative.
Num., Numeral.
Obj., Object.
O. f., Original form.
Op., Operative.
Opp., Opposita.
Opt., Optative.
Orig., Originally.
P., Particle.
Par., Parenthesis.
Part., Participle.
Pass., Passive.
Perf., Perfect (plural).
Pers., Person.
Pl., Plural.
Post, Postfixed.
Postpos., Postpositive.
Pre., Prefixed.
Pred., Predicate.
Prep., Preposition.
Prepos., Prepositive.
Pret., Preterite.
Prim., Primitive.
Pro-ag., Pro-agent.
Prohib., Prohibitive.
Pron, Pronoun.
Prop., Proposition.
Prot., Protasis.
Prov., Proverb.

Quad., Quadriliteral.
Qual., Qualificative.
Quasi-act., Quasi active.
Quasi-ep., Quasi-epithet.
Quasi-pass., Quasi-passive.
Quasi-pl., Quasi-plural.
Quasi-pre., Quasi-prefixed.
Quin., Quinqueliteral.
Rad., Radical.
Red., Redundant.
Reg., Regimen.
Rel., Relative.
Repl., Replicative.
Seq., Sequent.
Sex., Sexiliteral.
Sing., Singular.
Sp., Specificative.
S.s., Subject of Stata.
Sub., Subject.
Subj., Subjunctive.
Subst., Substitute.
Syn., Synonym.
Syn. with., Synonymous with.
Synd., Syndetio.
Trans., Transitive.
Tril., Triliteral.
Unaug., Unaugmentative.
Unil., Uniliteral.
Uninfl., Uninflected.
V., Verb.
Var., Variant.
Vid., Videlicet, *namely*.
Voc., Vocative.

Glossary of Technical Terms.

Transliterated terms, like Tanwīn and Mīmī, are omitted.

A.	
Abandoned (original form), مَرْفُوضٌ.	Actually (opposed to potentially), بِأَلْفَعُلٍ.
Abbreviated, مَقْصُورٌ and مَمْنُوقٌ.	Address, خُطَابٌ.
Abbreviation, نَقْصَرٌ and اِيجَازٌ and تَخْفِيفٌ.	Adjuration, نَسَمٌ سَوَالٍ.
Abridgment, اِخْتِصَارٌ and تَخْفِيفٌ.	Admirative, تَعَجُّبِيٌّ.
Abstract noun or substantive, مَعْنَى and اِسْمٌ مَعْنَى.	Adventitious (opposed to original), عَارِضٌ.
Abstraction, تَجْعِيدٌ.	Adverb, ظَرْفٌ.
Abstractive, تَجْعِيدِيٌّ.	Adverbial, ظَرْفِيٌّ.
Accident, عَرَضٌ and حُكْمٌ.	Adverbial object, مَفْعُولٌ فِيهِ.
Accidental (opposed to permanent), عَارِضٌ.	Affinity, مَنَاسَبَةٌ.
Accompaniment (, of), مُصَاحَبَةٌ.	Affirmation, اِثْبَاتٌ and اِيجَابٌ.
Accusative (case), نَصَبٌ.	Affixes, لَوَاحِقٌ.
„ (noun in the), مُنْصَبٌ.	Affixion, اِلْحَاقٌ and دُخُولٌ.
Active participle, اِسْمٌ فَاعِلٍ.	Afterthought (substitute of), بَدَاءَةٌ.
„ (verb), عَلَى مَبْنِيٍّ لِلْفَاعِلِ or طَرِيقَةٌ فَعَلٍ.	Agency, فَاعِلِيَّةٌ.
	Agent, فَاعِلٌ.
	Agreement, مُطَابَقَةٌ.

Alleviation, تَخْفِيفٌ.

Alliteration, اتِّبَاعٌ.

Alliterative sequent, اتِّبَاعٌ.

Allocution, خُطَابٌ.

Allusion, لُحْمٌ.

Amplification, تَنْفِيسٌ.

Anacoluthon, قُطْعٌ.

Analogy, قِيَاسٌ.

Anarthrous, مُتَجَرِدٌ عَنِ اللَّامِ.

Ancient (grammarian or poet), قَدِيمٌ or مُتَقَدِّمٌ.

Annexed to, مِنْ حَيْزٍ كَذَا.

Annexure, مَا فِي حَيْزٍ كَذَا.

Annuler, نَاسِخٌ.

Anomalous, شَذُّ.

Anomaly, شَذَرٌ.

Antecedent, سَابِقٌ and مُتَّبِعٌ.

and مَعْطُوفٌ عَلَيْهِ and أَوَّلٌ

مُبْدَلٌ مِنْهُ.

Aorist, مُضَارِعٌ.

Aoristic, مُضَارِعِيٌّ.

Aoristic letter, حَرْفٌ مُضَارِعَةٌ.

Aplastic, جَامِدٌ.

Aplasticity, جُمُودٌ and عَدَمٌ تَصَرُّفٍ.

Apocopate (mood), جُزْمٌ.

„ (verb in the), مُجْزُومٌ.

Apocopative, جَارِمٌ.

Apodosis, جُزْأٌ.

Application, رُضْعٌ.

Apposition, تَبَعٌ and تَبَعِيَّةٌ.

Appositive, قَاتِبٌ.

Apprehension, تَصَوُّرٌ.

Appropinquation, مُقَارَبَةٌ.

Aprothetic, مَفْرُودٌ.

Arbitrarily, اِعْتِبَاطًا.

Article (the), اللَّامُ and أَلِفٌ and اللَّامُ.

لَمْ التَّوْحِيدِ.

Assimilate (epithet), مُشَبَّهَةٌ and

مُشَبَّهَةٌ.

Assignable, يُصَحِّحُ جَعْلَهُ لِكَذَا.

Assumption, تَقْدِيرٌ.

„ (of a pronoun), تَحْمِلُ
and اِحْتِمَالٌ.

Attached (pronoun), مَتَّصِلٌ.

Attribute, مُسْنَدٌ and خَبَرٌ.

Attribution, اِسْنَادٌ.

Attributive, اِسْمَانِيٌّ.

„ compound, مُرَكَّبٌ تَرْكِيبٌ
اِسْنَادٌ.

„ (verb or adverb), تَامٌ.

Augment, زِيَادَةٌ.

Augmentative, زَائِدٌ.

Author, صَاحِبٌ.

Axioms, ضَرُورِيَّاتٌ.

B.

Belonging, مُتَعَلِّقٌ.

Betwixt and between, بَيْنَ بَيْنَ.

Biform (proposition), ذَاتُ وَجْهَيْنِ.

Bilateral, عَلَى حَرْفَيْنِ and ثَنَائِيٌّ.

Blame (verb or accusative of), ذَمٌّ.

Blunder (substitute of), غُلَطٌ.

Bound (rhyme), مُقَيَّدٌ.

Broken (plural), مُكْسَرٌ.

C.

Call for help, اِسْتِغَاثَةٌ.

Canon, ضَابِطٌ.

Case, وَجْهٌ.

„ (pronoun of), شَانٌ.

Catachresis (abuse), اِجْحَافٌ.

Category, بَابٌ.

Causality, عَلِيَّةٌ.

Causation, تَعْلِيلٌ.

Causative, تَعْلِيلِيٌّ.

„ object, مَفْعُولٌ لَهُ.

„ particle, حَرْفٌ تَعْلِيلٍ.

Cautioning, تَحْذِيرٌ.

Champion (poet), فَحْلٌ.

Chapter, بَابٌ and صِنْفٌ and نَوْعٌ.

Chaste (language), فَصِيحٌ.

Chronometrical, تَوَقُّفِيٌّ.

Circumscribed, مَحْصُورٌ and مُنْصَحَرٌ.

Circumstance, قَرِينَةٌ.

Circumstantial, وَاقِعٌ حَالًا and حَالِي.

„ evidence, قَرِينَةٌ.

Citation (quotation), حِكَايَةٌ.

Class, طَبَقَةٌ.

Classical language, لُغَةٌ.

Codex, مَصْحَفٌ.

Cognomen, لُقَبٌ.

Coherence, اِتِّسَامٌ.

Coined, مُرْتَجَلٌ.

Commensurability, مُوَازِنَةٌ.

Commensurable, مُوَازِنٌ.

Commentary, تَفْسِيرٌ and شَرْحٌ.

Commiseration (accusative of), تَرْحَمٌ.

Common, مُشْتَرَكٌ.

Common consent, اِجْمَاعٌ and اِتِّفَاقٌ and قَوْلٌ وَاحِدٌ.

Common gender (of), مَا يَسْتَوِي فِيهِ, اَلْمَذْكُورُ وَالْمَوْثُوتُ.

Common (name), شَائِعٌ.

Comparative (مَرْنٌ), تَفْضِيلِيٌّ.

Comparative, تَشْبِيهِيٌّ.

Comparison (assimilation), تَشْبِيهٌ.

„ (proportion), مَقَايِسَةٌ.

Compensation, عَوْضٌ.

Complement, فَضْلَةٌ.

Complete declension, تَمْكِينٌ.

Complete sense, فَائِدَةٌ.

Composition, تَرْكِيبٌ.

Compound, مُرَكَّبٌ.

Concomitate object, مَفْعُولٌ مَعَهُ.

Concord, حُمْلٌ and مُطَابَقَةٌ.

Concrete noun or substantive, ذَاتٌ and اِسْمٌ ذَاتٌ and اِسْمٌ عَيْنٍ and عَيْنٌ and جَوْهَرٌ and جَسَدٌ and اِسْمٌ.

Condition, مُجَازَاةٌ and شَرْطٌ.

Condition of exposition, or of being expounded, شَرْيْطَةُ التَّفْسِيرِ.

Conditional, جَزْأِيٌّ and شَرْطِيٌّ and وَاقِعٌ لِلْجَزْأِ.

Conditionality, شَرْطِيَّةٌ.

Confederate, حَلِيفٌ.

Conformity, تَنَاسُبٌ and اِزْدِوَاجٌ and مُمَاطَلَةٌ.

Conjugability, تَصَرُّفٌ.

Conjugation (process), تَصْرِيفٌ.

„ (class), بَابٌ.

Conjunct, مُوَصَّلٌ.

Conjunction, حَرْفٌ عَطَافٌ and حَرْفٌ عَاطِفٌ.

Conjunctive (of a conjunct noun or particle), مِلَّةٌ.

„ (exception), مُتَّصِلٌ.

„ مُتَّصِلٌ, (أَمْ).

„ Hamza, هَمْزَةٌ وَصْلٌ.

„ (affix to a final short vowel), مِلَّةٌ or وَصْلٌ.

Conjunctness, مُوَصَّلِيَّةٌ.

Connected, مَا هُوَ مِنْ سَبَبٍ كَذَا and اِتِّصَالٌ. Here سَبَبٌ means سَبَبٌ. connection (IY. 375). سَبَبٌ is

a relative noun to the سَبَبٌ connective, which is the pronoun, because it connects the conjunctive and the like (DM. II. 130). It is used as a substantive (vol. I, p. 415, l. 20 and vol. II, p. 200, l. l.), meaning noun syntactically connected with the pronoun of the preceding noun; and as an adjective (vol. I, p. 265, l. 20 and p. 416, l. 5), meaning belonging to the noun so connected.

Connective, مَوْصِلَةٌ and تَوْصِلٌ.

„ particle, حَرْفٌ مِلَّةٌ.

Consonant, حَرْفٌ.

Constitution, وَفْعٌ.

Construction, عَقْدٌ and قَرَارٌ and وَجْهٌ.

Constructively, مَعْلًا and تَقْدِيرًا.

Contest, تَنَازُعٌ.

Context, قَرِيبَةٌ and مَقَامٌ.

Contingency, تَعَلُّقٌ.

Continuous (time), مُسْتَمِرٌّ.

Contracted, مُخَفَّفٌ and خَفِيفٌ.

Contradiction, تَنَاقُضٌ.

Contravention, مُخَالَفَةٌ.

Conventional term or language,

مصطلح and اصطلاح.

Conventionally, في الاصطلاح.

Convert or converted (poet),

مُحْضَر or مُحْضَر.

Co-ordination, الحقائق.

Copula, رابطة and رابط.

Copulative, للعطف and عطف.

Correlative (of a condition, oath,

etc), جواب.

of an oath, مقسم عليه.

Correspondence (Tanwin of),

مقابلة.

Corroborative, تأكيد and توكيد.

Counterpart, نظير.

Coupled, منسوق and منسوق.

Coupling, عطف.

Covert (pronoun), مستكن.

Cream (of a discussion), زبد.

Critio, محقق.

Critical judge, حائض and مُحَقِّق.

Crude-form, مادة.

Curtailed, مُحَدَّر.

Curtailment, قَرْخِيم.

D.

Decimal number, عقد and عشرة.

Declension (process), تصریف and

اجراء.

„ (formation), وجه.

Declinability, تمكن.

Declinable, متمكن.

Deduction (of), تفريع.

Defective, ناقص and منقوص.

Definite, معين.

Definition, فابط and حد.

Denominate, مسمى.

Denotative of state, حال.

Dependence (particle of), محليق.

Dependent, متعلق.

Deprecation, دعاء.

Derivative, مشتق.

Designation, نص.

Detached (pronoun), مُتَفَصِّلٌ.

Determinate, مُعَرَّفٌ and مُعَرِّفٌ.

Determinateness, تَعَرُّفٌ.

Determination, تَعَرِّفٌ.

Determinative, لِلتَّعَرِّيفِ and مُعَرِّفٌ.

Deviation, عَدَلٌ.

Dialect, لُغَةٌ.

Dialectic variant, لُغَةٌ.

Digression (substitute of), اِضْرَابٌ.

Dimension, مَسَاحَةٌ.

Diminutive, مُصَغَّرٌ and مُصَغِّرٌ.

Diptote, غَيْرُ مُصَرَّوْفٍ and غَيْرُ مُنْصَرِفٍ.

and مُنْغَوِّعٌ مِنَ الصَّرْفِ.

and تَرْكُ الصَّرْفِ, declension.

and عَدَمُ الصَّرْفِ and مُنْعُ الصَّرْفِ.

تَرْكُ الْجَرَائِدِ.

Direct object, مَفْعُولٌ بِهِ.

Disapprobatory, اِنْكَارِيٌّ.

Disapproval, اِنْكَارٌ.

Discarded (form), مَرْفُوضٌ.

Discourse, كَلَامٌ.

Discussion, بَحْثٌ and كَلَامٌ.

Disjunctive (exception), مُنْقَطِعٌ.

” مُنْقَطِعٌ, (أَمْ).

” Hamza, هَمْزَةٌ قَطْعٌ.

Dispute, خِلَافٌ.

Dissent, خِلَافٌ.

Dissolution, فُكٌ.

Distinct (substitute), مُبَايِنٌ.

Distinctive (لِ), فَارِقٌ.

Distinctive pronoun, ضَمِيرٌ فَصْلٌ.

Distributive, تَفْصِيلِيٌّ.

Diversion (وِ), حَرْفٌ.

Dotted, مُعْجَمٌ.

Double, ثَقِيلٌ.

Drift, سِيَاقٌ.

Dual, مُثْنِيٌّ.

E.

Ejaculation, حَرْوَةٌ.

Elegant, قَصِيحٌ.

Elision, حَذْفٌ.

Eclipse, اِسْقَاطٌ.

Eloquent, بَلِيغٌ.

Emphatic, بَلِيغٌ.

Enallage, اِلْتِفَاتٌ.

Enfranchisement, رُفُوحٌ.

Enunciation, اِخْبَارٌ and خَبْرٌ.

Enunciative (as a substantive),
خَبْرٌ.

„ (as an adjective), واقعٌ
مُخْبِرٌ بِهِ and خَبْرًا.

Enunciativity, خَبَرِيَّةٌ.

Enunciatory, اِخْبَارِيٌّ and خَبَرِيٌّ.

Epithet, وَصْفٌ and مِثْلَةٌ and نَعْتٌ.

Epithetic, مَنَعُوتٌ بِهِ and مَوْصُوفٌ بِهِ
and هُوَ مِثْلَةٌ.

Epithetically, عَلَى سَبِيلِ التَّوْصِيَةِ.

Equivalent, مُعَادِلٌ (أَمْ).

Equivocal, مُحْتَمِلٌ.

Essential (of attribution), رَكْنٌ and
عَمْدَةٌ.

„ (opposite of redundant), اَصْلِيٌّ.

Et cetera, وَغَيْرَ كَذَا and وَآخِرَاتُ كَذَا.

Etymology, تَصْرِيفٌ.

Etymological, تَصْرِيفِيٌّ.

Evolution, اِنْتِزَاعٌ.

Evolved, مُنْتَزِعٌ.

Examination, اِمْتِحَانٌ.

Example, مَثَلٌ.

Exception, اِسْتِثْنَاءٌ.

Exceptive proposition, جُمْلَةٌ اِسْتِثْنَاءِيَّةٌ.

Excitation, تَحْضِيضٌ.

Exemption (of), تَهْرِيءٌ.

Exercise, تَدْرِيْبٌ and تَمْرِيْنٌ.

Exigence or exigency (metric),
ضَرُورَةٌ.

Expectation, تَوَقُّعٌ.

Explanation, تَبْيِيْهُنٌ and بَيَانٌ.

Explicative, بَيَانِيٌّ.

Explicit (noun, opposed to pronoun), مَظْهَرٌ and ظَاهِرٌ.

Exponent, تَفْسِيْرٌ.

Exposition, تَفْسِيرٌ.

Expository, تَفْسِيرِيٌّ and مَفْسِرٌ.

„ particle, حَرْفٌ تَفْسِيرِيٌّ.

Expression (utterance), لَفْظٌ.

„ (opposite of suppression), ظَهَرٌ and اِظْهَرَ and تَضَرُّعٌ.

„ (term), عِبَارَةٌ.

Extension, اتِّسَاعٌ and اتِّسَاعٌ and سَعَةٌ.

Extraneous, اِجْنَبِيٌّ.

Extraordinary, نَادِرٌ.

F.

Fact (pronoun of), قَصْدٌ.

Facitive verb, فَعْلٌ تَصْيِيرِيٌّ.

Faint (letter), خَفِيٌّ.

Feminine, مَوْثٌ.

Figuratively, تَنْزِيهٌ.

Final (adverb), غَايَةٌ.

Final (letter), طَرَفٌ and آخِرٌ and عَجَزٌ.

Follower (Successor of the Companions), تَابِعٌ and تَابِعِيٌّ.

Forgetfulness (substitute of), نَسِيَانٌ.

Form (opposed to sense), لَفْظٌ.

Formal, صَوْرِيٌّ and لَفْظِيٌّ.

Formation, بِنَاءٌ.

Freedman, مُرَلِيٌّ.

Future, مُسْتَقْبَلٌ.

G.

Gender, قَدْرٌ and رَتَابَةٌ and رَجَةٌ.

General, عَامٌ.

General rule, اَصْلٌ.

General term, مُسْتَقْنَى مِنْهُ.

Generic, جِنْسِيٌّ.

„ noun or substantive, اِسْمٌ.

جنس and جنس.

Genitival operative, خَافِضٌ.

Genitive (case), حَافِضٌ and جَرٌّ.

„ (noun in the), مَجْرُورٌ and مَجْفُوزٌ.

Genus, جِنْسٌ.

Gist, حَامِلٌ.

Gloss, حَاشِيَةٌ.

Grammar, نَحْوٌ.

Grammarians, نَحْوِيُّونَ.

Guttural letter, حَرْفٌ حَلْقِيّ.

H.

Hearsay (as a substantive), سَمَاعٌ.

„ (as an adjective), سَمَاعِيّ.

Heathen, جَاهِلِيّ.

Heathenism, جَاهِلِيَّةٌ.

Hemistich, نِصْفُ and مِصْرَاعٌ.

Heteromorphous, مِنْ غَيْرِ لَفْظٍ كَذَا.

Hiatus, إِخْلَالٌ.

Historic present, حِكَايَةُ حَالٍ مَاضِيَةٍ.

Historical (denotative of state), مَحْكِيّ.

Hollow, أَجْرَفٌ.

Homogeneous with, مِنْ جَنْسٍ كَذَا
and مُجَانِسٌ.

Homonym, مُشْتَرَكٌ.

Homonymy, إِشْتِرَاكٌ.

Hyperbole, مَبَالِغَةٌ.

Hyperbolic, بَلِيغٌ.

Hypercatalectic, فَالٍ.

Hypothesis, تَقْدِيرٌ.

Hysteron-proteron, تَقْدِيمٌ وَتَأْخِيرٌ.

I.

Idea, مَعْنَى.

Ideal, مَعْنَوِيّ.

Ideally, فِي الْمَعْنَى.

Ideal object, مَعْنَى.

Idiom, لَفْظٌ.

Illative, سَبَبِيّ.

Imagination, تَوَهُّمٌ.

Imitation, حِكَايَةٌ.

Imperative, أَمْرٌ.

Imperative (as an adjective), أَمْرِيّ.

Imperfectly declinable, مُتَمَكِّنٌ غَيْرُ
مُتَمَكِّنٍ.

Impletion, إِشْبَاعٌ.

Implication (substitute of), إِشْتِمَالٌ.

„ (of a sense), تَضَمُّنٌ.

Import, نَالِدَةٌ.

Improbable, بَعِيدٌ.

Improper, غَيْرُ حَقِيقِيٍّ.

Inadvertence, سَهْوٌ.

Inception, إِسْتِنْدَافٌ and إِبْتِدَافٌ and إِسْتِفْخَاحٌ.

Inceptive, إِسْتِنْدَافِيٌّ and إِبْتِدَافِيٌّ.

Inchoation, إِبْتِدَافٌ.

Inchoatival, إِبْتِدَافِيٌّ.

Inchoative, مَحْطَرٌ عَنْهُ and مَبْتَدِافٌ.

Incoherence, عَدَمُ الْقِيَامِ.

Incorporation, إِدْغَامٌ or إِدْغَامٌ.

Indeclinable, غَيْرُ مَتَمَكِّنٍ.

Indeterminate, نَكْرَةٌ.

Indicative (mood), رَفْعٌ.

„ (verb in the), مَرْفُوعٌ.

Indicator, دَالٌّ.

Indispensable, قَهْرٌ مُسْتَعْنَى عَنْهُ.

Individual, فَرْدٌ.

Inelegant, غَيْرُ فَصِيحٍ and قَبِيحٌ.

Infinitival, مُصَدَّرِيٌّ.

Infinitive noun, مُصَدَّرٌ.

Infinitivity, مُصَدَّرِيَّةٌ.

Inflection, اِعْرَابٌ.

Inflectional, اِعْرَابِيٌّ.

Inflectionist, مَعْرَبٌ.

Initial, صَدْرٌ and أَوَّلٌ.

Inoperative, لَفْوٌ and مَهْمَلٌ.

Instigation, إِغْرَافٌ.

Instrument (noun or particle), اِدَاةٌ, erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300—301).

Intelligibility, مَعْقُولِيَّةٌ.

Intensive paradigm, مِثَالٌ مُبَالَغَةٍ.

Intermixture, تَدَاخُلٌ.

Interpolation, اِتِّحَامٌ.

Interpretation (a name for the substitute), تَرْجِمَةٌ.

Intervention, ^{كُوسَط}.

Interrogation, ^{اِسْتِفْهَام} and ^{اِسْتِعْلَام}.

Intransitive, ^{غَيْر مَتَعَدٍّ} and ^{كَزَم} and ^{قَاصَرٌ}.

Intuitive, ^{بَدِيهِي}.

Inversion, ^{عَكْس} and ^{قَلْب}.

Invocation, ^{دُعَا}.

Involving, ^{مُتَنَزِعٌ مِنْهُ}.

Irony, ^{تَهْكُمْ}.

Irrational, ^{غَيْر عَاقِلٍ}.

J.

Jurative (used in swearing), ^{قَسَمِي}.

„ particle, ^{حَرْفُ قَسَمٍ}.

Juratory (confirmed by an oath), ^{قَسَمِي}.

Jurisprudence, ^{فَقْه}.

Jurist, ^{فَقِيْه}.

L.

Labial, ^{شَفْوِي}.

Lamentation, ^{نَدْبَة}.

Land-measure, ^{مِسَاحَة مِنْ اَرْضٍ}.

Language, ^{كَلَام}.

Latent (pronoun), ^{مُسْتَتِرٌ}.

Latitude, ^{اِتْسَاع}.

Letter, ^{حَرْف}.

„ (opposed to meaning), ^{لَفْظ}.

„ of prolongation, ^{مُدَّة} and ^{حَرْفُ مَدٍّ}.

Lexicologist, ^{لُغَوِي}.

Lexicology, ^{لُغَة}.

License (poetic), ^{فُرُودٌ}.

Literal, ^{لُفْظِي}.

Local, ^{مَكَائِي}.

Logical, ^{فِي الْمَعْنَى} and ^{مَعْنَوِي}.

Loose wording, ^{تَسَامُح}.

Looseness, ^{اِطْلَاق}.

M.

Manuscript, ^{نَسْخَة}.

Masculine, ^{مَذَكَّر}.

Master, ^{اَسْتَاذ} and ^{اِمَام}.

Match, طَبَقٌ.	Modal, مُؤَبَّرٌ.
Material sense, مَادِّيَّةٌ.	Mode, نَوْعٌ.
Meaning, مَعْنَى.	Modern (grammarian or poet), حَدِيثٌ and مُتَأَخَّرٌ and مُتَأَخَّرٌ.
Measure, مِزَانٌ.	Modification, تَنْوِيعٌ.
Medial, حُشْوَةٌ.	Mood, مَوْجِدٌ and مَوْجِدَةٌ.
Medium, وَسْطَةٌ.	Multiple, مُتَعَدِّدٌ.
Member (of a compound), شَطْرٌ and جُزْءٌ.	Multiplicity, كَثْرَةٌ.
First ,, , صَدْرٌ.	Multitude (plural of), كَثْرَةٌ.
Last ,, , عَجَزٌ.	N.
Mental verb, فَعَلَ قَلْبٌ.	Nasal, أَنْفٌ.
Mention (pronoun), ذِكْرٌ.	Natural order, رَكْبَةٌ.
Metaphor, اسْتِعْرَافَةٌ.	Negation, نَفْيٌ and سَلْبٌ.
Metonym, كُنَايَةٌ.	Neutralization, إِلْغَاءٌ.
Metonymical, بِطَرِيقِ الْكُنَايَةِ.	Nickname, لَبِيزٌ.
Metonymy, كُنَايَةٌ.	Nominal, اِسْمِيٌّ.
Metre, دَوْنٌ.	Nominality, اِسْمِيَّةٌ.
Metre, بَحْرٌ.	Nominative (case), رَفْعٌ.
Minor (poet), صَغِيرٌ.	,, (noun in the), مَرْفُوعٌ.
Mobile, مُتَحَرِّكٌ.	Non-attributive (verb or adverb), فَعِيلٌ مُسْتَقَرٌّ and نَاتِقٌ.
Mobilization, تَحْرِيكٌ.	Non-copulative, اِلْفِطْرُ.

Non-derivative, ^{غَيْرُ مُشْتَقٍّ} .	Object (thing), ^{حَقِيقَةٌ} .
Non-diminutive, ^{مَكْبَرٌ} .	„ (regimen), ^{مَفْعُولٌ} .
Non-epithetio, ^{غَيْرُ صِفَةٍ} .	Objective, ^{وَالْعَمَلُ مَفْعُولٌ} and ^{مَفْعُولٌ} .
Non-essential (adverb), ^{لَفْظٌ} . See	Objectivity, ^{مَفْعُولِيَّةٌ} .
Predicative.	Obscurity, ^{تَعَسُّفٌ} .
Non-infinitive (noun), ^{غَيْرُ مُصَدَّرٍ} .	Onomatopoeia, ^{حِكَايَةُ صَوْتٍ} .
Non-redundant, ^{غَيْرُ زَائِدٍ} .	Operative, ^{مُتَعَلِّقٌ} and ^{عَامِلٌ} .
Non-replicative, ^{غَيْرُ جَوَابِيٍّ} .	Opposite, ^{نَقِيضٌ} .
Non-subjunctival, ^{غَيْرُ نَاصِبٍ} .	Optative, ^{لِلتَّمَنَّى} .
Non-vocative, ^{غَيْرُ نِدَاءٍ} .	Oral, ^{مَقَالِيٌّ} .
Non-void, ^{غَيْرُ مَفْرَغٍ} .	Origin, ^{أَصْلٌ} and ^{رُفْعٌ} .
Notifying (ل), ^{مُؤَدِّنٌ} .	Original (opposed to substitute),
Noun, ^{إِسْمٌ} .	^{مَبْدَلٌ مِنْهُ} and ^{مَعْرُوضٌ مِنْهُ} .
Novelty, ^{تَجَدُّدٌ} .	„ form, ^{أَصْلٌ} .
Number (quantity), ^{عَدَدٌ} .	Originality, ^{أَبْدِيعٌ} .
„ (numerical form), ^{أَفْرَادٌ}	Origination, ^{حَدُوثٌ} .
^{وَتَثْنِيَّةٌ وَجَمْعٌ} .	Originative, ^{أَنْشَائِيٌّ} .
Numbered, ^{مُعَدَّدٌ} .	„ sentence, ^{أَنْشَاءٌ} .
Numeral, ^{عَدَدٌ} and ^{إِسْمٌ عَدَدٌ} .	Orthographer, ^{ضَابِطٌ} .
O.	Orthography, ^{كِتَابَةٌ} and ^{خَطٌّ} .
Oath, ^{قَسَمٌ} .	

Otiose, لَعْوٌ.

Outlet (of a letter), مَخْرَجٌ.

P.

Paradigm, مِثَالٌ.

Paragraph, فُصْلٌ.

Paraphrase, تَأْوِيلٌ.

Parenthesis, اِعْتِرَاضٌ.

Parsing, اِعْرَابٌ.

Part (of speech or of this work), قِسمٌ.

„ (of a proposition), جُزْءٌ.

Partiality (opposed to totality), جُزْئِيَّةٌ.

Participial, جَارٍ عَلَى الْفِعْلِ.

Particle, حَرْفٌ.

Particular (opposed to general), خَاصٌ.

„ (opposed to vague), مُعَيَّنٌ.

and مُخْتَصٌ.

Particularization, تَخْصِصٌ.

„ (accusative of), اِخْتِصَاصٌ.

This is originally the *inf. n.* of

اِخْتَصَصْتُ بِكَذَا I particularized

him by such a thing, i. e. اِخْتَصَصْتُ بِهِ
(MAd. II. 52).

Particularized, مُخْتَصٌّ and مُتَخَصِّصٌ
and مُتَخَصِّصٌ.

Partitive (مِنْ), تَبْعِيضِيٌّ.

Passive participle, اِسْمٌ مَفْعُولٌ.

„ (verb), مَبْنِيٌّ لِلْمَفْعُولِ and

عَلَى طَرِيقَةِ فَعِيلٍ.

Past, مَاضٍ.

Patron (former master of freedman), مَوْلَى.

Paucity (plural of), قِلَّةٌ.

Pause, وَقْفٌ.

Penultimate, مَا قَبْلَ الْآخِرِ.

Perfect, سَالِمٌ.

„ declinability, اِمْكِنِيَّةٌ.

Perfectly declinable, مَتَمِّكِنٌ اِمْكِنٌ.

Permissive, مَسْوُوعٌ.

Person, ذَاتٌ and شَخْصٌ.

1st „ مُتَكَلِّمٌ.

2nd „ مُخَاطَبٌ.

3rd „ غَائِبٌ.

Personal (proper name), شَخْصِيٌّ.

adverb. Thus the **مُسْتَقَرَّ** is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R. I. 236.

Prefixes, مُضَافٌ.

Prefixion, اِضَافَةٌ and دُخُولٌ.

Premonition, ⁹ تنبيه.

Preparatory (مَ), مَنَبِي.

Preposition, حَرْفُ إِضَافَةٍ and حَرْفُ
حَرْفُ and حَرْفُ جَرٍّ and مِنْهُ
حَافِضٌ and جَارٌ and خَفِضَ . The

KK mean by حُرُوفُ الصَّغَاتِ the
حُرُوفُ الصَّغَاتِ (IY. 533).

Prepositive, مقدم.

Prescriptive sign, نَصْر.

Present (time), **حَالُ** and **حَاضِرُ**.

Presumptive (denotative of state),
 ۹۵۰
 مقدر.

Preterite, ماضٍ.

Prevalence of application, غلبة.

Prevalent (epithet), **غَالِبٌ**. This means so *prevalently applied* to a particular substantive that the latter need not be mentioned,

its place being supplied by the epithet, which is therefore treated like a substantive. See *vol.* I, *pp.* 459 and 693; and *cf.* *IV.* 383 and *BS.* 29.

Preventive, مَافِعُ.

، (denotative of *prevention*).
امْتِنَاعِي.

Primitive, **فہر مشتق** and **جامد**

Principal, ^{9 A B} اصل.

Pro-agent, **فَاعِلٌ** or **فَاعِلٌ عَنْ** or **فَاعِلٌ**.
فَاعِلٌ.

Process, بَابُ.

Professors, ^{۹۸۳} اهل.

Prohibition, ⁹⁸ نهی.

Prolongation, **مد**.

letter of, **حَرْفٌ** مَدٍّ
and مَدَّةٌ.

Prominent (pronoun), 9, 16.

Pronoun, ضمير and مضمَر.

Proper, حَقِيقِي .

Proposition, ^{٩٠٨}حكمة.

Prose, **فَتْر** and **كَلَم** and **اِخْتِيَار**.

Prosodian, عُرُوضِي.

Prosody, عَرْدُضٌ.

Protasis, شَرْطٌ.

Protection (ن of), رِقَايَةٌ.

Prothesis, إِضَافَةٌ.

Prothetic, مُضَيَّفٌ and مُضَافٌ and
إِضَافِيٌّ.

Prothetic compound, مُرَكَّبٌ

تَرْكِيبٌ إِضَافَةٌ.

Proverb, مَثَلٌ.

Pupil, تَلْمِيزٌ.

Q.

Quadrilateral, رُبَاعِيٌّ.

Qualifiability, اِتِّصَافٌ.

Qualification, وَصْفٌ.

Qualificative, صِفَةٌ and وَصْفٌ.

Qualificativity, وَصْفِيَّةٌ.

Quality, صِفَةٌ and the termination

يَّةٌ — as جُزْئِيَّةٌ *quality of part*.

Quantified, مُقَدَّرٌ.

Quasi-active, مُطَارَعٌ.

Quasi-compensation, كَعُوضٌ.

Quasi-condition, شِبْهَ شَرْطٍ.

Quasi-correlative, شِبْهَ جَوَابٍ.

Quasi-dual noun, اِسْمٌ تَنْثْنِيَّةٌ.

Quasi-epithet, شِبْهَ صِفَةٍ.

Quasi-infinitive noun, اِسْمٌ مُصَدِّرٌ.

Quasi-intransitive, مَنَزَلٌ مَنَزِلَةٌ
اَلْقَاصِرُ.

Quasi-negation, شِبْهَ نَفْيٍ.

Quasi-passive, مُطَارَعٌ.

Quasi-plural noun, اِسْمٌ جَمْعٍ.

Quasi-prefixed, شَبِيهٌ بِاَلْمُضَافِ and
مُضَارِعٌ لِّلْمُضَافِ.

Quasi-proposition, شِبْهَ جُمْلَةٍ.

Quasi-qualification, شِبْهَ اَلْوَصْفِ.

Quasi-redundant, شَبِيهٌ بِاَلزَّائِدِ and
شِبْهَ اَلزَّائِدِ and مَا اِشْبَهَ اَلزَّائِدَ.

Quasi-regular, كَاَنَّهُ قِيَاسٌ.

Quasi-saying, مُرَادَفٌ قَوْلٍ.

Quasi-sound, جَارٍ مَجْرَى اَلصَّحِيحِ
and مَثَالٌ.

Quavering, تَرْتَمٌ.

Quiddity, مَاهِيَّةٌ.	Rejection, طَرَحٌ.
Quiescence, رُقُوفٌ and سُكُونٌ.	Relation, نِسْبَةٌ.
Quinqueliteral, خُمَاسِيٌّ and عَلَى خَمْسَةِ أَحْرَفٍ.	Relative, نِسْبِيٌّ and اِئْتِبَارِيٌّ.
Quotation, حِكَايَةٌ.	„ (pronoun), رَاجِعٌ and عَائِدٌ.
	„ location, جِهَةٌ.
R.	„ noun, اِسْمٌ مُنْسَوْبٌ and نِسْبَةٌ.
Radical (as a substantive), اَصْلٌ.	Repetition, تَكَرُّرٌ and تَكْرِيْرٌ.
„ (as an adjective), اَصْلِيٌّ.	Replicative, جَوَابِيٌّ and لِلْجَوَابِ.
Rational, عَاقِلٌ.	Reporter, رَاقِلٌ and نَاقِلٌ.
Reader, قَارِئٌ and مُقَرِّئٌ (properly <i>Teacher, or Professor, of Reading</i>).	Request, عَرْضٌ.
Reading, قِرَاءَةٌ.	Requirer, مُقْتَضٍ.
Real, حَقِيقِيٌّ.	Requit, جُزَاءٌ.
Real object, عَيْنٌ.	Requisition, طَلَبٌ.
Really, حَقِيقَةً.	Restricted, مُحَصَّرٌ.
Recitation, اِنْشَادٌ.	Restricting, كَافٌ.
Redundant, زَائِدٌ and لَفْزٌ.	Retrenched, مُقْتَطَعٌ.
Reduplicated, مُضَاعَفٌ and مَضَاعَفٌ.	Reviling (accusative of), شَتَمٌ.
Regimen, مَعْمُولٌ and مَتَعَلِّقٌ.	Rhapsodist (reciter of poetry), رَاقٍ and رَاقِيَةٌ.
Regular, مُقَيَّسٌ and تِهَاسِيٌّ.	Rhetoric, بَيَانٌ.

Rhetorician, رِثْيَانِيٌّ.

Rhyme, رَافِيَةٌ.

Rhythm, نَظْمٌ.

Rule, قَاعِدَةٌ and قَابِطٌ and أَصْلٌ.

S.

Sarcasm, اسْتِزْأَامٌ.

Schismatic, خَارِجِيٌّ.

School, أَصْحَابٌ.

Scion, بَنْتٌ.

Seat (of inflection), مَعْتَقِبٌ (literally *Place of alternation*).

Section, فُصْلٌ.

Self-praise, تَمْدِحٌ.

Self-transitive, مَتَعِدٌّ بِنَفْسِهِ.

Sense, مَعْنَى.

Sentence, كَلِمٌ.

Sequent, عَقِيبٌ. See Alliterative sequent.

Serial, مُنْسَقٍ and مُنْسَقٌ.

Sect and Set, طَائِفَةٌ.

Sexiliteral, عَلَى سِتَّةِ أَحْرَبٍ and سِدَاسِيٌّ.

Shape (of a word), صِيغَةٌ.

Signification, مَدْلُولٌ.

Silence, سَكْتٌ.

Simple (opposed to compound), مُفْرَدٌ and بَسِيطٌ.

„ substantive (opposed to infinitive noun), اِسْمٌ.

Simultaneity (, of), مَعِيَّةٌ.

Single (opposed to double), خَفِيفٌ.

„ (noun, opposed to proposition), مَفْرَدٌ.

„ (opposed to compound), مَفْرَدٌ.

„ term (opposed to proposition), مَفْرَدٌ.

„ word (opposed to prefixed), مَفْرَدٌ.

Singular, وَاحِدٌ and مُفْرَدٌ.

Sister (co-ordinate), أُخْتُ.

Situation, مَقَامٌ.

Slurring, اِخْتِلَاسٌ.

Smack (making to), اِشْمَامٌ.	Subject of state, صَاحِبُ حَالٍ.
Soft letter, حَرْفٌ لَيِّنٌ.	Subjunctival, نَاصِبٌ.
Softened, مُسَيَّلٌ.	Subjunctive (mood), نَصْبٌ.
Solecism, لُحْنٌ.	„ (verb in the), مَنصُوبٌ.
Solecistic, مُلْحُونٌ.	Subordinate, مُزَعٌّ.
Sound, مُصَوِّعٌ and مُصَحِّحٌ and مُسَلِّمٌ.	Subordination, مُزْعِيَةٌ.
Sounded true, مُتَحَقِّقٌ.	Subsidiary, مُوَطِّئٌ.
Species, صِنْفٌ.	Substantive (opposed to epithet), جَامِدٌ and اِسْمٌ غَيْرُ صِفَةٍ and اِسْمٌ.
Specific intention, قَصْدٌ.	Substantivity, اِسْمِيَّةٌ.
Specifically intended (vocative), مُعَيَّنٌ and مُقْصَدٌ.	Substitute, بَدَلٌ and عَرُوضٌ and فَائِبٌ and قَائِمٌ مَقَامَ كَذَا.
Specificative, تَمْيِيزٌ.	„ مَنَابٌ كَذَا.
Specified (opposed to vague), مُعَيَّنٌ.	„ (appositive), بَدَلٌ.
Strange, غَرِيبٌ and بَعِيدٌ.	Suddenness of occurrence, فَجْأَةً.
Subaudition, اِضْمَارٌ.	Sufficient substitute (for the enunciative), مُكْتَفًى بِهِ.
Subject (correlative of predicate), اِسْمٌ.	Summary, جُمْلَةٌ.
„ (correlative of attribute), مُخْبِرٌ عَنْهُ and مُسْنَدٌ اِلَيْهِ.	Superfluous, فَضْلَةٌ.
„ of a meaning, صَاحِبٌ مُعْنًى.	Superiority (of), تَرْفِيعٌ.
	Supplied, مُقَدَّرٌ.

Support, عَمَدٌ.

Suppression, اَضْمَارٌ and حَذْفٌ.

Surname, كُنْيَةٌ.

Suspension, تَعْلِيقٌ.

Syllepsis, حَمْلٌ عَلَى الْمَعْنَى.

Sylleptic, مَحْمُولٌ عَلَى الْمَعْنَى.

Synarthrous, مَعْرِفٌ or مَقْرُونٌ بِاللَّامِ.

مُحَايٍ or مُحَايٍ بِالِ.

Syndesis, عَطْفٌ.

Syndetic, لِلْعَطْفِ and عَاطِفٌ.

„ explicative, عَطْفٌ بَيَانٍ.

„ serial, عَطْفٌ نَسَقٍ.

Synechdoche, تَسْمِيَةُ الْكُلِّ بِأَسْمِ.

تَسْمِيَةُ جُزْءٍ بِأَسْمِ كُلِّ or أَلْبَعْضِ.

Synonym, مُتَرَادِفٌ and مُرَادِفٌ.

مُنَاسِبٌ (meaning مُنَاسِبٌ).

(بِالْتَرَادِفِ).

Syntactically, فِي الْأَعْرَابِ.

Syntax, نَحْوٌ.

Synthetic compound, مَرْكَبٌ تَرْكِيبٌ.

تَرْكِيبٌ مَزْجِيٌّ and مَزْجٌ.

T.

Tautology, تَكَرُّارٌ.

Technical, صِنَاعِيٌّ.

„ language, عَرَفٌ.

Temporal, زَمَانِيٌّ.

Tenor, سِيَاقِيٌّ.

Term (of a proposition), جُزْءٌ and

شَطْرٌ.

„ (expression), عِبَارَةٌ.

Terminations of versicles, قَوَاصِلٌ.

Totalistic, اِسْتِغْرَاقِيٌّ.

Totality, اِسْتِغْرَاقٌ and كَلِّيَّةٌ.

Tradition, حَدِيثٌ.

Traditionist, مُحَدِّثٌ.

Transferred, مَقُولٌ.

Transient (denotative of state),

مُنْتَقِلٌ.

Transitive, **وَأَقْعُ** and **مُنْعِدٌ** and **مُجَاوِزٌ**.

Transmutative verb, **فِعْلٌ تَحْوِيلٌ**.

Transmuted, **مُحَوَّلٌ**.

Transport (making transitive), **نَقْلٌ**.

Transposition, **قَلْبٌ**.

Trilateral, **ثَلَاثِيٌّ**.

Triptote, **مُنْصَرِفٌ** and **مُصْرَفٌ**.

„ declension, **صَرَفٌ** and **أَجْرَاءٌ**.

Trope, **مُجَازٌ**.

Trapical, **مُجَازِيٌّ**.

Trying to remember, **كُذِّبَ**.

U. .

Ultimate (plural), **مُتَنَاهٍ** and **أَقْصَى** and **مُنْتَهَى**.

Unanimously, **قَوْلًا وَاحِدًا**.

Unapocopative, **غَيْرُ جَائِزٍ**.

Unaugmentative, **غَيْرُ زَائِدٍ**.

Unaugmented, **مُجَرَّدٌ** or **مَجْرُودٌ مِنْ الزَّيَادَةِ** or **الزُّوَادِ**.

Unbinding, **إِطْلَاقٌ**.

Unconjugability, **جُمُودٌ**.

Unequivocal indication, **نَصٌّ**.

Unconnected, **غَيْرُ سَبَبِيٍّ**.

Uncontracted, **مُشَدَّدٌ** and **مُنْقَلٌ** and **شَدِيدٌ**.

Undotted (letter), **مَهْمَلٌ**.

Unequivocally, **نَصًّا**.

Uniform (proposition), **ذَاتُ وَجْهٍ**.

Unilateral, **أَحَادِيٌّ** and **عَلَى حَرْفٍ وَاحِدٍ**.

Uninflected, **مَبْنِيٌّ**.

Uninflectional, **غَيْرُ بِنَائِيٍّ** and **غَيْرُ أَعْرَابِيٍّ**.

Unit, **نَيْفٌ**.

Unity, **وَحْدَةٌ**.

Universal, **مُطَرِّدٌ** and **كُلِّيٌّ**.

Unquantified, **غَيْرُ مُقَدَّرٍ**.

Unreal, غَيْرُ حَقِيقِيّ.

Unrestricted (unlimited), غَيْرُ مَحْصُورٍ.

„ (unconditional), مُطْلَقٌ.

Unrestricted object, مَفْعُولٌ مُطْلَقٌ.

Unsound, مُعْتَلٌّ.

Utterance, لَفْظٌ.

V.

Vague, مُبْهِمٌ.

Vanquished (poet), مُغْلَبٌ.

Variations, تَصَارِيفٌ.

Verb, فِعْلٌ.

Verbal, فِعْلِيٌّ.

„ (oral), مَقَالِيٌّ.

Version, رِوَايَةٌ.

Vicinity, جَوَارٌ and مُجَارَرَةٌ.

Virtually, حُكْمًا.

Vituperative, عَلَى الذِّمِّ.

Vividness, تَوْضِيعٌ.

Vocation, نِدَاءٌ.

Vocative, مُنَادِيٌّ.

„ particle, حَرْفُ نِدَاءٍ.

Void (exception), مُفْرَغٌ.

Vowel, حُرُوكَةٌ.

W.

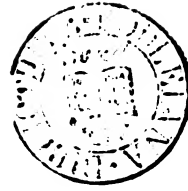
Westerns, مَغَارِبَةٌ.

Wish, تَمَنِّيٌّ.

Wonder, تَعْجَبٌ.

Word, كَلِمَةٌ and لَفْظٌ and لَفْظَةٌ and حَرْفٌ.

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INTRODUCTION.

§ 1. THE word is the simple significant utterance like رَجُلٌ *A man*. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رَجُلٌ, the elements, i. e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to غُلَامٌ زَيْدٌ *The man-servant of Zaid*, which is a [prothetic] *comp.*, because each of the elements غُلَامٌ and زَيْدٌ indicates an element of the idea indicated by their aggregate. The word comprises the *n.* [2], the *v.* [402], and the *p.* [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جَلَسَ *He sat*, and ذَهَبَ *He went away*. Sometimes they differ in form though the meaning is one, as ذَهَبَ and انْطَلَقَ; and sometimes they agree in form though the meanings differ, as وَجَدْتُ عَلَيْهِ *I was angry with him*, and وَجَدْتُ *I found (the stray beast)*. Sometimes a word is curtailed from its original form, as كَمْ يَكُ [450]; or is curtailed and receives an equivalent, as زُنَادِقَةُ *Dualists*, where the ذ is an equivalent for the ي elided from زُنَادِيقُ; or is superseded by another word, and becomes disused, as وَدَعَ, for which تَرَكَ is used as a substitute (S). Some words govern and are

governed, like the *decl. ns.* and the *aor. of the v.*; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the **ل** and *ns.* other than **أى** that contain the meaning of **أى**; and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in **غَلَامٌ زَيْدٌ**, for when you see the effect of the first *n.* upon the second, and perceive its cause, you can construct **دَارُ عَمْرٍو** 'Amr's house, and **ثَوْبُ بَكْرٍ** Bakr's garment, by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the **ب** that it governs the *gen.*, and **لَمْ** the *apoc.*, and **لِى** the *subj.* The ideal *op.* will be mentioned in its place [24 etc.] (M M). The literal *op.* is stronger than the ideal, and annihilates its predicament: thus in **زَيْدٌ قَائِمٌ** Zaid is standing you say **كَانَ زَيْدٌ قَائِمًا** Zaid was standing, **إِنَّ زَيْدًا قَائِمٌ** Verily Zaid is standing, and **ظَنَنْتُ زَيْدًا قَائِمًا** I thought Zaid to be standing (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as **قَامَ أَخُوكَ** and **زَيْدٌ قَائِمٌ** Thy

brother stood, in contrast to ^{زَيْدٌ} or ^{غُلَامٌ زَيْدٌ} or ^{أَبُو قَامٍ} ^{الَّذِي قَامَ}
He whose father stood (Sh), and is composed of two *ns.*
as ^{زَيْدٌ قَامٌ}, or of a *v.* and *n.*, as ^{زَيْدٌ قَامَ} *Zaid stood*, and
^{أَسْتَقِمُ} *Stand thou straight* where the latent *pron.* ^{أَنْتَ} is
contained as agent (IA). If the sentence admit of being
pronounced true or false, it is enunciatory, as ^{زَيْدٌ قَامَ}
and ^{زَيْدٌ مَا قَامَ} *Zaid has not stood* : if not, the existence of
what it signifies will be coincident with the utterance,
and the sentence will be originaive, as ^{أَنْتَ حُرٌّ} *Thou art*
free, addressed by you to your slave and ^{قَبِلْتُ هَذَا النِّكَاحَ}
I accept this marriage. The requisitive is not, as some
say, a distinct branch, on the ground that the existence of
what it signifies is posterior to its utterance, but is a
branch of the originaive sentence, as ^{أَضْرِبْ زَيْدًا} *Beat*
thou Zaid, ^{لَا تَضْرِبْ} *Beat thou not*, and ^{هَلْ جَاءَكَ زَيْدٌ}
Has Zaid come to thee ? ; for what is signified by ^{قُمْ}
Stand thou comes into existence when it is uttered, and
is not posterior to the utterance, what is posterior to it
being merely the compliance which is exterior to the
signification of the word (Sh). The sentence is also
named *prop.* (M) : but *prop.* is more general than sen-
tence (I, ML), not *syn.* with it (ML), for every
sentence is a *prop.*, while the converse does not hold good,
the words ^{زَيْدٌ قَامَ} in ^{زَيْدٌ قَامَ} ^{عَمْرُو} ^{زَيْدٌ قَامَ} ^{أَنْ} *If Zaid stand*,

'*Amr will stand* being termed *prop.*, but not sentence, since it is not appropriate to pause thereat (I), [and not only] the *cond. prop.*, [but also] the *correl. prop.* and the *conj. prop.* being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. *Prop.* is an expression for the *v.* and its agent, like ^{٩٨}قَامَ زَيْدٌ, or the *inch.* and its *enunc.*, like ^{٩٨}زَيْدٌ قَائِمٌ, or what is equivalent to either of these two [combinations], like ^{٩٨}كَانَ زَيْدٌ قَائِمًا and ^{٩٨}أَقَامَ الزَّيْدَانِ ضَرْبَ اللَّصِّ and ^{٩٨}طَنَّتْهُ قَائِمًا (ML). The *prop.* is called nominal if it be headed by a *n.*, like ^{٩٨}زَيْدٌ قَائِمٌ (I, ML), ^{٩٨}هَيْهَاتَ الْعَقِيقِ (ML), ^{٩٨}إِنَّ زَيْدًا قَائِمٌ (I), ^{٩٨}قَائِمُ الزَّيْدَانِ according to Akh and the KK, who allow it (ML), ^{٩٨}هَلْ زَيْدٌ قَائِمٌ, and ^{٩٨}قَامَ زَيْدٌ (I); verbal if it be headed by a *v.*, like ^{٩٨}كَانَ زَيْدٌ قَائِمًا (I, ML), ^{٩٨}هَلْ قَامَ زَيْدٌ (ML), ^{٩٨}ضَرْبَ اللَّصِّ (I, ML), ^{٩٨}يَا عَبْدَ اللَّهِ and ^{٩٨}زَيْدًا ضَرْبَتْهُ (ML), ^{٩٨}قَمَ, ^{٩٨}طَنَّتْهُ قَائِمًا full ^{٩٨}أَدْعُو عَبْدَ اللَّهِ and ^{٩٨}ضَرْبَتْ زَيْدًا ضَرْبَتْهُ (I); and adverbial if it be headed by an *adv.* or [*prep.* and] *gen.*, as ^{٩٨}زَيْدٌ أَعِنْدَكَ and ^{٩٨}زَيْدٌ أَفَى الدَّارِ, when you construe ^{٩٨}زَيْدٌ to be an agent by reason of the *adv.* or *prep.* and *gen.*, not by reason of the suppressed ^{٩٨}أَسْتَقْرَارَ, and not to be an *inch.* having them for its *enunc.*: it being premised that by the head of the *prop.* we mean the [first] attribute or subject. The

major *prop.* is the nominal [*prop.*] whose *enunc.* is a *prop.*, like ^{أَبُو} ^{زَيْدٌ} ^{قَامَ} ^{أَبُو} and ^{زَيْدٌ} ^{أَبُو} ^{قَامَ} ^{أَبُو}; and the minor *prop.* is the [*prop.*] constructed upon the *inch.*, like the *prop.* that serves as *enunc.* in the two examples (ML). In ^{زَيْدٌ} ^{أَبُو} ^{غَلَامَةٍ} ^{مَنْطَلِقٍ} ^{زَيْدٌ} ^{أَبُو} ^{غَلَامَةٍ} ^{مَنْطَلِقٍ} *Zaid, his father, his man-servant is departing* (I, ML), ^{زَيْدٌ} is an *inch.* [24], ^{أَبُو} a second *inch.*, and ^{غَلَامَةٍ} a third *inch.*; ^{مَنْطَلِقٍ} is the *enunc.* of the third, the third and its *enunc.* are the *enunc.* of the second, and the second and its *enunc.* are the *enunc.* of the first (I): the whole is a major *prop.*; ^{غَلَامَةٍ} ^{مَنْطَلِقٍ} a minor *prop.* (I, ML), as being an *enunc.* (ML); and ^{أَبُو} ^{غَلَامَةٍ} ^{مَنْطَلِقٍ} a major *prop.* in relation to ^{غَلَامَةٍ} ^{مَنْطَلِقٍ}, and a minor *prop.* in relation (I, ML) to ^{زَيْدٌ} [and its *enunc.* the subsequent words] (I), [i. e.] to the whole sentence (ML). The *prop.* sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a *pron.* relating to an *ant. n.* (MM). Seven *props.* have a place in inflection, (1) the enunciative *prop.*, which is in the position of (a) a *nom.* in the categories of the *inch.* and ^{أَبُو} ^{زَيْدٌ} ^{قَامَ} ^{أَبُو} (I, ML), as ^{أَبُو} ^{زَيْدٌ} ^{قَامَ} ^{أَبُو} *Zaid, his father stood* and ^{أَبُو} ^{زَيْدٌ} ^{أَبُو} ^{قَامَ} *Verily Zaid, his father is standing* (I); (b) an *acc.* in the categories of ^{كَانَ} and ^{كَانَ} (I, ML), as ^{بِمَا} ^{كَانُوا} ^{يُظْلِمُونَ} VII. 162. *Because they were doing wrongfully* and ^{وَمَا} ^{كَانُوا} ^{يَفْعَلُونَ} II. 66. [465]

And they were not near to doing so (I): (2) the circumstantial *prop.*, which is in the position of an *acc.* (I, ML), as ^{وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ} XII. 16. *And they came to their father at nightfall*, feigning to be weeping (I); whence the saying of the Prophet ^{أَقْرَبُ مَا آتَى} [29], which is one of the strongest proofs that ^{ضَرْبِي زَيْدًا قَاتِمًا} in ^{قَاتِمًا} is in the *acc.* as a *d. s.*, not as a *pred.* to ^{كَانَ} suppressed, because the *pred.* is not conjoined with the ^و; the saying ^{إِلَّا قَاتِلًا خَيْرًا}, ^{مَا تَكَلَّمَ فَلَانِ} ^{إِلَّا قَالَ خَيْرًا}, like *Such a one has not spoken save saying good*; and the saying of AlFarazdaq ^{بِأَيْدِي رِجَالٍ لَمْ يَشِيمُوا سِيوفَهُمْ} * ^{وَلَمْ تَكْثُرِ الْقَتْلَى بِهَا حِينَ سَلَّتْ} [539] (ML) *In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous* (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective *prop.*, which also is in the position of an *acc.* (I, ML), unless it be a *pro.-ag.*, which is peculiar to the *cat.* of *saying* [20], as ^{ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ} LXXXIII. 17. *Then shall it be said unto them, This is what ye were wont to call a lie*, because the *prop.* which is meant to be a quotation is treated as a single *n.* (ML): it occurs in three situations, (a) imitative of a saying, as ^{قَالَ أَنِّي عَبْدُ اللَّهِ} XIX. 31. *He said, Verily I am the servant of God* (I, ML), or of a quasi-saying [569] (ML); (b) following the first *obj.* in the

cat. of ^{هَـ}طَى (I, ML), as ^{ظَنَنْتُ زَيْدًا يَقْرَأُ} I thought Zaid to be reading (I), or the second *obj.* in the cat. of ^{أَعْلَمَ} (I, ML), as ^{أَعْلَمْتُ زَيْدًا عَمْرًا أَبَوَهُ قَائِمٌ} I made Zaid to know 'Amr's father to be standing (I); (c) with the *op.* suspended from governing it (I, ML), as ^{لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَى} XVIII.

11. That We might know which of the two parties was able to calculate (I), where ^{أَيُّ} being *interrog.* has ^{لِنَعْلَمَ} suspended [445] from governing it, and is an *inch.*, with ^{أَحْصَى} a *pret. v.* for its *enunc.* (B), and ^{فَلْيَنْظُرْ أَيُّهَا أَزْكَى} XVIII. 18. And let him observe which of the people thereof is more lawful and pleasant in respect of food (I):

(4) the *post. prop.*, which is in the position of a *gen.* (I, ML), as ^{هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ} V. 119. This is the day that their truthfulness shall profit the truthful, and ^{يَوْمٌ هُمْ بَارِزُونَ} XL. 16. The day that they shall be coming forth from their graves; while every *prop.* that occurs after ^{أَنْ}, ^{إِذَا}, ^{حَيْثُ}, and the ^{لَمَّا} denoting *existence* (I) of one thing because of the existence of another (Kh), according to those who hold it to be a *n.* (I) *syn.* with ^{حِينَ} [206], or, as approved in the ML, with ^{أَنْ} (Kh), is in the position of a *gen.* through their prefixion to it (I): (5) the *prop.* occurring as *correl.* of an apocopative condition (I, ML), which is in the position of an *apoc.* when it is conjoined with (a) the

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠
 من يضل الله فلا هادي له وينذرهم في طغيانهم يعمهون ف
 VII. 185. [419] *Whomsoever God maketh to go astray,*
for him there is no guide ; and [539] He leaveth them in
their rebelliousness confounded, on which account وينذرهم
 is read with the *apoc.* [538] as coupled to the [inflec-
 tional] place of the *prop.* (I) فلا هادي له , as though
 لا يهده أحد وينذرهم none guideth him, and &c. were said
 (K, B); (b) اذا denoting *suddenness of occurrence*, as
 وان تصبهم سيئة بما قدمت ايديهم اذا هم يفتنون XXX.
 35. [419] *And, if an evil befall them because of what their*
hands have prepared, behold, they despair : whereas in
 ان قام اخوك قام عمرو *If thy brother stand, 'Amr will*
stand, the [inflectional] place of an apoc. is assigned only
to the v. [of the apoc.], not to the entire prop. ; and the
same is said of the v. of the prot., for which reason, when
you couple an aor. to it and make the first govern [22],
you say, for instance, ان قام و يقعد اخوك قام عمرو If thy
brother stand, and if he sit, 'Amr will stand, apocopating
the v. that is coupled before the completion of the prop.
 [ان قام اخوك] (I): (6) the *appos.* to a single word, like
 (a) the epithetic *prop.*, which (I, ML), having its place
 according to its qualified (I), is in the position of a *nom.* in
 من قبل ان ياتي يوم لا بيع فيه II. 255. *Before that a day*

come wherein shall not be trafficking, of an acc. in ^{وَاتَّقُوا} ^{أَيُّومَ} ^{لَا رَيْبَ فِيهِ} II. 281. And fear ye a day wherein ye shall be made to return, and of a gen. in ^{لَا رَيْبَ فِيهِ} III. 7. For a day concerning the coming of which there is no doubt (I, M L) ; (b) the [*prop.*] coupled by the *p.*, as ^{زَيْدٌ مُنْطَلِقٌ} ^{وَأَبُو ذَاهِبٍ} if you suppose the *و* to couple to the *enunc.* ; but if you suppose the coupling to be to the *prop.*, it has no position ; and if you suppose the *و* to denote state, there is no apposition, and the [inflectional] place is the *acc.* ; (c) the substituted [*prop.*], as ^{مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ أَنْ رَبِّكَ لَنْدُو مَغْفِرَةٌ} XLI. 43. There is not said unto thee aught save what hath been said unto the Apostles before thee, “ Verily thy Lord is an author of forgiveness,” ^{أَنْ} and what it governs being a *subst.* for ^{مَا} and its *conj.*, and XXI. 3. [below] (M L), ^{هَلْ أَلَمَ} being in the position of an *acc.* as a *subst.* for ^{النَّجْوَى} (M L, K), according to Z, though it may be *expos.*, and ^{إِلَى اللَّهِ أَشْكُو بِالْمَدِينَةِ حَاجَةٌ * وَبِالشَّامِ أُخْرَى كَيْفَ يَلْتَقِيَانِ} (M L) by AlFarazdak Unto God do I complain in AlMadīna of a need, and in Syria of another, how shall they meet together ? (Jsh), the *interrog. prop.* being a *subst.* for ^{أُخْرَى} ^{حَاجَةٌ} (M L, Jsh), according to Ibn Jinnī (M L), as though he said Unto God do I complain of two needs, of the impracticability of

their meeting together (M L, Jsh): (7) the *appos.* to a *prop.* that has an [inflectional] place (I, M L), which occurs in two categories, (a) [syndetic] series (M L), as ^{وَأَخُوهُ} زَيْدٌ قَامَ أَبُوهُ وَقَعَدَ أَخُوهُ *Zaid, his father stood and his brother sat* (I, M L), where ^{وَأَخُوهُ} قَعَدَ أَخُوهُ is in the position of a *nom.* as coupled to ^{وَأَخُوهُ} قَامَ أَبُوهُ which is itself in the position of a *nom.* as an *enunc.*; but if it were considered to be coupled to the nominal *prop.* [زَيْدٌ قَامَ أَبُوهُ], it would have no [inflectional] place; and if the و were held to be for the *d. s.*, the *prop.* [after it] would be in the position of an *acc.* and قَد would be understood [80] (I); (b) the *subst.*, the condition of which is that the second convey the intended sense more completely than the first, as ^{أَقُولُ لَهُ أَرْحَلْ لَا تُقِيمَنَّ عِنْدَنَا * وَ أَلَا فَكُنْ فِي السِّرِّ وَالْجَهْرِ مُسْلِمًا} (M L) *I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim* (Jsh). There are, however, really nine *props.* that have an inflectional place: those which have been omitted are (8) the excepted *prop.*, as ^{لَسْتُ عَلَيْهِمْ بِمُصِيطِرٍ إِلَّا مَنْ تَوَلَّى} و لXXXVIII. 22-24. *Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him*, مَنْ being an *inch.*, and ^و يَعْذِبُهُ اللَّهُ the *enunc.*, and the *prop.* in the place of an *acc.* as a disjunctive exception: (9) the *prop.* that is made a subject, as II. 5. [28] and ^{تَسْمَعُ النَّحْ} [2] when

you do not hold the original to be ^{أَنْ تَسْمَعَ} , but hold ^{تَسْمَعُ} to stand in the place of ^{السَّمْعُ} (M L). Seven *props.* have no inflectional place (I, M L), because they do not take the place of a single word, and that is the general rule with *props.* (M L): (1) the inceptive (I, M L), which is of two sorts, (a) the *prop.* with which speaking opens, like the opening *props.* of the chapters of the K̤ur'ān (M L,) as ^{إِنَّا عَاطَيْنَاكَ الْكُوثَرَ} CVIII. 1. *Verily We have given thee the river Alkauṭhar in Paradise* (I); (b) the *prop.* disconnected from what precedes it, as ^{مَاتَ فَلَانٌ رَحِمَهُ اللَّهُ} *Such a one died. God have mercy upon him!*; the rhetoricians, however, confine inception to what is an answer to an assumed question, like ^{زَعَمَ الْعَوَازِلُ أَنَّنِي فِي غَمْرَةٍ * صَدَقُوا وَلَكِنْ غَمْرَتِي لَا تَنْجَلِي} (M L) *The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away* (Jsh), ^{صَدَقُوا} being an answer to an assumed question "Have they said sooth or lied?", and XXIV. 36. 37. [23] with ^{يَسْبِغُ} *Fath* of the ^{بِ} in ^{يَسْبِغُ}; the following are *exs.* of inception (M L), ^{إِنَّ الْعِزَّةَ} X. 66. *Verily might belongeth unto God altogether* (I, M L), which is not imitative of the saying indicated by the preceding words ^{وَلَا يَحْزَنُكَ قَوْلُهُمْ} *And let not their saying grieve thee*, since that would vitiate the sense (I), ^{لَا يَسْمَعُونَ إِلَىٰ الْمَلَأِ الْأَعْلَىٰ} XXXVII. 8. *They*

shall not try to overhear the most sublime assembly, i. e. the archangels (I, M L), after رَحْفَظًا مِنْ كُلِّ شَيْطَانٍ And for protection from every contumacious devil (I), for it is not an *ep.* of (I, M L) the *indet.* (I) كُلِّ شَيْطَانٍ (M L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M L), and the saying (I, M L) of Jarír (N) فَمَا زَالَتْ الْقَتْلَى تُمْجُّ دِمَآهَا * بِدِجْلَةٍ حَتَّى مَادِ دِجْلَةٍ أَشْكَلُ (I, M L) And the slain ceased not to spirt out their blood into the Tigris ; so that the water of the Tigris was white mingled with red (N), for the *prop.* after the inceptive حَتَّى is (I, M L) inceptive, as say the majority (M L), not in the position of a *gen.* governed by حَتَّى [as a *prep.*] (I, M L), as says Zj (M L), because *preps.* are not suspended from government, and because اِنْ must be pronounced with Kasr in مَرَضَ زَيْدٌ حَتَّى اِنْهُمْ لَا يَرْجُونَهُ Zaid has fallen ill, so that verily they have no hope for him whereas the Hamza of اِنْ when a *prep.* is prefixed to it has Fath as ذَلِكَ بَانَ اِنَّ اللَّهَ هُوَ الْحَقُّ XXII. 6. That is because God is the really-existing : (2) the *conj.* of a [conjunct] *n.*, as جَاءَنِي الَّذِي قَامَ اَبْرَةً He whose father stood came to me, or of a [conjunct] *p.*, as عَجَبْتُ مِمَّا قُمْتَ I wondered that thou stoodest, i. e. مِنْ قِيَامِكَ at thy standing, مَا قُمْتَ

being in the position of a *gen.* through ^{أَمِّنَ} مِنِّ , and قَسَمْتُ by itself having no [inflectional] place(I) : (3) the parenthetic (I, M L), as ^{أَقْسَمُ بِمَوَاقِعِ النُّجُومِ وَأِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ} فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ وَأِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ (I, M L), as ^{أَقْسَمُ بِمَوَاقِعِ النُّجُومِ وَأِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ} LVI. 74-76. *And I swear [566] by the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent Kur'ān* (I), where the *par.* between the oath ^{أَقْسَمُ بِمَوَاقِعِ النُّجُومِ} and its *correl.* ^{أَنَّ لَقَرَانِ كَرِيمٍ} إِنَّ لَقَرَانِ كَرِيمٍ contains another *par.* ^{أَقْسَمُ بِمَوَاقِعِ النُّجُومِ} between the qualified ^{أَقْسَمُ} قَسَمٌ and its *ep.* ^{عَظِيمٍ} عَظِيمٍ (I, M L) ; it occurs between (a) the *v.* and its *nom.*, as ^{شَجَاكَ أَطْلَى رُبَّ الظَّالِمِينَ * وَلَمْ تَعْبَأْ بِعَذْلِ الْعَاضِلِينَ} شَجَاكَ أَطْلَى رُبَّ الظَّالِمِينَ * وَلَمْ تَعْبَأْ بِعَذْلِ الْعَاضِلِينَ (M L) *Saddened thee, I ween, the abode of the departers ; nor didst thou heed the railing of the railers* (Jsh), (b) the *v.* and its *obj.*, as

^{وَبَدَلْتُ وَالْدَّهْرَ ذُو تَبَدُّلٍ * هَيْفَا دُبُورًا بِالصَّبَا وَالشَّمَالِ} وَبَدَلْتُ وَالْدَّهْرَ ذُو تَبَدُّلٍ * هَيْفَا دُبُورًا بِالصَّبَا وَالشَّمَالِ

(M L), by Abu -nNajm al'Ijli, *And they, the اَزْمَنَةُ , have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind* (Jsh), (c) the *inch.* and its *enunc.*, as

^{وَفِيهِنَّ وَالْأَيَّامُ يَعْتَرْنَ بِالْفَتَى * نَوَائِبُ لَا يَمْلَنَنَّ وَنَوَائِمُ} وَفِيهِنَّ وَالْأَيَّامُ يَعْتَرْنَ بِالْفَتَى * نَوَائِبُ لَا يَمْلَنَنَّ وَنَوَائِمُ

(M L), by Ma'n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it, the*

نَدْب understood from نَوَائِب, and *wailers* (Jsh), and زَيْدٌ ^{أَطْلَى قَائِمٌ} *Zaid, I think, is standing*, (d) what were originally *inch. and enunc.*, as لَعَلَّكَ وَالْمَوْعُودُ الْخ [20], ^{أَنَّ الثَّمَانِينَ الْخ} [below], and ^{أَنَّ سُلَيْمَى الْخ} [below], (e) the condition and its *correl.*, as II. 22. [405], (f) the oath and its *correl.*, as لَعَمْرِي وَمَا عَمْرِي عَلَىٰ بَيْتِي * لَقَدْ نَطَقْتُ بَطْلًا عَلَىٰ الْأَقَارِعِ (ML), by AnNābigha adhDhubyāni, *By my life (and my life is not a slight matter unto me), assuredly the bald-heads have spoken falsely against me* (Jsh), and LVI. 74-76., (g) the qualified and its *ep.*, like LVI. 74-76., (h) the conjunct and its *conj.*, as ذَاكَ الَّذِي وَأَبِيكَ يَعْرِفُ مَالِكًا * وَالْحَقُّ يَدْفَعُ تَرَهَاتِ الْبَاطِلِ (ML), by Jarir, *That is he, by thy father I swear, who knows Mālik; and the truth wards off the by-ways of falsehood* (Jsh), (i) the constituent parts of the *conj.*, as ^{وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَعَثَلَهَا} and therefore ^{وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَعَثَلَهَا} X. 28. *And they which have wrought iniquities (the retribution of an iniquity is with the like thereof) and whom ignominy overspreadeth, they have not any preserver from God, the prop.* ^{وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَعَثَلَهَا} being coupled to ^{وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَعَثَلَهَا} and therefore [part] of the *conj.*, what is between them being a *par. explanatory* of the measure of their retribution, and ^{وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَعَثَلَهَا} مَا لَهُمُ الْخ

an *enunc.*, though the most obvious [construction] is that ^{أَصْعَدَ}الَّذِينَ is not an *inch.*, but is coupled to the first ^{أَصْعَدَ}الَّذِينَ [in verse 27], i. e. *And for them which have wrought iniquities a retribution of an iniquity with the like thereof; and ignominy overspreadeth them, etc.*, like ^{أَصْعَدَ}فِي الدَّارِ زَيْدٌ and ^{أَصْعَدَ}وَالْحَجَرَةُ عَمْرٌ, 'Amr, a coupling by subaudition of the *prep.* according to S and critical judges, and that ^{أَصْعَدَ}جَزَاءُ is coupled to ^{أَصْعَدَ}الْحَسَنَى, (j) the *pre.* and *post. ns.*, like ^{أَصْعَدَ}هَذَا غُلَامٌ وَاللَّهِ زَيْدٌ *This is the manservant, by God I swear, of Zaid*, (k) the *prep.* and *gen.*, as ^{أَصْعَدَ}أَشْتَرَيْتَهُ بَارِئِ أَلْفِ دِرْهَمٍ *I bought it for (I think) a thousand dirhams*, (l) the annulling [24] *p.* and what it is prefixed to, as

كَانَ وَقَدْ أَتَى حَوْلَ كَمِيلٍ * أَتَانِيهَا حَمَامَاتٌ مَثُولٌ

(ML), by Abu-IGHūl atTuhawī, *As though (and an entire year has passed) her stones used to support the cooking-pot were pigeons standing still* (Jsh), (m) the *p.* and its *corrob.*, as ^{أَصْعَدَ}لَيْتَ وَهَلْ أَلْعَنَ [436], (n) the *p.* of amplification and the *v.*, as

وَمَا أَدْرِي وَسَوْفَ إِخَالُ أَدْرِي * أَقُومُ أَلْ حِصْنِ أَمْ نِسَاءِ

(ML), by Zuhair, *And I know not—though I shall, I think, know—whether the family of Hishn be men or women* (N), where the *par.* [إِخَالُ] is inside another

par. between [the first] ^{أَدْرِي} and the *interrog. prop.*, (o) ^{قَدْ} and the *v.*, as

أَخَالِدُ قَدْ وَاللَّهِ أَوْطَأْتُ عَشْوَةً * وَمَا الْعَاشِقُ الْمَسْكِينُ فِينَا بِسَارِقٍ
(ML), *Ó Khálid, thou hast, by God I swear, taken a step
blindly; and the poor lover among us is not a thief*

(Jsh), (p) the *neg. p.* and what it denies, as

وَلَا أَرَاهَا تَزَالُ ظَالِمَةً * تُحَدِّثُ لِي قَرْحَةً وَتَنْكَوْهَا

(ML), by Ibráhím Ibn Hámma, *And she does not (I see her)
cease to be tyrannical, producing for me a wound, and tear-
ing off its scab before it is healed* (Jsh), (q) two independ-

ent *props.*, as فَاتَوْهَنِي مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ أَنْ اللَّهُ يُحِبُّ ^{فَاتَوْهَنِي مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ أَنْ اللَّهُ يُحِبُّ}
التَّوَائِبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ نَسَاوَكُمْ حَرْتُ لَكُمْ II. 222-223.

*Lie ye with them from where God hath commanded you —
verily God loveth them that often repent and loveth them
that keep themselves pure—your wives are a husbandry
for you, for نَسَاوَكُمْ is expos. of اللَّهُ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ*,
the sense being that *the place of access which God has
commanded you is the place of husbandry, to show that
the original object in cohabitation is desire of offspring
not mere lust* (ML); a *par.* of more than one *prop.*
(I, ML) is allowable (I) [and] is contained in this text;
the parenthetic is distinguished from the circumstantial
prop., with which it is often liable to be confounded, by
[the following] matters, (a) it is [sometimes] not enun-
ciatory, whereas the circumstantial is always enuncia-

tory [80]; (b) it may be headed by the indication of the future, like the [*p. of*] amplification in وَسَوْفَ أَخَالُ أَذْرِي

(c) it may be conjoined with the ف, as وَاعْلَمُ فَعَلُمُ الْخَفِىِّ (525); (d) it may be conjoined with the , notwithstanding its being headed by the *aff. aor.*, as in the saying of AlMutanabbi

يَا حَادِي عَيْسَهَا وَاحْسِبْنِي * أَوْجَدُ مَيْتًا قَبِيلَ أَفْقَدَهَا
قَفَا قَلِيلًا بِهَا عَلَى فَلَا * أَقَلَّ مِنْ نَظْرَةِ أَزْوَدَهَا

(ML) *O two drivers of her pale yellow camels—and I account myself to be such that I shall be found dead a little before I lose her*, where he means أَفْقَدَهَا قَبِيلَ أَيْ, but the *v.* reverts to the *ind.* when أَيْ is suppressed, as in

أَلَا إِيْهَذَا الرَّاجِرِي أَحْضَرُ الرَّغِي

[418. A.], according to him that puts the *ind.*—*make them, or her, to tarry a little beside me*, that I may look at her and get a look from her, *for there is not a lesser matter than a single look* [547] *that I shall be supplied with* (W): (4) the *expos. prop.*, which is the [complementary (ML)] *prop.* that discloses the exact nature of what it follows, as وَأَسْرُوا النَّجْرِي الَّذِينَ ظَلَمُوا هَلْ هَذَا (XXI. 3. *And they have privily held secret commune together, they which have done wrongfully, saying, Is this any other than a human being like you?* the *interrog. prop.* being *expos.* of the “secret commune”

(I, ML), ^{مُسْتَهْمُ الْبَاسَاءِ وَالضَّرَاءِ} II. 210. *Distress and calamity laid hold of them*, an exposition of ^{مَثَلُ الَّذِينَ} *مَثَلُ الَّذِينَ* ^{خَلَوْا} *The similitude of them that have passed away* (I), ^{كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ} III. 52. *Is like the similitude of Adam; He created him out of dust*, where “He created &c.” is an exposition of the “similitude,” and ^{هَلْ أَدُلُّكُمْ} *هَلْ أَدُلُّكُمْ* ^{عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تَوَمِّنُونَ بِاللَّهِ وَرَسُولِهِ} LXI. 10. 11. *Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle* (I, ML), where “Ye shall believe &c.” is explanatory of the “merchandise” (B, ML): (a) the *expos. prop.* is (a) devoid of the *p.* of exposition, as in the preceding *exs.*; (b) conjoined with ^{أَيُّ} *أَيُّ*, as ^{وَتَرْمِينِنِي أَلْحَ} [569], or ^{أَيُّ} *أَيُّ*, as XXIII. 27. [570]: (b) the originative *prop.* may be *expos.*, when the expounded is (a) originative, as ^{أَحْسِنِ إِلَى زَيْدٍ أَعْطَاهُ أَلْفَ دِينَارٍ} *Be thou beneficent to Zaid, give thou him a thousand dīnārs*; (b) a single word conveying the sense of a *prop.*, as XXI. 3. (ML): (c) AshShalaubīn asserts that the *expos. prop.* is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (I) in ^{زَيْدًا ضَرْبَتْهُ} (I, ML), in full ^{ضَرْبَتْ زَيْدًا أَلْحَ} [62], where, the supplied *prop.* [ضَرْبَتْ] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);

(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in *إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ* LIV. 49. *Verily We, We have created everything, We have created it in me et proportion* (I, ML), in full *إِنَّا خَلَقْنَا كُلَّ الْخَافِ*, where the *خَلَقْنَا* mentioned is *expos.* of *خَلَقْنَا* supplied, and, that being in the position of a *nom.*, because it is *pred.* of *إِنَّا*, the mentioned likewise is so (I): and the poet says *فَمَنْ نَحْنُ نُؤْمِنُ بِهِ وَهُوَ آمِنٌ * وَمَنْ لَا نَجْدِيهِ يَمْسِي مَذْمُومًا* (I, ML) *And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us* (Jsh), where the *apoc.* appears (I, ML) in the *v. expos.* of the *v.* (I) *نُؤْمِنُ بِهِ* (Jsh) suppressed (I) before *نَحْنُ* (Jsh); and, according to Ash ShalaubIn, the *expos. prop.* seems to be a *synd. expl.* or a *subst.*: but the majority do not allow the *synd. expl.* and the *subst.* to be a *prop.* [156]; nor is the *prop.* of distraction [62] among the *props.* conventionally named *expos. prop.*; nor may the *ant.* of the *synd. expl.* be suppressed, while opinions differ as to [the suppression of] the *ant.* of the *subst.* [154] (ML): (5) the *prop.* occurring as *correl.* of an oath, as *يَسَّى وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ* XXXVI. 1. 2. (By) *Yā-sīn and the wise Kur'ān, verily thou art one of the Apostles* (I, ML); for which reason, as is said, Th disallows *زَيْدٌ لِيَقُومَنَّ* Zaid, (*I swear by God, he shall surely stand*, because the enunciative *prop.* has, and the *correl.* of the oath has not, an [inflectional] place;

but he is refuted by ^{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ}
 XXIX. 58. *And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them; and the reply to what he says is that the full phrase is* ^{اقْسِمُ بِاللَّهِ لَنُبَوِّئَنَّهُمْ} *اقْسِمُ بِاللَّهِ لَنُبَوِّئَنَّهُمْ* in this text, and similarly in what resembles it, so that the *enunc.* is the aggregate of the supplied *prop.* of the oath and of the mentioned *prop.* of the *correl.*, not merely the latter (I): (6) the *prop.* occurring as *correl.* of (a) an unapocopative condition, like the *correl.* of ^{لَوْ لَا} (I, ML), ^{لَوْ مَا} (ML), ^{اِذَا}, ^{اِذَا} (I), ^{كَيْفَ} (ML); (b) an apocopative condition when the *prop.* is not conjoined with the ^ف or with ^{اِذَا} (I, ML) denoting *suddenness of occurrence*, as ^{اِنْ تَقُمْ اَقُمْ} *If thou stand, I shall stand* [419], because the apocopation appears in the letter of the *v.*, and as ^{اِنْ قُمْتَ قُمْتُ}, because what is judged to be in the position of an *apoc.* is the *v.*, not the entire *prop.* (ML): (7) the *appos.* to what has no [inflectional] place (I, ML), as ^{قَامَ زَيْدٌ وَلَمْ يَقُمْ} *Zaid stood, and 'Amr did not stand*, when you construe the ^و to be copulative, not the ^و of the *d. s.* (ML). The enunciatory *prop.* that is not preceded by what inseparably requires it, is an *ep.* after a pure *indet.*, and a *d. s.* after a pure *det.*, and admits of being either one or the other after an impure *det.* or *indet.*, as ^{حَتَّى تَنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ} XVII. 95. *Until thou*

bring down unto us a Scripture that we shall read where the prop. ^{نَقْرُوهُ} is an ep. of the pure indet. ^{كُتِبَ}, and ^{لَا تَمْنَى تَسْتَكْثِرُ} LXXIV. 6. And do not thou benefit seeking an increased return where the prop. ^{تَسْتَكْثِرُ} is a d. s. to the pron. thou latent in ^{تَمْنَى}, for the prons. are the most det. of the determinates, and ^{مَرَرْتُ بِرَجُلٍ صَالِحٍ يُصَلِّي} I passed by a good man praying where ^{يُصَلِّي} may be regarded as a second ep. of ^{رَجُلٍ} because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and ^{كَمَثَلِ الْحِمَارِ} LXII. 5. Like the similitude of the ass carrying volumes, for ^{الْحِمَارِ} being [merely] generically det. approximates to the indet., and therefore the prop ^{يَحْمِلُ} ^{إِسْفَارًا} admits of being a d. s. because ^{الْحِمَارِ} is det. in form, or an ep. because it is like an indet. in sense (I) since what is meant by *the ass* is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as

^{قَالُوا اخِفْتَ فَقُلْتُ إِنَّ وَخِيفَتِي * مَا إِنَّ تَزَالَ مَنْوَلَةً بِرَجَائِي}
(ML) *They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope* (Jsh); (2) after ^{نَعَمْ} and ^{بِئْسَ}, when the particularized is suppressed and the sentence is held

to be two *props.* [472], as XXXVIII. 44. [473] ; (3) after the *voc. p.*, as ^{وَالَّذِينَ} ^{يَعْلَمُونَ} ^{يَا} لَيْتَ ^{تَرْمِي} XXXVI. 25., when it is supposed to be a case of suppression of the *voc.*, i. e. ^{يَا} ^{هَؤُلَاءِ}, O I call these, *would that my people knew*; (4) after the *cond.* ^{أَنْ}, as

قَالَتْ بَنَاتُ الْعِمِّ يَا سَلْمَى ^{وَأَنْ} * كَانَ فَقِيرًا مُعْدِمًا قَالَتْ ^{وَأَنْ}

(ML), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, *The daughters of the, i. e. my, paternal uncle said, O Salma, even though he be a destitute pauper? She said, Even though he be so,*

I shall be well pleased with him (Jsh), i. e. ^{وَأَنْ} ^{كَانَ} ^{كَذَلِكَ}

^{وَأَنْ} ^{أَفْعَلْ} ^{كَذَا} ^{إِمَّا} ^{لَا} [639] *Do thou*

such a thing, if thou do not do anything else, i. e. ^{أَنْ} ^{كُنْتَ} ^{لَا}

تَفْعَلْ ^{غَيْرَهُ}. Suppression of more than a *prop.* otherwise than in the cases mentioned occurs in

أَنْ يَكُنْ طِبْبُكَ الدَّلَالُ فَلَوْ فِي * سَالَفِ الدَّهْرِ وَالسَّنِينَ ^{الْخَوَالِي}

(ML), by 'Ubaid Ibn Al'Abraṣ addressing his wife, *If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have*

borne it from thee (Jsh), i. e. ^{فَلَوْ} ^{كَانَ} ^{هَذَا} ^{فِي} ^{مَضَى}

لَاَحْتِمَلْنَا مِنْكَ (ML), the *prot.* and *apod.* of ^{لَوْ} being

suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you

say ^{زَيْدًا} to him that raises a whip, Beat thou *Zaid*, or verbal, as XVI. 32. [45] : this [condition], however, is needed only when the suppressed is the entire *prop.*, as exemplified, or is one of its two essentials, as ^{قَالَ سَلَامٌ قَوْمَ} منكرين LI. 25., i. e. *He said, Peace be upon you !* Ye are a *company unknown*, the *enunc.* of the 1st and *inch.* of the 2nd being suppressed, or is a word importing a fundamental idea in the *prop.*, as XII. 85. [454], i. e. ^{لَا تَقْتَرِ} ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it : the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

^{إِنْ مِنْ لَامٍ فِي بَنِي بِنْتِ حَسَّاءَ * نِي أَلَمَّةٌ وَأَعَصِدُ فِي الْخَطَرِ}
(ML), by AlA'shà, *Verily (the case is this,) whoso rails in the matter of the Banu Bint Hassân, I will rail at him, and thwart him in the great affairs* (Jsh), the full phrase is ^{أَنْعَ} , i. e. ^{أَنِ الشَّانِ} , because the *cond. n.* is not governed by what precedes it ; and the literal indication must correspond with the suppressed, so that ^{زَيْدٌ ضَارِبٌ وَ عَمْرُو} , i. e. *Zaid is ضَارِبٌ and 'Amr (is ضَارِبٌ)* , is not allowable when you mean by the suppressed ^{ضَارِبٌ} a sense different from [that of] the mentioned, one of them being supposed to

be in the sense of *journeying* from ^{أَفْعَالُ} *وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ*
IV. 102. *And when ye journey in the earth*, and the other
in that of the well-known *giving pain*: (2) that what is
suppressed should not be like a constituent part, so that
the *ag.* or *pro-ag.* or the like is not suppressed, and there-
fore in ^{بِئْسَ} ^{مِثْلُ} ^{الْقَوْمِ} ^{الَّذِينَ} ^{كَذَّبُوا} ^{بِآيَاتِ} ^{اللَّهِ} LXII. 5. the
correct view is that ^{مِثْلُ} ^{الْقَوْمِ} is *ag.*, and that the particu-
larized ^{مِثْلُ} ^{هَؤُلَاءِ}, or a *pre. n.* ^{مِثْلُ}, is suppressed, *Most*
evil is the similitude of the people, (the similitude of these,)
who, or (the similitude of) those who, have treated as lies
the signs of God, not that the full phrase is *Most evil*
is (the similitude), the similitude of the people who &c.,
whereas the *ag.* together with its *v.* may be suppressed,
as XVI. 32.: (3) that it should not be corroborated;
and therefore IM disallows suppression of the *op.* of the
corrob. inf. n. [41]: (4) that its suppression should not
conduce to [further] abridgment of the abridged, so that
the verbal *n.* may not be suppressed, in contradistinction
to its *reg.*, because it is an abridgment of the *v.*, and in
^{يَا أَيُّهَا الْمَائِغُ} ^{دُلُؤَى} ^{دُونُكَ} * ^{إِنِّي} ^{رَأَيْتُ} ^{النَّاسَ} ^{يُحْمَدُونَكَ}
(ML), by a girl of the Anṣār, *O thou that goest down*
into the well and fillest the buckets, take thou my bucket,
take thou my bucket: verily I have seen the people prais-
ing thee (Jsh), the full phrase is not ^{دُونُكَ} ^{دُلُؤَى} but
^{خُذْ} ^{دُلُؤَى} (ML), [and] the *reg.* of ^{دُونُكَ} is suppressed, i. e.

نُونُكَ دَلْوِي (Jsh), or [the expressed] دَلْوِي is an *inch.* and نُونُكَ its *enunc.* (ML), and Ks and the KK hold that there is no suppression, دَلْوِي being a *prepos. obj.* to نُونُكَ [187] (Jsh): (5) that it should not be a weak *op.*, so that the *prep.* or what puts the *v.* into the *apoc.* or *subj.* may not be suppressed, except in positions where the indication is strong and the use of those *ops.* frequent: (6) that it should not be a compensation for anything; so that مَا in مَا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ [98] is not suppressed, and IM says that the *voc. ps.* are not a compensation for أَدْعُو or أُنَادِي because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the *op.* for government and cutting it off therefrom, nor to making the weak *op.* govern while it is possible to make the strong *op.* govern; it is because these two matters would be combined that [the *pre. n. in*] رَأْسُهَا may not be in the *nom.* in أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسُهَا [501] unless the *enunc.* مَأْكُولٌ be mentioned, *I ate the fish, so that its head was eaten*, and because both are absent that the BB allow the *reg.* of the *enunc.* to precede the *inch.* in such as زَيْدٌ ضَرَبَ عَمْرًا, though precedence of the *enunc.* is not allowable [lest the *inch.* become an *ag.*], and say that in

قَتَانُذٌ هَدَّاجُونَ حَوْلَ بُيُوتِهِمْ * بِمَا كَانَ إِيَّاهُمْ عَطِيَّةٌ عَرْدًا

(M L), by AlFarazdaq, The people of Jarir are like *hedge-hogs* (a hyperbolic comparison) in their prowling about at night to thieve, *tottering feebly like old men around their tents because of what (the case) has been that 'Atīya has habituated them to* (J) عَطِيَّةٌ is an *inch.* (M L), and the *prop.* عَوْدٌ its *enunc.* (J), أَيَاهُمْ *obj.* of عَوْدٌ (M L), its second *obj.* بِهٖ being suppressed (J), and the *prop.* (M L, J) of the *inch.* and *enunc.* (J) the *pred.* of كَانُ (M L, J), the *sub.* of which is the *pron.* of the case ; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

وَخَالِدٌ تَحْمَدُ سَادَاتُنَا * بِالْحَقِّ لَا يُحْمَدُ بِالْبَاطِلِ

(M L) *And Khālīd our princes praise him with truth; he is not praised with falsehood*, i. e. تَحْمَدُ, the pronominal *obj.* being suppressed contrary to the requirement of the two conditions, because of exigency, and خَالِدٌ cut off from the *acc.* and put into the *nom.* as an *inch.* (Jsh), and

قَدْ أَصْبَحْتُ أُمَ الْخِيَارِ تَدْعِي * عَلَى ذَنْبِ كُلِّ لَمْ أَصْنَعِ

(M L), by Abu -nNajm al'Ijli, *Umm AlKhiyār* (the poet's wife) *has betaken herself to charging against me an offence all of which I have not committed*, the pronominal *obj.* of أَصْنَعِ being suppressed contrary to the requirement of the two conditions, i. e. أَصْنَعُ (Jsh), and بَعَاظُ [22], where there is a preparing of لَمَحُوا to govern

together with cutting of it off from that by making
^{٥٥}يعشى to govern it, but not a making of a weak [*op.*] to
 govern to the exclusion of a strong one (ML), because
 the two *ops.* (MA, Jsh), being *vs.*, are not stronger one
 than the other, but are equal (MA), [and] are both
 strong (Jsh), in government (MA, Jsh). The ellipse
 must be supplied in its original place, not posterior to it,
 so that the expounded [*v.*] in ^{٥٥}زَيْدًا ^{٥٥}ضَرْبَةً must precede,
 the original place of the *op.* being before the *reg.*; except
 (1) when the original form is impossible, as XLI. 16.
 [62] in the reading with the *acc.*, because ^{٥٥}أَمَّا is not fol-
 lowed immediately by a *v.*, (2) when an ideal matter requires
 the posteriority, as in the case of what the ^{٥٥}ب of the ^{٥٥}بَسْمَلَةٍ
 depends upon, for Z supplies it after the ^{٥٥}ب because Kur-
 aish used to say ^{٥٥}بِاسْمِ اللَّاتِ وَالْعِزَّى نَفْعُلْ كَذَا In the name
 of AlLāt and Al'Uzzā, we will do such a thing, putting
 [the mention of] their acts after the mention of their
 deity, in order to magnify it by the precedence, so that
 the Monotheist must do likewise with the name of God,
 and replies to the objection of ^{٥٥}اقْرَأْ ^{٥٥}بِاسْمِ رَبِّكَ XCVI. 1.
Recite thou in the name of thy Lord that this was the first
 chapter revealed, so that it was more important to give
 precedence to the command to recite. The quantity of
 the supplied must be made as small as possible, because
 of the heaviness of the variance from the original form;

and therefore it is better to supply **كَذَلِكَ** in LXV. 4. [29] than **فَعِدَّتْهُنَّ ثَلَاثَةُ أَشْهُرٍ**. When the sentence requires the supplying of *ns.* connected by prothesis, or a qualified [*n.*] and a *pre. ep.*, or a *prep.* and *gen. pron.* relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in **كَدَّرَ رَايَ عَيْنِي الَّذِي XXXIII. 19., i. e. كَالَّذِي يَغْشَى عَلَيْهِ** *Like the rolling of the eye of him that is seized with a fit,* **إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا * نَسِيمَ الصَّبَا جَاءَتْ بِرِيَا الْقَرْنَفَلِ** (M L), by Imra alKais (E M), i. e. **تَضَوَّعًا مِثْلَ تَضَوَّعِ نَسِيمِ** *الصَّبَا*, *When they two stand, the musk diffuses fragrance from them with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove*, and II. 45. [144], i. e. **لَا تَجْزَى** *فِيهِ*. The supplied ought to be of the form of the expressed, so that in **زَيْدًا أَضْرِبْ** you supply **أَضْرِبْ** *Beat thou Zaid, beat thou him*, not **أَهْنِ**; but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as **زَيْدًا أَضْرِبْ أَخَاهُ** where **أَهْنِ** is to be supplied, *Affront thou Zaid, beat thou his brother*, not **أَضْرِبْ**, and **يَا أَيُّهَا الْمَائِمُ الْهَـ** when you hold **دَلْوِي** to be in the *acc.*, what is supplied being, as

before said, ^ونُونُكَ not ^وخَذْ (M L). *Imitation* is the repetition of an expression in its original form, like ^وبَدَأْتُ ^وقَرَأْتُ سُورَةَ ^وبِشْرِ بْنِ أَبِي هَازِمٍ ^وأَنْزَلْنَاهَا ^وأَحَقُّ الْخَيْلِ بِالرَّكْضِ الْمَعَارِ ^وتَنَادَوْا بِالرَّحِيلِ غَدًا ^ووَفِي تَرْحَالِهِمْ نَفْسِي (K) *We have found in the book of the Banu Tamim* (K) [or] Bishr Ibn Abi Hāzim alAsadi (N)

^ووَجَدْنَا فِي كِتَابِ بَنِي تَمِيمٍ * ^وأَحَقُّ الْخَيْلِ بِالرَّكْضِ الْمَعَارِ (K) *We have found in the book of the Banu Tamim* "The most fit of horses to be urged to run by kicking with the legs are the borrowed," or as correctly related ^والْمُعَارِ the compactly built (N), and the saying of the other

^وتَنَادَوْا بِالرَّحِيلِ غَدًا * ^ووَفِي تَرْحَالِهِمْ نَفْسِي

(K) *They have proclaimed one to another* "The departure will be tomorrow;" and in their departure will be my soul, i. e. beloved, or the perdition of my soul (N), also recited with ^والرَّحِيلِ in the acc. (N, D) as an *inf. n.* meaning "Depart ye with departure tomorrow," or as a direct obj. "Keep ye to departure &c." (N) [or] "Make ye the departure to be tomorrow" (D), the *nom.* and *acc.* being imitated (N, D) after the ^وب (N), and with the *gen.* (N, D) by means of the ^وب (D), in which there is no imitation, *proclaimed one to another the departure tomorrow* (N), and ^ولَا مِنْ أَيْنَ يَا فَتَى ^وThere is no "Whence?" O youth heard by S (K) : it is (1) imitation of a *prop.*, which is imita-

tion of an utterance, as ^{لَهُ} ^{وَقَالُوا} ^{الْحَمْدُ} ^{لِلَّهِ} VII. 41. *And they shall say, Praise be to God* and the saying (A) of Dhu-r Rumma (N)

^{سَمِعْتُ} ^{النَّاسَ} ^{يَنْتَجِعُونَ} ^{غَيْثًا} * ^{فَقُلْتُ} ^{لَصَيْدٍ} ^{أَنْتَجِعِي} ^{بِلَالًا}
(A) *I heard it said, "The people are going in quest of fresh herbage that grows from the water of the sky;" so I said to my she-camel Saidah, Go thou in quest of Bilāl,* for he is more bountiful than the fresh herbage, ^{النَّاسُ} being in the *nom.* by imitation (N), and the *acc.* inadmissible because ^{أَلَا تَنْتَجِعُ} is not audible (D); or of a

writing, as ^{قَرَأْتُ} ^{عَلَى} ^{قِصَّةِ} ^{مُحَمَّدٍ} ^{رَسُولِ} ^{اللَّهِ} *I read upon his ring-stone, "Muhammad is the Apostle of God;"* (2) imitation of a single word, which is either by means of the interrogatives ^{أَيُّ} [185] and ^{مِنْ} [183], or without an *interrog.*, which sort is anomalous, like ^{بَعْنَا} ^{مِنْ} ^{تَمْرَتَيْنِ} *Abstain thou from troubling us about "two dates"* said by an Arab in reply to ^{هَاتَانِ} ^{تَمْرَتَانِ} *These are two dates,* and ^{لَيْسَ} ^{بِقُرَشِيٍّ} *He is not "a man of Kuraish"* said in reply to ^{أَلَيْسَ} ^{قُرَشِيًّا} *Is he not a man of Kuraish?* (A): and proverbs are to be repeated in their original form; thus you say to a man ^{الْصَّيْفُ} ^{ضَيَّعَ} ^{الْلَبَنُ} *In the summer thou discardedst the milk* with Kasr of the ^ت because it was originally addressed to a female, and the Rājiz says

قَالَتْ لَهُ وَهُوَ بَعِيشٍ ضَنْكٍ * لَا تُكْثِرْ لَوْمِي وَخَلِي عَنْكَ

(D) *She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make thy place empty of thee* (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a *par.* is to insert before the completion of the sentence something not essential to the completeness of the fundamental object : it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

وَمَا يَشْفِي صُدَاعُ الرَّأْسِ * سِ مِثْلِ الصَّارِمِ الْعُضْبِ

And what cures headache of the head is the like of the keen trenchant sword, for since صُدَاعُ *itself means* *pain of the* رَأْسُ *there is no need to prefix it thereto ; the second is* *corrob., like the saying of Imra alKais* [503] *أَلَا هَلْ آخَ* ; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and eloquence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muhallim,

إِنَّ الثَّمَانِينَ وَبَلَّغْتَهَا * قَدْ أَحْرَجْتَ سَمْعِي إِلَى تَرْجَمَانِ

Verily the, i. e. my, eighty years (and mayst thou be brought to attain them!) have made mine ear to need an interpreter, and the saying of AlMutanabbi

وَتَحْتَقِرُ الدُّنْيَا احْتِقَارَ مُجَرَّبٍ * يَرَى كُلَّ مَا فِيهَا فَكَاشَاكَ فَانِيَا

(H) *And thou contemneth the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd pers. in I. 4. [20] is named in rhetoric enallage (K) ; it occurs from the 3rd pers. to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكِ وَجُرِينَ بِهِمْ*

X. 23. (K, H) *So that when ye are in the ships and they sail with them*, a deviation from the 2nd pers., for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd pers. to what is more intimate in particularity [164] and more indicative of it (K), and مَالِكِ يَوْمَ الدِّينِ الْخ I. 3. 4. *The King of the day of requital. Thee &c.* [20] (H) ; and Imra alKais has employed it three times in three verses,

تَطَاوَلَ لَيْلُكَ بِالْأَثْمُدِ * وَنَامَ الْخَلِي وَلَمْ تَرْقُدْ
وَبَاتَ وَبَاتَتْ لَهُ لَيْلَةٌ * كَلِيلَةُ الْعَائِرِ الْأَرْمَدِ
وَذَلِكَ مِنْ نَبَأِ جَائِنِي * وَخَبَرْتَهُ عَنْ أَبِي الْأَسْوَدِ

(K) *Thy (an address to the poet's self) night was long in Al Athmud ; and the man free from sorrows slumbered, but thou didst not sleep ; and he passed the night, and a*

night like the night of the man who suffers from pain in the eye, whose eye is inflamed, passed for him; and that was because of tidings that came to me, and whereof I was informed, respecting the death of *Abu -l-Aswad* (Jsh), because when the discourse is transported from one style to another, it is better for refreshing the enjoyment of the listener, and awakening attention to it, than when it is made to pursue one style (K); [but] in *إِنَّ الَّتِي آتَتْ* [428] *قُتِلَتْ* is a precatory parenthetic *prop.*, like the benedictory *par.* in *إِنَّ الثَّمَانِينَ آتَتْ* and

*إِنَّ سُلَيْمَى وَاللَّهُ يَكْلُوهَا * ضَنْتَ بِشَيْءٍ مَا كَانَ يَرْزُوهَا*

(BS), by *Ibrāhīm Ibn Harma*, *Verily Sulaimà—and God guard her!*—has begrudged a thing, meaning meeting, that has not been wont to harm her (Jsh), not an enallage, because the condition of the latter is that what is signified by the two *prons.* should be identical, as in X. 23. (BS): it has been said, however, that enallage is following up the sentence with a complete *prop.* congruous with it in sense, as a supplement to it, in the style of proverb or invocation or otherwise, as *وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوتًا* XVII. 83. *And say thou, The truth hath come and the false hath passed away; verily the false is a thing that passeth away,* *ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ* IX. 128. *Then they turn away,*

God turn away their hearts!, ^{قَصَمَ الْفَقْرَ ظَهْرِي وَالْفَقْرَ مِنْ}
^{قَصَمَاتِ الظَّهْرِ} Poverty has broken my back; and poverty
 is one of the things that break the back, and the saying
 of Jarir

^{مَتَى كَانَ الْخِيَامُ بِذِي طُلُوحٍ * سَقَيْتِ الْغَيْثَ أَيْتَهَا الْخِيَامُ}
 (H) When were the booths at Dhù Tūlūh? May ye be
 watered with rain, O ye booths! (Jsh). In comparison the

two terms of the comparison, what is compared and what
 it is compared to, and the instrument [of comparison] are
 mentioned, as ^{زَيْدٌ كَالْأَسَدِ} Zaid is like the lion: in metaphor
 the mention is restricted to the [person or thing] to which
 the comparison is made, and what is compared is not sup-

plied, as ^{رَأَيْتُ أَسَدًا فِي الْحَمَامِ} I saw a lion in the hot bath:
 but when the instrument is omitted, and that to which the
 comparison is made is an *enunc. to an inch.* either expressed,
 as ^{وَالَّذِينَ كَذَبُوا بآيَاتِنَا صُمُّوْا وَبَكُمُ فِي الظُّلُمَاتِ} VI. 39. They
 which have treated Our signs as false are like men deaf
 and dumb beating the ground with their feet in the dark-
 ness of unbelief, and this verse of Ka'b [149], or supplied,
 as II. 17. [29] and

^{نَجُومٌ سَمَاءٌ كُلَّمَا انْقَضَى كَوْكَبٌ * بَدَأَ كَوْكَبٌ تَلَوَّى إِلَيْهِ كَوَاكِبُهُ}
 They are like constellations of a heaven; as often as a star
 falls, a star appears to which its stars join themselves, in full
 and ^{هُمْ كَنَجُومٍ} since the *enunc.* must have an *inch.*,

there is a dispute as to classification ; and critical judges, like Jj, Z, and Sk, name this kind [of figure] *hyperbolic comparison*, not *metaphor*. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote *affirming what is signified by the first to belong to the category of the second*, and, when such affirmation is impossible in reality, this kind serves to affirm *resemblance*, so that it is appropriately named *comparison*, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the *lion* for him that you saw. When they exaggerate comparison, they *invert* it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it : and hence the saying of Dhu -rRumma

وَرَمَلٌ كَأَرَاكِ الْعَذَارَى قَطْعَتَهُ

And (many) a tract of sand like the hips of the virgins have I traversed ; and of Ru'ba (BS) Ibn Al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)

وَمَهْمَةٌ مَغْبَرَةٌ أَرَجَاؤُهُ * كَانَ لَوْنُ أَرْضِهِ سَمَاءُهُ

[515] (BS) And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the *pre. n.* suppressed ; and of Abū Tammām, describing the pen of the subject of his eulogy,

لَعَابُ الْأَفَاعِي الْقَاتِلَاتِ لَعَابَةٌ * وَارَى الْجَنَى اشْتَارَتْهُ أَيْدِ عَوَاسِلِ

(BS) *The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver) (FD): and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) [449]; (b) وَمَهْمَةٌ مُغْبِرَةٌ أَلْفُ [above]; (c) the saying*

فَإِنْ أَنْتَ لَا قَيْتَ فِي نَجْدَةٍ * فَلَا يَتَهَيَّبُكَ أَنْ تَقْدُمَا

(ML) *Then, if thou meet with a fight (فِي being red.), let it not fear thee to advance, أَنْ تَقْدُمُ being an ag. (DM), i. e. فَلَا تَتَهَيَّبُهَا (ML), meaning الْقُدُومُ عَلَيْهَا fear thou not (to advance towards) it (DM); (d) the saying of [Tamīm Ibn Ubayy (Jsh)] Ibn Mukbil*

وَلَا تَهَيَّبُنِي الْعُمَاةُ أَرْكَبُهَا * إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحَرِ

(ML) *And the desert that I travel over fears me (originally لَا تَتَهَيَّبُنِي) not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. لَا أَتَهَيَّبُهَا*

And I fear not the desert ; (e) ^{كَانَ أَوْبٌ ذِرَاعِيهَا النَّحْ} [75];

(f) the saying of 'Urwa Ibn AlWard

^{فَدَيْتُ بِنَفْسِي نَفْسِي وَمَالِي * وَمَا أَلَوْكُ إِلَّا مَا أَطِيقُ}

(ML) *I have ransomed myself and my property with his self ! Nor do I give thee aught but what I am able, vid. the ransoming of thee with myself, originally* ^{فَدَيْتُ نَفْسَهُ}

^{بِنَفْسِي} *I have ransomed his self with myself !* (DM) ; (g) the saying of AlKutāmi

^{فَلَمَّا أَنْ جَرَى سَمْنٌ عَلَيْهَا * كَمَا طَلِينَتْ بِالْفَدَنِ السَّيَاعَا}

(ML) *And, when fatness spread over her, as thou plastered mud with the pavilion, this sense being inverted, because the pavilion is what is plastered and coated with mud* (DM) : (2) sometimes in prose, whence (a)

^{أَدْخَلْتُ الْقَلَنْسُوَّةَ فِي رَأْسِي} *I put the cap into my head*

(ML), originally ^{فِي الْقَلَنْسُوَّةِ رَأْسِي} *my head into the cap*

(DM) ; (b) ^{عَلَى الْمَاءِ} or ^{عَرَضْتُ النَّاقَةَ عَلَى الْحَوْضِ} *I showed the she-camel to the trough or to the water* (ML), originally

^{عَلَى النَّاقَةِ} *the trough, or the water,*

to the she-camel, as say Jh and many, and among them Sk

and Z, the latter of whom holds ^{كَفَرُوا الَّذِينَ يَعْزُضُ}

^{عَلَى النَّارِ} XLVI. 19. *And on the day when they that have*

disbelieved shall be shown to the fire to be an instance

of it (ML), originally ^{تَعْرِضُ النَّارُ عَلَى الَّذِينَ كَفَرُوا}
the fire shall be shown to them that have disbelieved (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbās *they shall be brought to it, and it shall be displayed to them* (K), while ISk says that ^{عَرَضْتُ}
^{أَلْحَرَضْتُ عَلَى النَّاقَةِ} *I brought the trough before the she-camel* is inverted (ML), as though he held that the brought was the driven, [i. e. *the she-camel before the trough*] (DM); (c) ^{إِذَا طَلَعَتِ الْجُوزَاءُ انْتَصَبَ الْعُودُ فِي}
^{الْحَرَبَاءِ} (ML) *When the constellation Gemini rises* (at which time the night is short, and the day is long), *the branch stands up on the male chameleon* (DM), i. e. ^{الْعُودُ}
^{الْحَرَبَاءُ فِي} *the male chameleon on the branch*; (d) LXIX. 32. ^{ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ}
Then on a chain, whose measure is seventy cubits, put ye him, meaning, says Th, ^{اسْلُكُوا فِيهِ سِلْسِلَةً} (ML) *put on him*, i. e. *on his neck, a chain* (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i. e. ^{جَاءَهَا بِأَسَدًا فَاهْلَكْنَاهَا}
hath Our chastisement come upon, and have We destroyed (DM), and ^{ثُمَّ دَنَا فَتَدَلَّى}
LIII. 8. *Then he drew near, and hung down* (ML), i. e., as is said, *Then he (Gabriel) hung down* (from the highest region of the heaven), and drew

near (to the *Apostle*) (B), originally تَدَلَّى فَنَدَا (DM); (g) LIII. 9. And he, etc [128], was (like) a half-length of two bows, originally, as Jh relates, قَابِي قَوْسِي two half-lengths of a bow, the *du.* being converted into the *sing.* (ML), and the *sing.* into the *du.* (DM), which is good if the قَب be interpreted by *what is between the handle of the bow and its end*, [i. e. *its half-length*,] the bow having two ends, and therefore *two half-lengths* (ML), but not if it be interpreted by *measure*, [i. e. *length*, the bow not having *two lengths*] (DM). *Abstraction* is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is *abstraction*, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualificability by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. *Abstraction* is of several kinds, (1) what is [effected] with the abstractive مِّنْ [prefixed to the involving matter], as in their saying لِي مِّنْ فَلَانٍ صَدِيقٌ حَمِيمٌ *I have in him a warm friend*, i. e. *Such a one has attained, in respect of friendship, such an extreme that*

another warm friend like him in friendship may be extracted from him : (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying لَتَنِي سَأَلْتُ فَلَانًا لَتَسْأَلَنِي بِهِ الْبَحْرُ Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality], where the speaker so exaggerates the man's qualificability by liberality, that he even evolves from him an *ocean in liberality*: (a) some, however, assert that the abstractive مِنْ and ب are to be explained by suppression of a *pre. n.*, so that لَقِيتُ مِنْ زَيْدٍ أَسَدًا I met in Zaid a lion means لَقِيتُ مِنْ لِقَائِهِ from, or because of, (meeting) him [499], the object being to compare him to the lion; and similarly لَقِيتُ بِهِ أَسَدًا I met in him a lion means لَقِيتُ بِهِ بِلِقَائِهِ by, or because of, (meeting) him [503]: but the weakness of this hypothesis in the like of لِي مِنْ لِي [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حَصَلَ لِي مِنْ حُصُولِهِ صَدِيقٌ A [warm] friend accrued to me from, or because of, his accrual: (3) what is [effected] with the ب of *simultaneity* and *acompaniment* in the evolved [matter], as in the saying of the poet

وَشَوْهَاءُ تَعْدُو بِي إِلَى صَارِخِ الْوَعَى
بِمَسْتَلْتُمْ مِثْلَ الْفَنِيْقِ الْمَرْحَلِ

(KIF) *And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner!* (FD), meaning *bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle*, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another ready warrior clad in a coat of mail: (4) what is [effected] with prefixion of *فِي* to the involving [matter], as in *اُذِمَ فِيهَا دَارُ الْخُلْدِ* XLI. 28. *They shall have in it the abode of eternity, i. e. in Hell*, where *Hell* [in itself (K)] is the *abode of eternity* (KIF), like *لَقَدْ كَانَ لَكُمْ فِي رَسُولٍ* *لَقَدْ كَانَ لَكُمْ فِي رَسُولٍ* XXXIII. 21. *Assuredly there was for you in the Apostle of God a goodly example*, the sense being that *the Apostle of God was a goodly example* (K); but He evolves from it another *abode*, which He makes ready *in Hell* for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction: (5) what is [effected] without the intervention of a *p.*, as in the saying of *Katāda* *فَلَنْ يَبْقِيَتْ لَارْجِعَنَّ* [411], as though he evolved a noble man from himself for the sake of exaggerating his nobleness, and for this reason did not say *أَوْ أَمُوتُ* unless *I die*: (6) what is metonymical, as in

يَا خَيْرَ مَنْ يَرْكَبُ الْمَطَى وَلَا يَشْرَبُ كَأَسَا بِكَفٍّ مِنْ بَحْلَا

(KIF) *O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly (Jsh), i. e. drink the cup in the hand of a munificent man, where the poet evolves from the subject of his eulogy a munificent man in whose hand the subject of his eulogy drinks the cup, [this evolution being] by way of metonymy [216], because, when he denies of him drinking in the hand of the niggardly, he affirms of him drinking in the hand of the generous, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in*

لَا خَيْلَ عِنْدَكَ تَهْدِيهَا، وَلَا مَالٌ
فَلْيُسْعِدِ النَّطَاقُ إِنْ لَمْ تُسْعِدِ الْكُلَّ

(KIF), by AlMutanabbi, addressing himself, *There are no horses in thy possession, that thou mayst present to the subject of the eulogy, and no property. Then let speech help thee if circumstances help thee not (W), what is meant by circumstances being wealth, as though he evolved from himself another person like himself in lack of wealth and property and horses. It is said that abstraction is not incompatible with enallage, but that the latter is producible by the speaker's abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the vividness in* تَطَارَلْ لَيْلَكَ الْخَمْ

[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other ; but, as for their being intended together, that is not the case : thus, when the speaker speaks of himself in the 2nd or 3rd *pers.*, then, (1) if there be no quality here, his qualifiability by which is intended to be exaggerated, that is not *abstraction* at all : (2) if there be a quality here, which the situation admits of exaggerating, then, (a) if the speaker evolve from himself another person qualified by it, that is *abstraction*, not *enallage* at all ; (b) if he do not evolve, but intend mere variety in speaking of himself, that is *enallage* (KIF).

The address in ^{أَلَا} ^{يَغْرَنُكَ} ^{أَلَا} [523] is either (1) to an indefinite [person], like ^{وَلَوْ تَرَىٰٓ إِذِ الْمَجْرُمُونَ} ^{نَاكِسُو رُءُوسِهِمْ}

XXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the 2 explanations (BS), as you say

^{فَلَا} ^{لَتَيْمٌ} ^{إِنْ} ^{أَكْرَمْتَهُ} ^{أَهَانَكَ} ^{وَأَنْ} ^{أَحْسَنْتَ} ^{إِلَيْهِ} ^{إِسَاءَ} ^{إِلَيْكَ} Such a one is a mean fellow :

if thou honor him, he will insult thee ; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet]

himself by way of abstraction, as in ^{تَطَاوُلَ} ^{يَلْبَكُ} ^{أَلَا} [above] (BS).

PART THE FIRST.

THE NOUN.

CHAPTER I.

THE NOUN IN GENERAL.

§ 2. The *n.* is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like ^{٥٠}زَيْدٌ and ^{٥٠}الْعِلْمُ in ^{٥٠}زَيْدٌ ^{٥٠}خَرَجَ *Zaid went forth* and ^{٥٠}الْعِلْمُ ^{٥٠}حَسَنٌ *Knowledge is comely*, or which is significant of that where- of an announcement may be made, like ^{٥٠}أَنَذَا, ^{٥٠}مَتَى, ^{٥٠}أِذَا, for though you make no announcement respecting them since they are always used as adverbs, still they are significant of *time*, which is a subject of announcement, as in ^{٥٠}مَضَى ^{٥٠}الْوَقْتُ *The time passed* (MM). The signs which distinguish the *n.* from (IA, Sh) its two coparceners (Sh) the *v.* and *p.* (IA) are (IA, Sh) (1) [the inflection of] the *gen.* by reason of a *p.* or prothesis or apposition, as ^{٥٠}مَرَرْتُ ^{٥٠}بِغُلَامٍ ^{٥٠}زَيْدٍ ^{٥٠}الْفَاضِلِ *I passed by the manservant of the excellent Zaid*, where ^{٥٠}غُلَامٍ is in the *gen.* by reason of the *p.*, ^{٥٠}زَيْدٍ by reason of prothesis, and ^{٥٠}الْفَاضِلِ by reason of apposition : (2) Tanwīn [608] ; but only the Tanwīn of complete declension, indeterminateness, cor-

response, or compensation, belongs exclusively to the *n.*, for the quavering and hypercatalectic Tanwins are found in *n.*, *v.*, and *p.* (IA): (3) being used as a *voc.* (IA, Sh), as ^{زَيْدٌ} يَا زَيْدُ *O Zaid* (IA); every *voc.* is a *n.*, and in Ks's reading ^{أَلَا يَا أَصْحَابُ اللَّهِ اسْجُدُوا لِلَّهِ} XXVII. 25. [59] *Now, O bow ye yourselves down to God*, ^{يَا أَيُّهَا النَّبِيُّ} يَا أَيُّهَا النَّبِيُّ VI. 27. *O would that we were restored!*, and the saying of Muhammad ^{يَا رَبِّ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً يَوْمَ الْقِيَامَةِ} *O many a woman wearing raiment in this world will be naked on the day of resurrection*, the *voc.* is suppressed, i. e. ^{يَا هَؤُلَاءِ} يَا هَؤُلَاءِ *O these &c.*, ^{يَا قَوْمُ رَبِّ} يَا قَوْمُ رَبِّ and ^{يَا قَوْمُ لَيْتَنَا} يَا قَوْمُ لَيْتَنَا *O people &c.*, or the *يا* is premonitory not *voc.* (Sh): (4) ^{أَلْ} أَلْ (IA, Sh), as in the saying of Abu-t-Tayyib ^{الْخَيْلُ وَاللَّيْلُ وَالْبِيدَاءُ تَعْرِفُنِي * وَالسِّيفُ وَالرَّمْعُ وَالْقِرَاطُ وَالْقَلَمُ} *The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen*, the seven words to which [the *art.*] ^{أَلْ} أَلْ is prefixed being on that account *ns.*; whereas in the saying of AlFarazdak ^{مَا أَنْتَ الْخ} [176] the ^{أَلْ} أَلْ [is not the *art.*, but] a conjunct *n.* in the sense of ^{الَّذِي} الَّذِي prefixed to the *v.* by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i. e. predication respecting it (IA), whether the attribute be a *v.*, as ^{قَامَ زَيْدٌ} قَامَ زَيْدٌ *Zaid stood*, or a *n.*, as ^{زَيْدٌ أَخُوكَ} زَيْدٌ أَخُوكَ *Zaid is thy brother*, or a *prop.*, as ^{أَنَا قُمْتُ} أَنَا قُمْتُ *I stood where قَامَ is a*

v., the attribute of the ت , and قَام and the ت form a prop., the attribute of اُنَا ; and in تَسْمَعُ بِالْمَعِيْدِي خَيْرٌ مِنِ اُنَا That thou shouldst hear of AlMu'aidi is better than that thou shouldst see him تَسْمَعُ by subaudition of اُنَا is for تَسْمَعُ , which is renderable by the inf. n., i. e. سَمَاعٌ , so that in reality the predication is respecting a n.: this is the most useful sign of the n., and serves to show that مَا is a n. in قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِنَ اللّٰهِ وَمِنَ التِّجَارَةِ LXXII. 11. Say thou, That recompense which is with God is better than sport and than merchandise and مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ XVI. 98. That which ye possess perisheth, and that which God possesseth is everlasting, in which texts it is a conjunct n. in the sense of اَلَّذِي , whereas in اِنَّ مَا صَنَعُوا كَيْدٌ سَاحِرٌ XX. 72. Verily what they did, or that they did, was the craft of a sorcerer it is either a conjunct n. as before, or a conjunct p. equivalent with its conj. to the inf. n., and in اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ IV. 169. God is only one God it is a restraining p. (Sh).

CHAPTER II.

THE GENERIC NOUN.

§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like ^{فَرَسٌ} *Horse* and ^{جَهْلٌ} *Ignorance*, and *ep.*, like ^{رَكَبٌ} *Riding* and ^{مَفْهُومٌ} *Comprehended*.

CHAPTER III.

THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i.e. without restriction (IA, Sh) of speaking, allocation, or absence (IA), the clause *without restriction* excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the *pron.*, which defines through the restriction of speaking, as ^{أنا} *I*, or allocation, as ^{انت} *Thou*, or absence, as ^{هو} *He* (IA), [and] like ^{الرجل} *The man*, which defines through the restriction of the *art.*, and ^{غلامي} *My manservant*, which defines through the restriction of prothesis ; and on this account the expression for the person named *Zaid* does not vary with his presence or absence, in contrast to the pronominal expression ^{هو} *هو* or ^{انت} *انت* (Sh). The proper name is divisible into *name* (IA, Sh), i.e. such as is neither surname nor cognomen (IA), as ^{زيد} *Zaid* and ^{اسامة} *Usāma* (Sh) ; and *surname*, i.e. such as begins with ^{أب} *أب* or ^{أم} *أم* (IA, Sh), as ^{أبو بكر} *Abū Bakr* and ^{أم عمرو} *Umm 'Amr* (Sh) ; and *cognomen* (IA, Sh), which is

either laudatory, as زَيْنُ الْعَابِدِينَ *Zain al'Ābidin* [The ornament of the worshippers], or disparaging, as أَنْفُ الْنَّاقَةِ *Anf anNāka* [she-camel's nose] (IA). It is either a single word, like زَيْدٌ, or a *comp.* (M) : the latter is (1) a *prop.* (M, IA), like تَابَطُ شَرًّا *Ta'abbata Sharra* [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmi because of his keeping a sword under his armpit (D), and يَزِيدٌ *Yazid* in such as the saying (M) of Ru'ba (SM)

نَبِئْتُ أَخَوَالِي بَنِي يَزِيدٍ * ظَلَمْنَا عَلَيْنَا لَهُمْ قَدِيدٌ

(M), where ظَلَمْنَا is i. q. نَذَرِي ظَلَمٌ, and لَهُمْ قَدِيدٌ is *expos.* of the ظَلَمٌ, *I have been informed that my maternal uncles the sons of Yazid are authors of wrong-doing against us, that they have a clamour, a prop. from يَزِيدُ الْمَالُ The property, it increases, whence the Damm, not [a single term] from يَزِيدُ الْمَالُ The property increases, for if so it would have been infl. يَزِيدُ with Fath [18] (SM) ; which sort must be imitated (IA), not infl. (H), as جَاؤَنِي زَيْدٌ (H), مَرَرْتُ بِتَابَطٍ شَرًّا, and رَأَيْتُ تَابَطَ شَرًّا (IA), قَاتِمٌ (H) : (2) not a *prop.* (M) ; [but] either a synthetic *comp.* (IA), two ns. made one, as مَعْدِيكَرِبٌ *Ma'dikarib*, بَعْلَبَكٌ *Ba'labakk*,*

^{أ م ر و ية} *Amrawaih* (M), which sort is *uninfl.* when ending
 in ^{و ية}, as ^{أ م ر و ية} *Sibawaih* came to me, ^{أ م ر و ية} *رايت*,
^{أ م ر و ية} and ^{أ م ر و ية} *مررت*, *I saw*, and *I passed by*, *Siba-*
waih, though some inflect it like diptotes [17], as ^{أ م ر و ية} *جائني*
^{أ م ر و ية} *رايت*, and ^{أ م ر و ية} *مررت*, but in other
 cases is *infl.* like diptotes, as ^{أ م ر و ية} *جائني* ^{أ م ر و ية} *بعلبك*, and ^{أ م ر و ية} *رايت*
^{أ م ر و ية} *بعلبك*, and ^{أ م ر و ية} *مررت* ^{أ م ر و ية} *بعلبك*, though it may also be *uninfl.*
 upon Fath, as ^{أ م ر و ية} *جائني* ^{أ م ر و ية} *بعلبك* or ^{أ م ر و ية} *رايت*, and ^{أ م ر و ية} *مررت* ^{أ م ر و ية} *بعلبك*,
 or *infl.* like *pre.* and *post. ns.*, as ^{أ م ر و ية} *جائني* ^{أ م ر و ية} *حضر موت*,
^{أ م ر و ية} *مررت* ^{أ م ر و ية} *بعضر موت*; or a prothetic *comp.*
 (IA), a *pre.* and *post. n.*, as ^{أ م ر و ية} *عبد شمس* (M) ^{أ م ر و ية} *امرؤ القيس*
^{أ م ر و ية} *جائني* ^{أ م ر و ية} *عبد شمس*, which sort is *infl.*, as ^{أ م ر و ية} *جائني* ^{أ م ر و ية} *عبد شمس*
^{أ م ر و ية} *مررت* and ^{أ م ر و ية} *رايت* ^{أ م ر و ية} *عبد شمس* ^{أ م ر و ية} *أبا* ^{أ م ر و ية} *تُحافّة* and ^{أ م ر و ية} *أبو* ^{أ م ر و ية} *تُحافّة*
^{أ م ر و ية} *مررت*, the first member with vowels
 like ^{أ م ر و ية} *عبد* or consonants like ^{أ م ر و ية} *أبو*, and the second as a trip-
 tote like ^{أ م ر و ية} *شمس* or a diptote like ^{أ م ر و ية} *تُحافّة* (IA), and of this sort
 are the surnames (M). The proper name is also divisible
 into *coined*, (M, IA), i. e. what was not used for anything
 else before being a proper name, as ^{أ م ر و ية} *سعاد* (IA), which
 kind is either conformable to analogy, like ^{أ م ر و ية} *عمران*, ^{أ م ر و ية} *غصافان*,

مُوهَبٌ , مُعْتَبَرٌ , or anomalous, like مُعْتَبَرٌ , مُعْتَبَرٌ ,
 مَكْرُوزَةٌ , حَيَوَةٌ (M) ; and *transferred* (M, IA), i.e. such
 as was previously used otherwise than as a proper name
 (IA), which is of six kinds (M), (1) transferred from a
 (M, IA) concrete (M) generic (IA) *n.*, as أُسْدٌ , (2) trans-
 ferred from an (M, IA) abstract (M) *inf.* (IA) *n.*, as
 قُضْلٌ , (3) transferred from an *ep.* (M, IA), as حَاتِمٌ (M)
 and حَارِثٌ , which [three] kinds are *infl.* (IA), (4) trans-
 ferred from a *v.*, either a *pret.*, as شَرٌّ , or *aor.*, as تَعَلَّبٌ ,
 or *imp.*, as أَصْمَتٌ in the saying of ArRā'i

أَشْلَى سُلُوقِيَّةً بَاتَتْ وَبَاتَ بِهَا * بُوْحَشٍ أَصْمَتَ فِي أَصْلَابِهَا أَوْدٌ
He called a greyhound bitch that passed the night and
that he passed the night with in the waste of Işmit, in
whose loins was a bending, and أَطْرَقًا in the saying of the
 Hudhali

عَلَى أَطْرَقًا بِالْيَاثِ الْخِيَا * مِثْلُ الثَّمَامِ وَالْأَعَصِي

Upon Atrikā are the dilapidated of the booths except the
panic-grass and except the poles, (5) transferred from a
sound, like بَيْتَةٌ the nickname of 'Abd Allāh Ibn AlHārith
Ibn Naufal ; and (6) transferred from a comp., which
has been already mentioned (M).

§ 5. The cognomen, when accompanying the name,
 must follow it, as زَيْدٌ أَنْفُ النَّاقَةِ ; and does not precede

it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu -lKalb (J, DH)

بَانِ ذَا الْكَلْبِ عَمْرًا خَيْرَهُمْ حَسْبًا * بَبْطَلِي شَرِيَانِ يَعْرَى حَوْلَهُ الذِّيبُ

(IA) Tell thou Hudhail, &c., that Dhu -lKalb 'Amr, the best of them in worth, is buried in Baṭn Sharyān, with the wolf howling round him, عَمْرًا being a *subst.* or *synd. expl.*

to ذَا (J). If name and cognomen be both single words, the former is *pre.* to the latter (M, IA, Sh), according to the BB, as مَرَرْتُ بِسَعِيدٍ, رَأَيْتُ سَعِيدَ كُرْزٍ, هَذَا سَعِيدُ كُرْزٍ

(IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هَذَا سَعِيدُ كُرْزٍ, رَأَيْتُ سَعِيدًا كُرْزًا, &c. (IA). If they be both (IA, Sh)

prothetic (Sh) compounds (IA), as عَبْدُ اللَّهِ زَيْنُ الْعَابِدِينَ, or dissimilar (Sh), [i. e.] if one be a single word and the other a [prothetic] *comp.*, as عَبْدُ سَعِيدٍ أَنْفِ النَّاقَةِ and عَبْدُ

كُرْزٍ (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an *anacoluthic nom.* by subaudition of an *inch.* such as هُوَ, or *acc.* by subaudition of a *v.* such as أَعْنِي

I mean, is allowed [in the latter], as هَذَا زَيْدٌ أَنْفِ النَّاقَةِ

This is Zaid, I mean Anf anNāka, رَأَيْتُ زَيْدًا أَنْفِ

مَرَرْتُ بِزَيْدٍ أَنْفِ النَّاقَةِ *I saw Zaid, that is Anf anNāka*, مَرَرْتُ بِزَيْدٍ أَنْفِ

أَنْفِ النَّاقَةِ or أَنْفِ النَّاقَةِ. The surname may precede the cog-

nomen, as ^{أبو عبد الله زين العابدين}, or the cognomen the surname, as ^{زين العابدين أبو عبد الله} (IA) ; [and] the cognomen is made to conform [in case] to the [preceding] surname, as ^{هذا أبو زيد فقة} (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as ^{جعفر} a man's name, ^{خرنق} the name of an Arab poetess sister of Tarafa Ibn Al'Abd by the mother's side, ^{قرن} the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as ^{عدين} the name of a place, ^{لاحق} the name of a horse, ^{شدم} the name of a he-camel, ^{راشق} the name of a dog, ^{هيلة} the name of a she-goat (IA), ^{كساب} (M) the name of a bitch (EM), ^{اعوج} (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c. ; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say ^{اسامة} *The lion*, or ^{نعاله} *The fox*, it is as though you said "the species which is of such and such a character" (M). The

generic proper name is like the *indet.* in not particularising one individual by itself ; for ^{أَسَمَةٌ} is applicable to every lion, ^{ثُعَالَةٌ} to every fox, and ^{أَمٌ عَرِيضٌ} to every scorpion ; whereas by the personal proper name a single individual by himself is meant, like ^{زَيْدٌ} and ^{أَحْمَدٌ} *Ahmad* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for ^{أَسَمَةٌ} ^{أَشَجَعُ مِنْ ثُعَالَةٍ} *The lion is braver than the fox* is equivalent to ^{أَلْأَسَدُ أَشَجَعُ مِنْ أَلْثُعَلْبِ} where the *art.* denotes generic determination ; or the individual present, for ^{أَسَمَةٌ} ^{هَذَا أَسَمَةٌ مُقْبِلًا} *This is the lion advancing* is equivalent to ^{أَلْأَسَدُ} ^{هَذَا أَلْأَسَدُ مُقْبِلًا} where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d. s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as ^{أَسَمَةٌ} ^{هَذَا أَسَمَةٌ مُقْبِلًا} where ^{أَسَمَةٌ} is diptote, has a *d. s.* after it, and has not the *art.*, for you do not say ^{هَذَا أَلْأَسَمَةُ} (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like ^{أَلْأَسَدُ} and ^{أَسَمَةٌ} , ^{أَلْثُعَلْبُ} and ^{ثُعَالَةٌ} (M) ; [generic names, however, like] ^{أَلْأَسَدُ} and ^{أَلْثُعَلْبُ} indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but

by means of prefixion of the *art.* (Sh): and some have only a [generic] proper name, like حَمَارُ قَبَائِ The wood-louse. Some genera have received both a name and surname, like human beings; thus the lion is called اسَمَةُ and أَبُو الْحَارِثِ, the fox ثُعَالَةُ and أَبُو الْحَصِيِّ, the scorpion شَبُوءُ and ام عَرِيطُ, and the hyena حَضَاجِرُ and ام عَامِرِ, (M); AshShanfari AlAzdi says

لَا تَقْبِرُونِي إِنْ قُبِرِي مُحَرَّمٌ * عَلَيْكُمْ وَلَكِنْ ابْشِرِي ام عَامِرِ
Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here ابْشِرِي الْخُ is a prop., made a cognomen of the hyena, and imitated, like تَابَا شَرَا, the sense being but leave me to her that is called ابْشِرِي الْخُ (D, T): some have a name and no surname, like the male hyena, which is called قَتْمٌ: and some have a surname but no name, like أَبُو بَرَأَقَشِ [a certain bird] (M).

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as بَرَّةٌ Goodness and فَجَارٌ Wickedness (IA); [for] ideal are treated like real objects in that respect, so that التَّسْبِيحُ is named سُبْحَانُ [41], fate شُعُوبٌ and ام قَشَعِمُ, treachery كَيْسَانُ in the *dial.* of the Banū Fahm, as

اِذَا مَا دَعَوْا كَيْسَانَ كَانَتْ كَهَوْلُهُمْ * اِلَى الْغَدْرِ اَدْنَى مِنْ شَبَابِهِمُ الْمَرْدُ
(M) by AnNamir Ibn Taulab *Whenever they call treachery, their full-grown men are nearer to treachery than their beardless youth* (T), and totality زَوْجَرٌ, as

وَإِنْ قَالَ عَارٍ مِنْ مَعَدِّ قَصِيْدَةٍ * بِهَا جَرِبَ عَمْتُ عَلَى بَزْوَرٍ
(M) by Ibn Ahmar (Lane) *And if a howler of Ma'add utter an ode, wherein is a blemish, it is imputed to me altogether.* And in the case of periods of time they say
بَكْرَةً and لَقِيْتَهُ غَدَوَةً *I met him early this morning* (M);

[for] غَدَوَةً is generally made *det.* by the quality of proper name, as جِئْتُكَ يَوْمَ الْجُمُعَةِ غَدَوَةً *I came to thee on Friday*

in the early morning and مَا رَأَيْتُ كَغَدَوَةٍ *I have not seen anything like this early morning*, seldom by أَلْ, like the reading بِالْغَدَوَةِ وَالْعَشِيِّ XVIII. 27. *In the early morning and the evening* (BS): and in the case of numbers they say سِتَّةٌ ضِعْفُ ثَلَاثَةٍ *Six is the double of three* and اَرْبَعَةٌ *Four is the half of eight.*

§ 9. Among proper names are the standard measures [of words], as فَعْلَانُ الَّذِي مُنَنَّتُهُ فَعْلَى The measure فَعْلَانُ the feminine of which is فَعْلَى, and اَفْعَلٌ لَا يَنْصَرِفُ and اَفْعَلٌ is an epithet; it is not declined as a

triptote, and ^{رَزَى} ^{طَلْحَةَ} ^{وَاصْبَعَ} ^{فَعَلَّةً} ^{وَأَفْعَلَ} *The measure of*
^{طَلْحَةَ} *and* ^{وَاصْبَعَ} *is* ^{فَعَلَّةً} *and* ^{وَأَفْعَلَ} .

§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as ^{أَبْنُ} ^{مُسْعُودٍ}, ^{أَبْنُ} ^{عَبَّاسٍ}, ^{أَبْنُ} ^{عَمْرٍ}, which are prevalently applied to the 'Abd Allāhs, to the exclusion of the other sons of their fathers (M) though properly applicable to them also ; so that if ^{أَبْنُ} ^{عَمْرٍ} be used without qualification it is understood to mean 'Abd Allāh, and similarly with ^{أَبْنُ} ^{مُسْعُودٍ} and ^{أَبْنُ} ^{عَبَّاسٍ} (IA). Similarly ^{أَبْنُ} ^{الزُّبَيْرِ} is prevalently applied to 'Abd Allāh, to the exclusion of AzZubair's other sons ; and ^{أَبْنُ} ^{الصَّعْقِ}, ^{أَبْنُ} ^{كُرَاعٍ}, and ^{أَبْنُ} ^{رَالَانَ} are prevalently applied to Yazid, Suwaid, and Jābir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The *art.* is prefixed to some proper names, inseparably or separably (M). The *art.* (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) ^{النَّجْمِ} properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as

إِذَا طَلَعَ النَّجْمُ عَشَاءَ * ابْتَغَى الرَّاعِي كَسَاءَ

When the Pleiades rise at nightfall, the pastor seeks for a wrapper (K, 1419), الصَّعِقُ properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), المَدِينَةُ and الْكِتَابُ properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10]. And similar are الدَّبْرَانُ *The Hyades* and الثَّرَيَّا *The Pleiades*, because these [names] are prevalently applied to the stars particularised out of what is characterised by الدَّبْرُ following behind and الثَّرْوَةُ multitude; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The art. in [such names as] النَّجْمُ and الصَّعِقُ and the prothesis in [such names as] ابْنُ كِرَاعٍ and ابْنُ رِثْلَانٍ [10] are alike irremovable (M): this art. is not suppressed, except in the voc., as يَا صَعِقُ, and in prothesis, as هَذِهِ مَدِينَةُ الرَّسُولِ *This is the city of the Apostle*, and sometimes anomalously in other cases, as هَذَا عَيُوقُ طَالْعَا *This is the star Capella rising*, originally العَيُوقُ; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the voc. or elsewhere, as يَا ابْنَ عَمْرٍ (IA). The separable (M) prefixion of

the *art.* denoting allusion to the *ep.* (IA) is found in proper names transferred from an *ep.*, as ^{أَلْحَارِثُ} (M, IA) from ^{حَارِثُ} (IA), or *inf. n.*, as ^{أَلْفَضْلُ} (M, IA) from ^{فَضْلُ}, and sometimes from a non-infinitival generic *n.* like ^{أَلْنَعْمَانُ} from ^{نَعْمَانُ} a name of the blood ; the *art.* may be prefixed in these three from regard to the original signification of *ep.* or what is in the sense of an *ep.*, as when you say ^{أَلْحَارِثُ} meaning to indicate that he was so named as a prognostication that he would live and till the ground ; or suppressed from regard to the actual state, as when you say ^{حَارِثُ} from regard to its being a proper name. Since the *art.*, when thus prefixed, conveys a meaning not otherwise obtained, it is not *red.*, nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the *indet. generic ns.*] ^{فَرَسٌ} and ^{رَجُلٌ}, so that it may even be *pre.* or synarthrous, as

عَلَا زَيْدَنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ * بَابِيضُ مَاضِي الشَّفَرَتَيْنِ يَمَانِ (M), by a man of Tayyi, *Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al Yaman* (SM), and the saying of Abu -nNajm

بَاعَدَ أَمَ الْعَمْرُو مِنْ أَسِيرِهَا * حَرَّاسُ أَبْوَابٍ عَلَى قُصُورِهَا

(M), i. e. ^{أَمْرٌ} ^{عَمْرٌ} أم (SM), *Guards of doors stationed upon her mansions kept Umm 'Amr away from the captive of her love* (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

رَأَيْتُ الْوَلِيدَ بْنَ الْيَزِيدِ مُبَارَكًا * شَدِيدًا بِأَحْنَاءِ الْخِلَافَةِ كَاهِلَهُ

(M) *I knew AlWalid, the son of Yazid, to be prosperous, strong in the upper part of his back in the complications of the State*, the art. in ^{يَزِيدٍ} being redundantly inserted, and ^{يَزِيدٍ} therefore declined as a triptote (SM), and the saying of AlAkhtal

وَقَدْ كَانَ مِنْهُمْ حَاجِبٌ وَأَبْنُ أُمِّ * أَبُو جَنْدَلٍ وَالزَّيْدُ الْمَعَارِي

(M) *And of them have been Hājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battle-fields*, where ^{زَيْدٍ} has the art. prefixed to it, because interpreted as *indet.*, which is rare (N); and according to Mb when a number of persons, each named Zaid, is mentioned, one says ^{هَذَا} ^{الزَّيْدُ} ^{أَشْرَفُ} ^{مِنْ} ^{ذَلِكَ} ^{الزَّيْدِ} *This Zaid is more noble than that Zaid*, which is rare.

§ 13. Every dualized or pluralized proper name, except such as ^{أَبَانِي}, ^{عَمَائِي}, ^{عَرَفَاتُ}, and ^{أَنْبَرَاتُ}, is made *det.* by means of the art. [171], as

وَقَبْلِي مَاتَ الْخَالِدَانِ كِلَاهُمَا * عَمِيدُ بَنِي جَحْوَانَ وَأَبْنُ الْمُضَلَّلِ

(M), by AlAswad Ibn Ya'fur (T), *And before me have*

died the two Khālids, both of them, Khālīd Ibn Naḍla, the pillar of the Banū Jahwān, and Khālīd Ibn Kais Ibn AlMudallal, and

أَنَا ابْنُ سَعْدٍ أَكْرَمُ السَّعْدِيْنَ

I am the son of Sa'd, the noblest of the Sa'ds.

§ 14. فُلَانٌ and فُلَانَةٌ are *met.* for the names, and فُلَانٌ and فُلَانَةٌ for the surnames, of human beings ; فُلَانٌ and فُلَانَةٌ with the *art.* are *met.* for the proper names of brutes ; and هُنَّةٌ and هُنٌّ for generic *ns.* (M), هُنَاتٌ (D, T) and هُنَوَاتٌ (D), plurals of هُنَّةٌ (T), being, however, used as *met.* only for things disapproved (D, T) and despised, [such as] molestations (T), bad habits, and foul acts (H), like the saying (D) of AlBurj Ibn Mushir AtTā'i (T)

فَنِعْمَ الْحَيُّ كَلْبٌ غَيْرُ أَنَا * وَجَدْنَا فِي جَوَارِهِمْ هُنَاتٌ

(D) *Then, excellent is the tribe, Kalb, save that we have found in dwelling near them some disagreeables, never for what is good (T).*

CHAPTER IV.

THE INFLECTED NOUN.

§ 15. The discussion of the *infl.*, though properly falling under the Fourth Part, on account of the participation of the *v.* and *n.* in inflection, is introduced here because inflection is primarily the property of the *n.*, and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The *n.*, when not resembling the *p.* [159], is *infl.*; and is either sound, i. e. having a sound letter for its final, like ^{أَرْضُ}أَرْضُ, or unsound, i. e. having an unsound letter [697] for its final, like ^{أَسْمُ}أَسْمُ a *dial. var.* of ^{أَسْمُ}أَسْمُ (IA). Inflection is an apparent or assumed impression induced by the *op.* in the termination of the *decl. n.* and of the *aor.* of the *v.* (Sh). The cases of inflection in the *n.* are the nominative with Damma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as ^{وَلَوْلَا دَفَعُ}وَلَوْلَا دَفَعُ (IA, Sh), as ^{وَلَوْلَا دَفَعُ}وَلَوْلَا دَفَعُ II. 252. And were it not for God's repelling men (Sh); and all other modes of inflection are vicarious substitutes for these, as ^{أَخُو بَنِي نَمِرٍ}أَخُو بَنِي نَمِرٍ The clansman of the Banu Namir, where the ^{أَخُو}أَخُو is a substitute for the Damma and the ^{بَنِي}بَنِي in ^{بَنِي}بَنِي for the Kasra (IA). The

apparent impressions are exemplified in the Damma, Fatha, and Kasra in the termination of زَيْد in جَاءَ زَيْدٌ *Zaid came*, رَأَيْتُ زَيْدًا *I saw Zaid*, and مَرَرْتُ بِزَيْدٍ *I passed by Zaid*, induced by the ops. رَأَى, جَاءَ, and the ب; and the assumed impressions are exemplified in the Damma, Fatha, and Kasra assumed in the termination of الْفَتَى in جَاءَ الْفَتَى *Zaid came*, رَأَيْتُ الْفَتَى *I saw Zaid*, and مَرَرْتُ بِالْفَتَى *I passed by Zaid*. The Damma on the ن, the Fatha on the د, and the Kasra on the د in the readings قَدْ أَفْلَحَ XXIII. 1., and فَمَنْ أَرَتْهُ كِتَابَهُ XVII. 73., and الْحَمْدُ لِلَّهِ I. 1. are not inflections, since they are not induced by the ops. The penultimate, which, as well as the final vowel, in أَمْرٌ, and ابْنٌ is Damma in the nom., as أَمْرٌ هَلَكَ IV. 175. *If a man perish*, Fatha in the acc., as مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا XIX. 29. *Thy father hath not been a man of evil*, and Kasra in the gen., as لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ LXXX. 37. *Every man of them will have on that day a case that will suffice him for occupation*, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). Ns. like دَلُو and ظَبْيٌ, in which the [unsound letter] و or ي is preceded by a quiescent, follow the

course of the sound [720] (MM). The six unsound *ns.* ^{١٤ ٤٤ ٩٠ ٩٠ ٩٠ ٩٠} *هـ*, *قـ*, *مـ*, *نـ*, *يـ*, *وـ* without the *مـ*, when *pre.* to other than the *يـ* of the 1st *pers.*, and *نـ* when in the sense of *صاحب* (IA, Sh), in which case it is always *pre.*, and not to a *pron.*, but to an explicit generic substantive [130] (IA), not the *Tā'ī* *نـ* in the sense of *الَّذِي* [176], have the *nom.* with *وـ*, the *acc.* with *١ـ*, and the *gen.* with *يـ* (IA, Sh), in the *sing.* (IA), these letters being substitutes for the *Damma*, *Fatha*, and *Kasra* (IA, Sh), or rather the inflection being by means of vowels assumed upon the *وـ*, *١ـ*, and *يـ*, namely in the *nom.* a *Damma* upon the *وـ*, in the *acc.* a *Fatha* upon the *١ـ*, and in the *gen.* a *Kasra* upon the *يـ* (IA), as *وَأَنْ رَبَّكَ* XIII. 7. *And verily thy Lord is an author of forgiveness*, *لَنْزِ مَغْفِرَةً* LXVIII. 14. *Because he hath become a possessor of riches*, *أَلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ* LXXVII. 30. *To a shade possessing three divisions*, *وَأَبُونَا* XXVIII. 23. *And our father is a very old man*, *أَنْ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ* XII. 8. *Verily our father is in manifest error*, *ارْجِعُوا إِلَى آبَائِكُمْ* XII. 81. *Return ye unto your father*, and similarly the rest (Sh). When not *pre.*, these *ns.* are *infl.* with apparent vowels, as *هَذَا أَبٌ*,

مررت باب , رايت ابا (IA); when *pre.* to the ي of the 1st *pers.* [130], they are *infl.* with vowels assumed (IA, Sh) before the ي of the 1st *pers.*, as is done with غلامى [129] (Sh), not with these consonants (IA), and their finals are pronounced with Kasr for affinity to the ي (Sh), as هذا مررت بابى , رايت ابى , ابى (IA, Sh), so that they sometimes admit of being in two or three cases in one position, as XXXVIII. 22., ان هذا اخى له تسع وتسعون نعجة where اخى may be in the *acc.* as a *subst.* for هذا , *Verily this, my brother, hath ninety and nine ewes*, or *nom.* as the *pred.* of ان , *Verily this is my brother; he hath &c.*, and V. 28. My Lord, verily I am not master of aught but myself; and my brother is in like condition, اخى being *nom.* as *inch.* of a suppressed *enunc.*, or *but myself and my brother*, اخى being *acc.* as coupled to نفسى , or *but the self of me and my brother*, اخى being *gen.* as coupled to the ي in نفسى , though this last construction is not allowed by most of the BB (Sh); their *dims.* and [broken] plurals are *infl.* with apparent vowels, as زيد and هذا ابى الزيدى and هؤلاء اباؤ الزيدى; and their duals are *infl.* like [other] duals (IA). There are three *dial. vars.* of اب , اخ , and حم ; in the first and

best known they are *infl.* with ر , ا , and ي [as above mentioned] ; in the second, which is better known than the next, they have ا in all the cases, the sign of the case being a vowel assumed upon the ا , as اِنَّ اَبَاهَا اَلْع [below] ; the third elides the ر , ا , and ي , and inflects through vowels apparent upon the ب , خ , and م , as

بَابُهُ اَقْتَدَىٰ عَدَىٰ فِي الْكُرْمِ * وَمَنْ يَشَابُهْ اَبَهٗ فَمَا ظَلَمَ

(IA), by Ru'ba, 'Adi has emulated his father Hātim in generosity; and whoever resembles his father, does not wrong (J), which *dial.* is rare (IA). According to the chaster *dial.* هُنَّ , which is like اَب , اَخ , and حَم , in being a defective biliteral when not *pre.*, as هُنَا هُنَّ , differs from them in remaining defective when *pre.*, as هُنَا هُنَّكَ , whereas they then become [in the best *dial.*] complete triliterals ; but some Arabs use it as a complete [triliteral] when *pre.*, as هُنَا هُنَّوْكَ , which is rare, for which reason Fr pretended that the *ns. infl.* by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre.* should be defective when *pre.*, like يَد , as يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ XLVIII. 10. The hand of God is above their hands (Sh). The original form of فَوْه is فَوْه on the measure of فَوْه : but the ه having been elided for lightness, the و

is replaced by م ; the form فَمُ is used only when the word is not *pre.* (D), and is *infl.* with [apparent] vowels, as نَظَرْتُ إِلَى فَمٍ , رَأَيْتُ فَمَا , هَذَا فَمٌ (IA), though it has been heard in prothesis, [similarly *infl.*,] as

كَالْحَوَى لَا يَرِيهِ شَيْءٌ يَلْهَمُهُ * يَصْبِحُ عَطْشَانٌ وَفِي الْبَحْرِ فَمَةٌ

Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea; when the word is pre., the original form is preferred, as نَاطَقٌ نُوَّةٌ
His mouth spoke, قَبَّلَ فَاةٌ He kissed his mouth, and 'Ali's saying

هَذَا جَنَائِي وَخِيَارُهُ فِيهِ * إِنْ كُلَّ جَانٍ يَدُهُ إِلَى فِيهِ

This is my gathering; and the best of it is in it, when every other gatherer has had his hand to his mouth (D). The unsound *n.* comprises [also] the abbreviated, and the defective (IA). The abbreviated is the *infl. n.* that ends in an invariable ة (IA, Sh) preceded by a Fatha, like رَحَى and عَصَا (IA); in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَأَيْتُ , جَاءَ الْفَتَى , and مَرَرْتُ بِالْفَتَى , the ة remaining quiescent in every case because of its inability to become mobile (Sh). The defective is the *infl. n.* that ends in an invariable ي preceded by a Kasra, like الدَّاعِي and الْقَاضِي ; in it (IA, Sh) the signs of the *nom.* and *gen.* (IA), the Damma and

Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the **ي** (IA), as **مَرَرْتُ بِالْقَاضِي** and **جَاءَ الْقَاضِي** (IA, Sh) with quiescence (Sh), but the sign of the *acc.* (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as **رَأَيْتُ الْقَاضِي** (IA, Sh) with mobilisation, **اجِيبُوا** XLVI. 30. *Answer ye God's summoner*, and **فليدع ناديه** XCVI. 17. *Then let him summon the people of his assembly to help him.* In [the *nom.* and *gen.* of defective *ns.* when they have Tanwin, like] **قَاضٍ** and **غَازٍ**, the **ج** of the word is elided [to avoid the concurrence of two quiescents, the **ي** and Tanwin], the Tanwin being spared in preference to the **ج** because it is significant, and an independent word, not a final, since the **ي** is the final, and sound, whereas the **ي** is unsound (Sh).

The *du.* [228], *masc.* or *fem.*, is made *nom.* by an **ا** (IA, Sh), as a substitute for the Damma (Sh), and *gen.* and *acc.* by a **ي** (IA, Sh), as a substitute for the Kasra and Fatha (Sh), the **ي** being preceded by Fatha (IA, Sh) whereas the **ي** of the [*perf. masc.*] *pl.* is preceded by Kasra (IA), and [as well as the **ا**] followed by a letter [namely **ن**] pronounced with Kasra, as **قَالَ رَجُلَانِ** V. 26.

لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ XLIII. 30. *Wherefore was not this Kur'ān revealed unto a great man of one of the two cities Makka and*

At Tā'if?, and *أَنَّ هَذَيْنِ لَسَاحِرَيْنِ* [a reading of] XX. 66.
Verily these two are two enchanters. But BalḤārith Ibn
 Ka'b and others use *ل* in all three cases, as

تَزَوَّدَ مِنَّا بَيْنَ اذْنَيْهِ طَعْنَةً

He got from us between his two ears a stab, and

أَنَّ أَبَاهَا وَأَبَا أَبَاهَا * قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا

(Sh), by Abu -nNajm, *Verily her father and the father of
 her father have reached in glory its two extremities*, i. e.
 starting-point and goal, the *pron.* being *fem.* because
glory is a *صفة* or *رتبة* (J), and the reading *أَنَّ هَذَانِ* [171]
 in XX. 66 (Sh). The *ن* of the *du.* ought to be pro-
 nounced with *Kasr* ; but *Fath* of it is a *dial. var.* (IA) in
 the *acc.* and *gen.* (IK), as

عَلَى أَحْزَيْنَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ * فَمَا هِيَ إِلَّا لَمَحَّةٌ وَتَغِيبُ

(IA), by Ḥumaid, *Upon two active wings she has soared
 aloft at evening ; and she*, i. e. the interval of seeing her,
is not aught but the extent of a glance, and she vanishes
 (J), though it is disputed whether *Fath* is confined to the
ي or occurs with the *ل* also, as in

أَعْرِفُ مِنْهَا الْجَيْدَ وَالْعَيْنَانَا * وَمَنْخَرَيْنِ أَشْبَهَا طَبْيَانَا

(IA), by one of the Banū Dabba, *I recognise of her the
 neck and the two eyes and two nostrils that resembled the
 two nostrils of Zabyān* (J), which is also an *ex.* of the *ل*

in the *acc.* of the *du.* (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the *du.*, and follow its inflection, namely اثنان, اثنتان, and ثنتان, not duals because they have no *sing.*, but *infl.* like duals unconditionally, as شَهِادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتَ حينِ الوَصِيَّةِ اثنانِ V. 105. *Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and* إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ XXXVI. 13. *When We sent unto them two, and* كَلَّا and كَلَّا when *pre.* to a *pron.* [117] (Sh). The inflection of the *du.* and its co-ordinates is really by means of a vowel assumed upon the ا in the *nom.* and upon the ي in the *acc.* and *gen.* (IA). The *perf. masc. pl.* (IA, Sh) and its co-ordinates (IA) are inflected in the *nom.* with و (IA, Sh), as a substitute for Damma (Sh), and in the *acc.* and *gen.* with ي (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fath, as a substitute for Kasra and Fatha, as رَأَيْتُ الزَّيْدَيْنِ, جَاءَ الزَّيْدُونَ, and مَرَرْتُ بِالزَّيْدَيْنِ [234] (Sh). This ن ought to have Fath, but is sometimes anomalously pronounced with Kasr, as

عَرَفْنَا جَعْفَرًا وَبَنِي أَبِيهِ * وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ

(IA), by Jarir, *We recognised Ja'far and the sons of his father from their tallness ; and we knew not short persons,*

others, i. e. of another people (J), though this Kasra is not a *dial. var.* [236] (IA).

§ 17. The *gen.* and *acc.* are alike in the *du.* and *pl.* before mentioned, in the *perf. pl. fem.* [234] with the ا and ت, and in the imperfectly *decl.* (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ا and ت (IA, Sh), whether it be a *pl.* for a *fem.*, as هُنْدَاتٌ, or for a *masc.*, as حَمَامَاتٌ, and whether *perf.*, as in those words, or modified, like سَجَدَاتٌ, غُرَفَاتٌ and سِدْرَاتٌ (Sh), has the *nom.* with Damma and *gen.* with Kasra (IA, Sh) according to general rule (Sh), and the *acc.* with Kasra (IA, Sh) contrary to general rule, as لا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ XXIV. 21. *Follow ye not the footsteps of the devil*, اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ XI. 116. *Verily good works put away evil works*, and فَانْفِرُوا ثُبَاتٍ IV. 73. *And go ye forth to war in separate bodies*, in contrast to اَمَوَاتٌ وَاَمْوَاتٌ II. 26. *And ye were lifeless and* رَاَيْتُ قُضَاةً *I saw judges* (Sh), so that the Kasra in the *acc.* acts as a substitute for the Fatha. The term "augmentatives" excludes words like قُضَاةٌ, originally قُضِيَّةٌ, the ا not being augmentative but converted from an original ي, and like اَيَّامَاتٌ [or اَمَوَاتٌ], the ت of which

is radical (IA). ^٩أُولَاتٌ though not a *pl.*, since it has no proper *sing.*, but only a quasi-*pl. n.*, is co-ordinated to this *pl.* in having its *acc.* with Kasra as a substitute for the Fatha, as ^٩أُولَاتٍ حَمْلٌ L XV. 6. *And if they be with child* (Sh). Such a *pl.* or co-ordinate when used as a name has its *acc.* with Kasra, as before, and its Tanwin is not elided, as ^٩هَذَا اَنْزِعَاتٌ, ^٩رَاَيْتُ اَنْزِعَاتٌ, and ^٩مَرَرْتُ بِاَنْزِعَاتٍ. This is the correct practice, though there are two others, (1) *nom.* with Damma, *acc.* and *gen.* with Kasra, and abolition of the Tanwin, as ^٩هَذَا اَنْزِعَاتٌ &c., (2) *nom.* with Damma, *acc.* and *gen.* with Fatha, and elision of the Tanwin, as ^٩مَرَرْتُ بِاَنْزِعَاتٍ &c. ; and the saying (IA) of Imra alKais (J)

^٩تَنَوَّرْتُهَا مِنْ اَنْزِعَاتٍ وَاَهْلِهَا * بِيَثْرِبِ اَدْنَى دَارِهَا نَظْرًا عَلِيًّا

(IA) *I descried the region of her fire from Adhri'āt, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view* (J) is recited with Kasr of the ت and Tanwin (IA) from regard to the original form only, ^٩اَنْزِعَاتٌ being originally *pl.* of ^٩اَنْزِعَةٌ, the *sing.* of which is ^٩اَنْزَاعٌ *A cubit*, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and feminization (J), and with Kasr without Tanwin

(IA) from regard to the quality of proper name and feminization as well as to the original form (J), and with Fath without Tanwīn (IA), the Tanwīn being refused from regard to the quality of proper name and feminization (J). The *infl.*, i. e. *decl.*, *n.* is of two kinds, perfectly *decl.* and imperfectly *decl.* The former, also called triptote, is what does not resemble the *v.* (IA); it receives the Tanwīn (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the *n.* is entitled to be termed perfectly *decl.*, namely the idea of the absence of its similarity to the *v.*, and has Kasra in the *gen.* with or without ^{أَلْ} or prothesis, as ^{مَرَرْتُ} ^{بِغَلَامٍ} and ^{زَيْدٍ} ^{غَلَامٍ} and ^{الْغَلَامِ} . The latter, also called diptote, is what resembles the *v.* (IA); it does not receive this Tanwīn, and has its *nom.* with Damma (IA, Sh), as ^{جاءَ} ^{أحمدُ} (IA), its *acc.* with Fathā (IA, Sh), as ^{رأيتُ} ^{أحمدَ} (IA), and its *gen.* with Fathā, as (IA, Sh), ^{مَرَرْتُ} ^{بِأحمدَ}, the Fathā acting for the Kasra (IA), [and] ^{فُكِّهُوا} ^{بِأحسنِ} ^{مِنْهَا} IV. 88. *Salute ye with a salutation better than it*, except when it is *pre.* or synarthrous, in which case it has Kasra in the *gen.* according to the general rule, as ^{لَقَدْ} ^{خَلَقْنَا} ^{الْإِنْسَانَ} ^{فِي} ^{أَحْسَنِ} ^{تَقْوِيمٍ} XCV. 4. *We have created man in a most goodly structure and* ^{بِالْأَفْضَلِ}.

§ 18. The general rule is for *ns.* to be triptote ; but a *n.* becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

مَوَاحِصُ الصَّرْفِ تَسَعُ كُلَّمَا اجْتَمَعَتْ * ثِنْتَانِ مِنْهَا فَمَا لِلصَّرْفِ تَصْرِيْبُ
عَدَلٌ وَوَصْفٌ وَتَانِيْثٌ وَمَعْرِفَةٌ * وَعَجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيبُ
وَالنُّونُ زَائِدَةٌ مِنْ قَبْلِهَا اَلِفٌ * وَوَزْنٌ فِعْلٌ وَهَذَا الْقَوْلُ تَقْرِيْبُ

(IA) *The preventives of triptote declension are nine ; whenever two of them are united, there is no approving triptote declension ; namely, deviation, and qualification, and feminization, and determinateness, i. e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in اَجْمَعُ (ML), and foreignness, then pluralization, then composition, and the ن as an augmentative preceded by an ا, and verbal measure ; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of ep. (J), [and also] in*

اَجْمَعُ وَزْنَ عَادِلًا اِنَّكَ بِمَعْرِفَةٍ * رَكِبَ وَزْدَ عَجْمَةٍ فَالْوَصْفُ قَدْ كَمَلَا

(Sh), by Ibn AnNahhās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated ا of co-ordination. The only ideal causes

are the quality of proper name and the quality of *ep.*, the rest of them being literal (J). That which is equivalent to two causes is (1) the *!* of feminization, whether abbreviated (IA, Sh), as ^{هَمِي} (Sh), or prolonged (IA, Sh), as ^{صَحْرَاءُ}, which *exs.* are preferable to ^{حُبْلَى} and ^{حَمْرَاءُ} in order that the preventive may not be fancied to be qualification as well as the *!* (Sh), and whether the *n.* be a proper name, like ^{زَكَرِيَّا} *Zachariah*, or not (IA), no other cause being needed: (2) the *pl.* on the measure whereof there is no *sing.*, i. e. the *pl.* on the measure of ^{مَفَاعِلُ} and ^{مَفَاعِيلُ} (Sh), [which means] every *pl.* the *!* whereof is followed by two letters or by three with their middle one quiescent (IA, MM), as ^{مَسَاجِدُ} and ^{مَصَائِمُ} (IA, Sh), even though the initial be not a *م*, as ^{ضَوَارِبُ}, ^{قَنَادِيلُ} (IA), and ^{دَنَانِيرُ} (Sh); if the middle one be mobile, the *n.* is a triptote, like ^{صَيَاقِلَةٌ} (MM); this *pl.*, when unsound in the final (IA), [i. e.] when it has a *ي* for the second of the two letters after its *!* (MM), is treated like the defective in the *nom.* and *gen.*, its sign of case being assumed (IA), [and, when anarthrous and aprothetic,] has its *ي* elided (MM), and receives Tanwin (MM, IA) as a compensation for the elided *ي* (IA), [so that] it is like ^{قَاضٍ} (M), but in the

acc. (IA, M) it is like ضَوَّارِب (M), [for] the *ي* remains and is vocalised with Fath without Tanwin, as هَوَّلَاءِ جَوَّارٍ, رَأَيْتُ جَوَّارِي وَغَوَّاشِي, and مَرَرْتُ بِجَوَّارٍ وَغَوَّاشِي, originally جَوَّارِي and غَوَّاشِي in the *nom.* and جَوَّارِي and غَوَّاشِي in the *gen.*; سَرَّارِيْل having the form of this *pl.* (IA), being assumably *pl.* of سَرَّالَةٌ (M) or سَرَّال (H), is a diptote because of its resemblance to this *pl.*, though some allow it to be triptote also; and when this *pl.*, or what is co-ordinated with it, as being on its measure, like شَرَّاحِيْل, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singulars (IA), حَضَّاجِرُ [7] being assumably *pl.* of حَضَّاجِر (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable *p.* of femininization (M), [i. e.] femininization by means of the *ʾ*, [which] is stronger, as being original in the word, than femininization by means of the *ة*, which is affixed after the word has been used in the *masc.*, as عَائِشَةُ and عَائِشِي (D), and the [plural] measure that has no *sing.* uniform with it, are treated as equivalent to a second femininization and second pluralization (M). Any other cause is effective only when combined with another cause; but

in the case of femininization, composition, or foreignness, the quality of proper name must be the second cause ; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] وَجِئْتُكَ مِنْ سَبَآ بِخَبَرٍ يَقِينٍ

XXVII. 22. *And have come to thee from the city, or the people, of Saba with sure tidings* is read [with سَبَآ]

declined like a triptote, as being a name for the حَى or the most ancient progenitor, [and therefore masc.,] like

الْوَارِدُونَ وَتَيْمٌ فِي نُرَى سَبَآ * قَدْ عَضَّ أَعْنَاقَهُمْ جِلْدُ الْجَوَامِيسِ

(K), by Jarir (T), *They that arrived and Taim were in the heights of the land of Saba, the collars made of the*

hide of the buffalos galling their necks (N), and [with سَبَآ]

like a diptote, as being a name for the قَبِيلَةُ, [and therefore fem.,] like

مِنْ سَبَا الْحَاضِرِينَ مَارِبَ إِذْ * يَبْنُونَ مِنْ دُونِ سَيْلِ الْعَرَمَا

(K) *Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the*

dams (N): [and] thus you decline قَائِمَةٌ, though fem.

and an ep., as a triptote, because femininization is a preventive only with the quality of proper name ; and

اَنْزَبِيجَانُ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of

the quality of proper name, because composition and

foreignness are effective only in a proper name, and the [augmentative] ا and ي are effective only in a proper name, like سَلْمَانُ ; or an ep., like سُكْرَانُ (Sh). Augmentation (IA, Sh) of ا and ي (IA) is a preventive with the ep. (IA, Sh), but only in [the measure] فَعْلَانُ , contrary to the preventive augmentation in the proper name (Sh), provided that the ep. do not take the ت (IA, Sh) in the fem. (IA), like سُكْرَانُ (IA, Sh) fem. سَكْرَى not سُكْرَانَةٌ , for if the fem. be فَعْلَانَةٌ it is triptote, like هَذَا رَجُلٌ سَيْفَانٌ This is a tall man, the fem. being سَيْفَانَةٌ (IA), and نَدْمَانُ fem. نَدْمَانَةٌ , as

وَنَدْمَانِي يَزِيدُ الْكَاسَ طَيِّبًا * سَقَيْتُ إِذَا تَغَوَّرَتِ النُّجُومُ

(Sh), by AlBurj Ibn Mushir atTā'i, *Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined* (T), and that it be original, so that triptote declension is requisite in such as هَذَا قَلْبٌ صَفْوَانٌ This is a heart of stone, meaning hard (Sh). The ep., provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of أَفْعَلُ (IA, Sh), the measure preventive with the ep. being only أَفْعَلُ , contrary to the measure preventive with the proper name (Sh), and when it does not receive the ت , like أَحْمَرُ (IA, Sh) as an ep. (Sh) fem. حَمْرَاءُ

and ^{س / ٨٤}خضر *fem.* خضراء ; but if it receive the ت, it is triptote, as ^{س / ٨٤}ارمل *fem.* ارملة ; and if it be accidental, like ^{س / ٨٤}اربع, originally a numeral substantive, afterwards used as an *ep.*, as ^{٨٤}مررت ^{س / ٨٤}بنسوة ^{س / ٨٤}اربعة *I passed by four women.* it is triptote (IA), so that triptote declension is requisite in ^{س / ٨٤}هذا ^{س / ٨٤}رجل ^{س / ٨٤}ارنب *This is a man like a hare*, i.e. abject, feeble (Sh), the accidental use of a substantive on the measure of ^{٨٤}افعل as an *ep.* not being accounted a preventive, like as accidental substantivity in what is originally an *ep.*, as ^{س / ٨٤}ادهم *A fetter*, originally an *ep.* of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form : but ^{س / ٨٤}اجدل *The hawk*, ^{س / ٨٤}اخيل *The green woodpecker*, and ^{س / ٨٤}افعى *The serpent*, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely *strength* in ^{س / ٨٤}اجدل, *variety of color* in ^{س / ٨٤}اخيل, and *noxiousness* in ^{٨٤}افعى (IA). Deviation and qualification are preventives (IA, Sh) in the *nums.* formed upon ^{س / ٨٤}فعل and ^{س / ٨٤}مفعل (IA), like ^{س / ٨٤}واحد and ^{س / ٨٤}مواحد and ^{س / ٨٤}ثنا and ^{س / ٨٤}مواحد [325. A.], which are made to deviate from ^{س / ٨٤}واحد and ^{س / ٨٤}اثنا, &c., as XXXV. ^{س / ٨٤}جاءل ^{س / ٨٤}الملائكة ^{س / ٨٤}رسلا ^{س / ٨٤}اولى ^{س / ٨٤}اجنحة ^{س / ٨٤}مثنى ^{س / ٨٤}وثلاث ^{س / ٨٤}ورباع

1. *Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each*, these words being in the *gen.* as epithets of ^{أَجْنَحَةٌ} and having as diptotes Fatha in the *gen.*, not apparent in ^{مُتْنَى} because it is abbreviated, but apparent in ^{ثَلَاثَ} and ^{رَبَاعَ} because their finals are sound; and, [secondly, in] ^{أَخْرَ} in such as ^{أَخْرَ} ^{فَعِدَّةٌ} ^{مِنْ} ^{أَيَّامٍ} ^{أَخْرَ} II. 180. Upon him shall be incumbent a fast of *a number of other days*, which is made to deviate from ^{أَخْرَ}, because it is *pt.* of ^{أَخْرَى} *fem.* of ^{أَخْرَ}, and according to analogy the ^{أَعْلَى} of ^{أَفْعَلُ} is used only when *pre.* to a *det.* or when synarthrous, and, where there is neither prothesis nor *art.*, ^{أَفْعَلُ} is used, as ^{هَنْدَ} ^{أَفْضَلَ} *Hind is more excellent* and ^{أَفْضَلُ} ^{الْهِنْدَاتِ}, not ^{أَفْضَلُ} and ^{أَفْضَلُ}, and therefore ^{أَخْرَ} [in the text, being neither synarthrous, nor *pre.* to a *det.*,] is an *ep.* made to deviate [from the original form ^{أَخْرَ}], on which account it has [as a diptote] Fatha in the *gen.* Synthetic (Sh) composition is a preventive with the quality of proper name, as ^{مُعْدِيكَرْبُ} (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the ^{أَ} and ^{أَ} (IA) is a preventive with the quality of proper name, as (IA, Sh) ^{عُثْمَانُ}, ^{أَصْبَهَانُ}, ^{عُظْلَفَانُ}.

سُلَمانُ , and عَمَرائُ . Femininization is a preventive with the quality of proper name, as فَاطِمَةُ , طَلْحَةُ , and زَيْنَبُ . Femininization is (1) in form and sense, (2) in form but not sense, (3) in sense, but not form (Sh). If the proper name be *fem.* through the ʿ, it is diptote whether denoting a male, like طَلْحَةُ , or a female, like فَاطِمَةُ (IA, Sh), exceeding three letters, as exemplified or not so, like ثُبَّةُ and قَلَّةُ as proper names (IA); and therefore هَارِيَّةُ in فَاةٌ هَارِيَّةُ CI. 6. is not a [proper name of the fire [of Hell], *His place of abode shall be the fire* of Hell, for, if so, it would be diptote (Sh) [but] the text means, *His mother shall fall from anguish*, because he will have fallen and perished, or *His brain shall fall* into the bottom of Hell, because he will be cast into it headlong (K). If *fem.* (IA, Sh) without the ʿ (Sh), as proper name of something feminine (IA) it is diptote, (1) when exceeding three letters, as زَيْنَبُ and سَعَادُ , (2) when trilateral with the medial mobile like سَقَرُ (IA, Sh) and لَطْفَى , as مَا سَلَكَكُمْ فِي سَقَرٍ LXXIV. 4 *What hath brought you into Hell?*, and كَلَّا إِنَّهَا لَطْفَى LXXV. 15. *Nay, verily the case will be this, Hell-fire* (Sh), or quite recent, the word being foreign (IA, Sh), like جُورُ , مَعْصُ , and بَلْعُ , names of cities (Sh), or [Arabic, but (Sh)]

transferred from a male to a female, like زَيْدٌ (IA, Sh),
 بَكْرٌ, عَمْرٌ as names of women (Sh) ; but when [trilateral,
 quiescent in the medial (IA), not transferred from the
 masc. (IA, Sh) to the fem. (Sh), nor foreign (IA), it
 admits of either mode (IA, Sh), diptote or triptote (IA),

like هِنْدٌ, دَعْدٌ, جَمَلٌ, both being contained in

لَمْ تَتَلَفَعْ بِفَضْلِ مِثْرَها * دَعْدٌ وَلَمْ تَسْقِ دَعْدٌ فِي الْعَلْبِ

(Sh) *Da'd did not muffle her head with the end of her wrapper, but had another head-dress; nor was Da'd made to drink water in the milkpails, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the K̤ur'ān are susceptible of inflection when single names, like قَاف L. 1., or several names on the measure of a single name, like حَامِيمٌ XL. 1., which is uniform in measure with قَابِيلٌ Cain; and may be either imitated, or infl. as diptotes, because fem. and proper names; as says Shuraiḥ Ibn Aufā Al'Absī slayer of Muḥammad Ibn Ṭalḥa AsSajjād (K, 14), who was of the kindred of the Apostle of God (N), inflecting حَامِيمٌ like a diptote,*

يَذْكُرْنِي حَامِيمٌ وَالرَّمْعُ شَاجِرٌ * فَهَلَّا تَلَا حَامِيمٌ قَبْلَ التَّقْدِمِ

(K) *Reminding me of Hā-Mīm, while the spear was piercing him; why then did he not recite Hā-Mīm before the advance to the encounter? , for AsSajjād had said " I adjure*

thee by Hā-Mim," meaning **حَمَسَق**, because of the text
 XLII. 22. *I will not ask of you on account of it any recompense beside love for thee*, i. e. *my, kindred* (N); whereas the others do not admit of inflection, and must be imitated, like

كَهَيْعَص XIX. 1. (K). Foreignness (IA, M, Sh) with determination (IA), [i. e.] with the quality of proper name (M, Sh) exclusively (M), is a preventive (IA, M, Sh), provided that the *n.* be a proper name in the foreign language, exceeding three letters, like **إِبْرَاهِيمَ** (IA, Sh); so that such as **لَجَام** and **فَيْرُوز**, [foreign] proper names of males, are triptote (Sh), [for] foreign words not proper names in the foreign language but in Arabic or *indet.* in both languages like **لَجَام**, a proper name and otherwise, are triptotes; and similarly trilateral foreign proper names are triptote, whether mobile in the medial like **شَتْر**, or quiescent, like **نُوح** and **لُوط** (IA), [as] says the **Kur'ān** **كَذَبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ** XXVI. 105. *The people Noah imputed falsehood to the Apostles* and **قَوْمُ لُوطٍ** XXII. 43. *And the people of Lot and the inhabitants of Midian*, and the assertion of Z that there are two modes [of declension] in **نُوح** and the like (Sh) triliterals quiescent in the medial (M) is refuted by the fact that they have never been heard *infl.* as diptotes (Sh). The proper name is a diptote when of a measure either pec-

liar to the *v.* (IA, Sh), i. e. ordinarily not found elsewhere, like ^{فَعْلٌ} and ^{فَعْلٌ} (IA), as ^{ضَرَبٌ}, ^{شَمْرٌ}, [as] says the poet (Sh) Jamil (T)

أَبُوكَ حَبَابٌ سَارِقُ الضَّيْفِ بَرْدَةٌ * وَجَدِي يَا حَجَّاجُ فَارِسٌ شَمْرًا

(Sh) *Thy father is Ḥubāb, who steals from the guest his garment; but my grandsire, O Ḥajjāj, was the rider of the steed Shammar* (T), or more appropriate to the *v.* than to the *n.* (Sh), [i. e.] more commonly found in the *v.* or containing an augment significant in the *v.* and not in the *n.*, like ^{أُتِمِدَ} and ^{أُصْبِعَ}, for these formations are common in the *v.*, like ^{أُضْرِبَ} and ^{أُسْمِعَ}, as imperatives of triliteral *vs.*, and not in the *n.*, and (IA) like ^{أَحْمَدٌ}, ^{يَزِيدٌ} (IA, Sh), ^{يُشْكِرُ}, and ^{أَحْمَرٌ} and ^{أَكَلَ} as proper names (Sh), for (IA, Sh) this measure (Sh), the [aug.] Hamza or ^ي (IA), though common in *ns.* as well as *vs.* (Sh), signifies speaking (IA, Sh) or absence (IA) in the *v.*, and in the *n.* has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the *v.*, the proper name is not diptote, like ^{ضَرَبٌ} as a man's name, this measure being found in the *n.* like ^{حَجْرٌ} and *v.* like ^{ضَرَبٌ}. The quality of proper name with the abbreviated | of co-ordination is a preventive, as ^{أَرْطَى} and ^{عَلَى}, because this | bears thus much resemblance to the | of feminization that a proper name containing it does not receive

the ت of feminization and you do not say عِلْقَاة from عُلْقَى as a name, like as you do not say حَبْلَاة from حَبْلَى ; but a word containing this ا , when not a proper name, like اِرْطَى and عُلْقَى before they are used as names, and similarly a word containing the prolonged ا of co-ordination, whether a proper name or *indet.*, like عِلْبَاء , are triptotes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of فُعْل , as جَاؤَتِ النِّسَاءُ جَمْع , *The women came, all of them*, originally جَمْعَاوَات from sing. جَمْعَاء , made to deviate from جَمْعَاوَات to جَمْع , and *det.* through assumed prothesis, i. e. جَمْعِهِنَّ , so that it resembles the proper name in being *det.* though not containing an expressed determinative, (2) the proper name made to deviate to فُعْل (IA), like زَفَرٌ , عَمْرٌ (IA, Sh), ثُعْلٌ (IA), زَحْلٌ , جَمْعٌ , and دَلْفٌ , (Sh), made to deviate from [the *det.* (MM)] زَاْفَرٌ , عَاْمِرٌ (Sh, MM), دَاْلِفٌ , &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) سَحَرٌ in the sense of a particular day, as جِئْتُكَ يَوْمَ الْجُمُعَةِ سَحَرٌ *I came to thee on Friday at day-*

break, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form **السَّحَرُ** [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote; thus **عَمْرٌ**, **عَلْقَى**, **أَحْمَدُ**, **أَبْرَاهِيمُ**, **فَاطِمَةُ**, **غَطَفَانُ**, **مُعْدِيكَرِبُ**, diptotes when proper names, are triptote when made *indet.*, as **رَبِّ مُعْدِيكَرِبٍ رَأَيْتُ** *Scarce any Ma'dikarib have I seen* (IA), except such as **أَحْمَرُ** (M, MM), as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like **جَوَارٍ** in having the compensatory Tanwīn in the *nom.* and *gen.* and Fatha without Tanwīn in the *acc.*, like **قَاضِي** as a woman's name, counterpart of the sound **ضَارِبٍ** as a woman's name, both being diptotes as *fem.* proper names; so that you say **رَأَيْتُ قَاضِي**, **مَرَرْتُ بِقَاضِي**, **هَذَا قَاضِي**. The diptote is frequently declined as a triptote by poetic license [608], as **تَبَصَّرْ خَلِيلِي هَلْ تَرَى مِنْ طُعَائِي * سَوَالِكِ نَقَبًا بَيْنَ حَزْمِي شَعْبَعِبِ** (IA), by Imra alKais, *Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha'ab'ab,*

where طُعَاتِنُ [properly] diptote from its form as a *pl.* is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as سَلَسَلَا، اَغْلَالَا، سَعِيرَا LXXVI. 4. *Chains and collars and flame* (IA), so read by Nāfi', Ks, and Abū Bakr (B), with سَلَسَلَا made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly, because actually heard (J), on the authority of

وَمِمَّنْ وَلَدُوا عَامِرًا ذُو الطُّولِ وَذُو الْعَرْضِ

(IA), by Dhu -l-Iṣba' [al'Adwānī (Dh, KF)], lamenting his people Kuraish[?], *And of those whom they begat was 'Amir endowed with length and endowed with breadth*, where عَامِرًا, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The *nom.* is the sign of the quality of *ag.*: the *ag.* is single, not otherwise; while [the other varieties of *nom.*, such as] the *inch.* and *enunc.*, the *pred.* of *نَاسٌ* and its sisters and of the generic *neg.* لَا, and the *sub.* of the مَا and لَا assimilated to لَيْسَ, are co-ordinated with the *ag.* in the way of assimilation and approximation. Similarly the *acc.* is the sign of the quality of *obj.*: the

obj. is of five kinds, the unrestricted *obj.* the direct *obj.*, the adverbial *obj.*, the concomitate *obj.*, and the causative *obj.*; while [the other varieties of *acc.*, such as] the *d. s.*, the *sp.*, the excepted governed in the *acc.*, the *pred.* in the *cat.* of كَانِ , the *sub.* in the *cat.* of اَنْ , the *acc.* governed by the generic *neg.* لَا , and the *pred.* of the مَا and لَا assimilated to لَيْسَ are co-ordinated with the *obj.* And the *gen.* is the sign of prefixion [110]. And the *apposs.* in respect of their cases are included under the predicaments of the *ants.*, the influence of the *op.* being simultaneously discharged upon both classes [131] (M). The *noms.* will be first discussed, because they are the essentials of attribution; the *accs.* will come next, because they are mostly complements; and the *gens.* will come last, because they follow the *pre. n.*, being essential if it be essential, as in قَامَ غُلَامٌ زَيْدٌ , and complementary if it be so, as in رَأَيْتُ غُلَامًا زَيْدًا (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the *ag.*; and the complement being what can be dispensed with, like the direct *obj.* (IA).

THE NOMINATIVES.

§ 20. The *nom.* required by the *att. v.* [432] is the *ag.* or *pro-ag.* [436] (IA). The *ag.* is that [genuine *n.* or paraphrase of a *n.* (IA)] to which an [*act.* (IA)] *v.*, or the like, [i. e. an *act. part.*, assimilate *ep.*, *inf. n.*, verbal *n.*, *adv.*, *prep.* and *gen.*, or *أَفْعَلُ* denoting superiority (IA), placed before it (Sb),] is made attribute (IA, Sb) as subsisting in it or proceeding from it (Sb), as *زَيْدٌ قَامَ* Zaid stood, *يُعْجِبُنِي أَنْ تَقُومَ*, i. e. *قِيَامُكَ*, That thou shouldst stand, i. e. Thy standing, pleases me, *قَامَ الزَّيْدَانِ* Are the two Zaid's standing?, *زَيْدٌ حَسَنٌ وَجْهًا* Zaid is handsome in face, *عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا* [339] I wondered at Zaid's beating 'Amr, *هَيْهَاتَ الْعَقِيقُ* [187] Zaid, his servant is beside thee or *زَيْدٌ عِنْدَكَ غَلَامَةٌ* his two servants are in the house, and *زَيْدٌ وَرَبُّهُ* I passed by him whose father is the most excellent. In *زَيْدٌ أَخُوكَ* Zaid is thy brother *زَيْدٌ* is not an *ag.*, the attribute being [a *n.*,] not a *v.* (IA); nor is it in *زَيْدٌ قَامَ* and *زَيْدٌ قَامَ*, because the attribute though a *v.* or the like, does not precede; nor is *زَيْدًا* in *أَنَا ضَارِبٌ زَيْدًا* and *ضَرَبْتُ زَيْدًا*, because the preceding *v.* or

the like is not its attribute ; nor are ^{ضَرَبَ} ^{زَيْدٌ} in ^{زَيْدٌ} ^{ضَرَبَ} and ^{عَمْرٌ} ^{مَضْرُوبٌ} ^{غَلَامٌ} in ^{غَلَامٌ} ^{مَضْرُوبٌ} ^{غَلَامٌ}, because, though they are preceded by a *v.* or the like as attribute, the attribute is made to befall them, not to subsist in them, as in ^{عَلِمَ} ^{زَيْدٌ} *Zaid knew*, or proceed from them, as in ^{ضَرَبَ} ^{عَمْرٌ} *Amr struck* (Sh), the subject of a *pass. v.* being not an *ag.*, but a *pro-ag.*; nor is ^{زَيْدٌ} in ^{زَيْدٌ} ^{قَامَ} ^{أَبُوهُ} and ^{زَيْدٌ} ^{قَامَ} ^{زَيْدٌ}, because the attribute is a *prop.* ; nor in ^{زَيْدٌ} ^{قَامَ} ^{غَلَامٌ} and ^{زَيْدٌ} ^{قَامَ} ^{زَيْدٌ}, i.e. ^{هُوَ}, because the attribute is equivalent to a *prop.* (IA). The *v.* or the like must precede the *ag.* (IA, Sh), this being the distinction between the *ag.* and the *inch.* (Sh): you do not say ^{قَامَ} ^{الزَيْدَانِ} or ^{زَيْدٌ} ^{غَلَامًا} ^{قَامَ} ; and ^{زَيْدٌ} in ^{زَيْدٌ} ^{قَامَ} is not a *prepos. ag.*, but an *inch.*, the subsequent *v.* putting into the *nom.* a latent *pron.*, in full ^{زَيْدٌ} ^{قَامَ} ^{هُوَ} ; therefore you must say ^{قَامَا} ^{الزَيْدَانِ} and ^{قَامُوا} ^{الزَيْدُونَ}, putting in the *v.* an *l* and *y* which are the two *ags.*, for the *v.* and its like must have a *nom.* [after them], either explicit, as ^{قَامَ} ^{زَيْدٌ}, or pronominal, as ^{زَيْدٌ} ^{قَامَ}, i.e. ^{هُوَ} (IA). Neither the *ag.* nor *pro-ag.* is a *prop.*: and in ^{ثُمَّ} ^{بَدَأَ} ^{لَهُمْ} ^{مِنْ} ^{بَعْدِ} ^{مَا} ^{رَأَوْا} ^{الْآيَاتِ} ^{لَيْسَجُنَّةَ} XII. 35. *Then it suggested itself to them after they had seen the signs of Joseph's innocence, assuredly they would imprison him and* ^{وَتَبَيَّنَ} ^{لَكُمْ} ^{كَيْفَ}

فَعَلْنَا بِهِمْ XIV. 47. *And it became manifest unto you how W*
had dealt with them and إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

II. 10. *And when it is said unto them, Work ye not dis*
order in the earth the props. لَيْسَ جَنَّةً and فَعَلْنَا بِهِمْ

and بَيِّنَ and بَدَأَ لَا تُفْسِدُوا فِي الْأَرْضِ are not *ags.* to

and *pro-ag.* to قِيلَ ; but in XII. 35. the *ag.* is a latent

pron., relating either to the *inf. n.* of the *v.*, i. e. بَدَأَ لَهُمْ

as is actually expressed in

عَلَيْكَ وَالْمَوْعِدُ حَقٌّ لِقَارُؤُهُ * بَدَأَ لَكَ فِي تِلْكَ الْقُلُومِ بَدَأَ

[by Muḥammad Ibn Bashir alKhārijī, *May-be (but the*
engagement, it is right to meet it) a different idea has pre-
sented itself to thee concerning the disposal of that young
she-camel, which thou didst promise me (SM)], or to

السَّجْنِ understood from لَيْسَ جَنَّةً, as is indicated by

XII. 33. رَبِّ السَّجْنِ XII. 33. *My Lord, imprisonment &c.*

[thus read as an *inf. n.* (B)]; and XIV. 47. is similar,

i. e. وَتَبَيَّنَ التَّبَيَّنُ meaning وَتَبَيَّنَ هُوَ the *interrog. prop.*

being *expos.*; and in II. 10. the attribution is not in sense

but form, i. e. *And when this expression is said unto them,*

and formal attribution is allowable in all expressions, like

زَعَمُوا مَطْلِيَةَ الْكَنْبِ “*They said*” is the *riding-beast*, i. e.

vehicle, of lying and كُنُوزٍ مِنْ كُنُوزِ الْبَلَدِ كُنُوزٌ مِنْ كُنُوزِ

“*There is no strength nor power but by means of*

God" is a treasure of the treasures of Paradise a tradition. The *ag.* is in the *nom.*, in order to be distinguished from the *obj.*, which is not the case with the *inch.* (Sh): what puts it in the *nom.* is its attribute (M), the *op.* of the *ag.*, i. e. a *v.* or the like, being *lit.*, whereas that of *the inch.*, i. e. inchoation, is *id.* (Sh). The general rule is for the *ag.* to follow next to the *v.*, because it is like a part thereof (M, IA), for which reason the final of the *v.* is made quiescent when the *ag.* is the *pron.* of the first or second *pers.*, to avoid the succession of four mobiles, which is disliked only in one word; and for the *obj.* to be separated from the *v.* through being preceded by the *ag.*: but sometimes it precedes the *ag.*, as ضَرَبَ زَيْدًا عَمْرُو. The *obj.* sometimes even precedes the *v.*: this is (1) necessary, when it is a *cond. n.*, as أَيَا تَضْرِبُ أَضْرِبُ *Whichever thou beatest, I will beat*, or an *interrog. n.*, as أَي رَجُلٌ ضَرَبْتَ *Which man didst thou beat?*, or the enunciatorial كَمْ غُلَامٌ مَلَكَتْ *How many a slave have I owned!*, or a *pron.* detached, which would necessarily be attached if it followed [the *v.*], as إِيَّاكَ نَعْبُدُ I. 4. *Thee do we worship*, which would have been نَعْبُدُكَ had the *obj.* been *postpos.* [163], whereas إِيَّاكَ in أَعْطَيْتُكَ الْدِّرْهَمَ *The dirham, I have given it to thee* need not necessarily be *prepos.*, since if it followed it might be attached or detached, as أَعْطَيْتُكَ الْدِّرْهَمَ or أَعْطَيْتَ إِيَّاكَ [164]; (2) optional, as ضَرَبَ زَيْدٌ عَمْرًا or

فَلَمْ يَدْرِ إِلَّا اللَّهَ مَا هَيَّجَتْ لَنَا * عَشِيَّةَ انَاءِ الدِّيَارِ وَشَامَهَا

[Nor did any but God know that love which her tattooed embellishments stirred up for, i. e. in, us on the evening of the removal of the people of the dwellings to a distance, where the *ag.* restricted by *إِلَّا* precedes the uncircumscribed *obj.* (J)], and

تَزَوَّدْتُ مِنْ لَيْلَى بِتَكْلِيمِ سَاعَةٍ * فَمَا زَادَ إِلَّا ضَعْفَ مَا بِي كَلَامَهَا

(IA), by Majnūn, *I have procured sustenance from Lailā by means of an hour's speech; and her language has not added aught but the double of what ailed me*, where the *obj.* circumscribed by *إِلَّا* precedes the uncircumscribed *ag.* (J); whereas that which is circumscribed by *أَنَا* may not precede [by common consent (J)], because its being circumscribed becomes apparent only through its posteriority (IA, J). As regards circumscription by *إِلَّا* there is this dispute, however (J): most of the BB [and KK (J)] hold that the *ag.* circumscribed [by *إِلَّا* (IA)] may not precede [the uncircumscribed (*obj.*) (J)], and explain فَلَمْ يَدْرِ الْخ by making مَا هَيَّجَتْ لَنَا the *obj.* of a suppressed *v.*, i. e. دَرَى مَا الْخ, *Nor did any but God know: (He knew) &c.* (IA, J), not of the *v.* mentioned (J), so that the circumscribed *ag.* does not precede the *obj.*, because this is not an *obj.* to the *v.* mentioned (IA), or as anomalous or a poetic license (J); but that an *obj.*

[so] circumscribed may precede (IA, J), as ^{أَلَا} مَا ضَرَبَ ^{أَلَا} (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be *ag.* [as in the former verse (J)], or *obj.* [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be *ag.* or *obj.* (IA, J), making ^{أَلَا} to accord with ^{أَنَا}, which is the most correct [view], as AlFākīhī says, and explain the former verse like the majority, and in the latter supply ^{زَادَنِي} before ^{كَلَامُهَا}, which thus becomes *ag.* to the suppressed ^{زَادَ}, a latent *pron.* relating to ^{تَكْلِيمٍ} being *ag.* of the expressed ^{زَادَ}, and it has not added &c. (*What?*) *Her language (has added unto me)*, ^{زَادَنِي} كَلَامُهَا occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the *ag.*, it is meant to be understood as posterior to the latter, on which account ^{زَيْدٌ} ضَرَبَ غُلَامٌ ^{زَيْدٌ} is allowed, but not ^{زَيْدٌ} ضَرَبَ غُلَامٌ ^{زَيْدٌ} (M). [For] the *obj.* containing a *pron.* relating to the posterior *ag.* may precede [the *ag.*], as ^{عُمَرَ} خَافَ رَبَّهُ ^{عُمَرَ}, 'Umar feared his Lord, though the *pron.* thus relates to a word literally posterior; because the *ag.* is meant to be understood as preceding the *obj.*, being *orig.* attached to the *v.*, and is therefore prior in natural order though literally posterior. The *obj.* containing a *pron.* relating to what is

attached to the *ag.* may also precede, as ضَرَبَ غُلَامُهَا جَارُ هِنْدِ Hind's neighbour beat her manservant ; because the *pron's.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in زَانَ نَوْرَةُ الشَّجَرِ Its flowers have ornamented the tree ; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

لَمَّا رَأَى طَالِبُوهُ مُصْعَبًا ذَعَرُوا * وَكَانَ لَهُ سَاعِدُ الْمَقْدُورِ يَنْتَصِرُ

[by a companion of Muṣ'ab Ibn AzZubair Ibn Al'Aw-wām, When his pursuers saw Muṣ'ab, they were affrighted at him ; and he was on the point, had destiny aided him, of being victorious over them (J)] and

كَسَا حِلْمُهُ ذَا الْحِلْمِ أَثْوَابَ سُودٍ
وَرَقَى نَدَاهُ ذَا النَّدَى فِي نَرَى الْمَجْدِ

[His gravity clad the possessor of gravity in the vestments of supremacy ; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)] and

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا
مِنَ النَّاسِ أَبْقَى مَجْدُهُ الدَّهْرَ مَطْلَعًا

[by Ḥassān Ibn Thābit, *And if it had come to pass that glory had for ever perpetuated one of men, his glory would for ever have preserved Muṭ'im (J)*] and [160]

جَزَى رَبِّهِ عَنِّي عَدِيَّ بْنَ حَاتِمٍ * جَزَاءَ الْكِلَابِ الْعَادِيَاتِ وَقَدْ فَعَلُ

[by AnNābigħa adhDhubayānī, *May his Lord requite 'Adī Ibn Ḥātim for me with the requital of the howling dogs; and He has done so (J)*] and

جَزَى بَنُوهُ أَبَا الْغِيلَانِ عَنْ كِبَرٍ * وَحُسْنِ فِعْلٍ كَمَا يَجْزَى سِنِمَارُ

(IA), by Salīṭ Ibn Sa'd, *His sons have requited Abu -lGhīlan after old age and excellence of dealing with them, like as Sinimmār is, meaning was, requited, as poetic licenses, or anomalies, or otherwise explicable, as in*

جَزَى رَبِّهِ الْجَزَاءُ, where they say that the *pron.* relates to *الْجَزَاءُ* understood from *جَزَى*, *May its Lord, i. e. the Lord of requital, or to a person other than 'Adī; while some GG allow this [construction] in poetry though not in prose, which view AlAshmūnī says is the truth, because it only occurs in poetry from exigency (J). But the case in which a*

pron. attached to the preceding ag. would relate to what is attached to the subsequent obj., as ضَرَبَ بَعْلَهَا صَاحِبَ هِنْدٍ *Her, i. e. Hind's, husband beat the companion of Hind, is disallowed (IA).*

§ 21. The pronominal is like the explicit *ag.* in being made the subject, as ضَرَبْتُ *I beat* and زَيْدٌ ضَرَبَ *Zaid*

beat; so that an *ag.*, namely a *pron.* relating to ^{أَنَا} *أَنَا*, like the *ت* relating to ^{أَنَا} *أَنَا* in ^{أَنَا} *أَنَا* ^{ضَرَبْتُ} *ضَرَبْتُ*, is meant to be understood in ^{ضَرَبْتُ} (M). The *ag.* and *pro-ag.*, being essentials and regarded as part of the *v.*, are not suppressed; and when apparently suppressed, they are latent *prons.*, as in the words of the Prophet ^{لَا يَزْنِي الزَّانِي حِينَ يَزْنِي} *لَا يَزْنِي الزَّانِي حِينَ يَزْنِي* ^{وَهُوَ مُؤْمِنٌ} *وَهُوَ مُؤْمِنٌ* ^{وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا} *وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا* ^{وَهُوَ مُؤْمِنٌ} *وَهُوَ مُؤْمِنٌ*. The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he that drinketh drink wine, when he drinketh it, while he is a believer, so that the *o. f.* is not ^{يَشْرِبُ الشَّارِبُ} *يَشْرِبُ الشَّارِبُ*, but the *ag.* of ^{يَشْرِبُ} *يَشْرِبُ* is a *pron.* latent in the *v.* and relating not to ^{الزَّانِي} *الزَّانِي* before mentioned, because that would be contrary to what is meant, but to the ^{يَشْرِبُ} *يَشْرِبُ* necessitated by ^{يَشْرِبُ} *يَشْرِبُ*. The *op.* of the *ag.* and *pro-ag.* has usually no *du.* or *pl.* sign affixed to it (Sh); [for] when the *v.* is attribute of an explicit *du.* or *pl.*, the majority of the Arabs divest it of *du.* or *pl.* sign, as if it were attribute of a *sing.* (IA), [so that] the *v.* is made *sing.*; as V. 26. [16], ^{إِذَا جَاءَكَ الْمُنَافِقُونَ} *إِذَا جَاءَكَ الْمُنَافِقُونَ*.

LXIII. 1. *When the hypocrites come unto thee* (D), ^{قَامَتْ} *قَامَتْ* ^{نِسْوَتُكَ} *نِسْوَتُكَ* or ^{قَامَ أَخُوكَ} *قَامَ أَخُوكَ*, ^{الْهِنْدَاتُ} *الْهِنْدَاتُ* *The Hinds stood* (IA), ^{قَامَ أَخُوكَ} *قَامَ أَخُوكَ* (Sh), *Thy brothers, or Thy women, stood, like* ^{قَامَا الزَّيْدَانِ} *قَامَا الزَّيْدَانِ*, ^{قَامُوا الزَّيْدُونَ} *قَامُوا الزَّيْدُونَ*, and ^{قَمْنَ الْهِنْدَاتُ} *قَمْنَ الْهِنْدَاتُ* what

follows the *v.* is not made *nom.* by it, nor are the *ا*, *و*, and *ن* *ps.* showing that the *ag.* is *du.* or *pl.*; but the explicit *n.* is a *postpos. inch.*, and what is attached to the preceding *v.* is a *n.* [i. e. *pron.*] in the position of a *nom.* through it, and the *prop.* [e. g. *قَامَا*] is in the position of a *nom.* as *enunc.* of the *postpos. n.*; or what is attached to the *v.* may be governed by it in the *nom.* [as its *ag.*], as before, while what follows is a *subst.* for the [attached] *prons.* *ا*, *و*, and *ن* (IA): [thus] in XXI. 3. [1] *الَّذِينَ* is a *subst.* for the *pron.* in *أَسْرُوا* (D), [or] *طَلَمُوا* is an *inch.* and *أَسْرُوا النَّجْوَى* an *enunc.*, which is the best analysis of this text (Sh); and in *لَمْ يَمُوتُوا وَصَمُوا كَثِيرٌ مِنْهُمْ* V. 75. *Afterwards they waxed blind and deaf, many of them* *كَثِيرٌ* is a *subst.* to the *pron.* in *عَمُوا* and *صَمُوا* (D) but should not be called *inch.* to the preceding *prop.* because the *enunc.* may not precede [the *inch.*] in such a case as this [28] (B). But the sign of the *du.* and *pl.* is affixed when the *v.* follows [the subject], as *لَرَجُلَانِ قَامَا* and *الرَّجَالُ قَامُوا*, the *ا* and *و* being *prons.*; because the [former] *ag.* then becomes an *inch.* by reason of its precedence, and if the *v.* were made *sing.*, as *النَّاسُ خَرَجَ*, it might be supposed that a part [only] was meant, as *لنَّاسٍ خَرَجَ سَيِّدُهُم* *The people, their chief went forth*; whereas when the *v.* precedes, the sign of the *du.* and *pl.* in the

eg. makes a sign in the *v.* unnecessary (D). Some Arabs, however, [namely the Banu -lHārith Ibn Ka'b, as Aṣ-Ṣaffār says (IA),] affix such signs (IA, Sh) to a *v.* attributed to a *du.* or *pl.* explicit *n.* (IA), like as all affix a sign indicating the *fem.* (Sh), in which case the *ا*, *و*, and *ي* are [not *prons.*, but] *ps.* indicating the *du.* and *pl.*, like as the *ت* in *قَامَتْ هُنْدٌ* is a *p.* indicating the *fem.* [607], and the *n.* after the *v.* is its *nom.*, as *هُنْدٌ* is of *قَامَتْ* (IA); e. g.

تَوَلَّى قِتَالُ الْمَارِثِينَ بِنَفْسِهِ * وَقَدْ اسْلَمَا مَبْعَدَ وَحِيمٍ

(IA, Sh), by 'Abd Allāh Ibn Kāis, *He conducted the fighting against the schismatics himself; stranger and relation having deserted him* (J), the saying of the Prophet.

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ *Angels in the night and angels in the day relieve one another by turns*

among you, the saying of an Arab أَكَلُونِي الْبُرَاغِيثُ

The fleas have devoured me (Sh),

يَلُومُونَنِي فِي اشْتِرَائِ النَّخِيلِ أَهْلِي فَكُلُّهُمْ يَعْذِلُ

(IA), by Umayya, *My family blame me for the purchase of the palm-trees; and every one of them upbraids me on that account* (J),

رَأَيْتُ الْغَوَانِي الشَّيْبَ لَاحَ بَعَارِضِي

فَاعْرِضْ عَنِّي بِالْخُدُودِ النَّوَاضِرِ

(IA, Sh), by Abū 'Abd ArRaḥmān Muḥammad Ibn 'Abd Allāh al'Utbi, *The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks* (J), XXI. 3., as some say (Sh), ^{الَّذِينَ} being *ag.* of ^{أَسْرُوا} and the ^و, the sign of the *pl.*, [V. 75.,] ^{كَثِيرٌ} being an *ag.* (B), and

نَتَجَ الرَّبِيعِ مَحَاسِنًا * الْقُحْنَهَا غَرَّ السَّحَابُ

(Sh) *The spring-herbage was delivered of goodnesses which the white ones of the clouds made fruitful* (Jsh). But that combination is rare when the *v.* is attribute of the explicit *n.* after it (IA), [and] has not been heard save in a weak *dial.* not found in the Kūr'ān or the traditions of the Apostle [?] (D), though not rare when the *v.* is attribute of the ^ا, ^و, and ^ي and the explicit *n.* is an *inch.* or a *subst.* for the *pron.* (IA). When the *ag.* or *pro-ag.* is *fem.*, its *op.* is made *fem.*, necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent ^ت of feminization is inseparable from the *pret. v.*, (1) when the *v.* is attribute of an attached *fem. pron.* (IA), [i. e.] when the *fem. ag.* [or *pro-ag.*] is an attached *pron.* (Sh), no distinction being here made between properly and tropically *fem.*, as ^{هَندٌ قَامَتْ}, [i. e. ^{هَندٌ} being an *inch.*, the *ag.* latent in the *v.*, and the ^ت a necessary sign of the *fem.* (Sh)],

and طَلَعَتِ الشَّمْسُ (IA, Sh), not قَامَ and طَلَعَ (IA), the saying of the poet

إِنَّ السَّاحَةَ وَالْمَرْوَةَ ضَمِنَا * قَبْرًا بِمَرْوٍ عَلَى الطَّرِيقِ الْوَاضِعِ

Verily munificence and manliness have been committed to a grave in Marv upon the clear road, instead of ضَمِنَتَا ,

being a poetic license (Sh), سَمَادَةٌ being taken as equivalent to سَخَاءٌ and مَرْوَةٌ to كَرَمٌ (W); but when the *pron.*

is detached, the ت is not put, as هِنْدٌ مَا قَامَ إِلَّا هِيَ *Hind*, not any but she has stood (IA): (2) when the *ag.* is an

explicit *n.*, properly *fem.* (IA, Sh), not detached [from the *v.*], *sing.*, *du.*, or pluralized with the ا and ت, as

إِذَا قَالَتْ امْرَأَةُ عِمْرَانَ III. 31. *When the wife of 'Imrān*

said, قَامَتِ الْهِنْدَانُ or الْهِنْدَانِ; for

تَعْنَى ابْنَتَايَ أَنْ يَعِيشَ أَبُوهُمَا * وَهَلْ أَنَا إِلَّا مِنْ رِبِيعَةٍ أَوْ مُضَرَ

[by Labīd, *My two daughters have wished that their father should live; and am I aught but a man of Rabi'a*

or Mudar? (N)] is a poetic license if the *v.* be supposed

pret., but not if it be a contraction of تَتَمَنَّى the *aor.*, *wish*;

and in إِذَا جَاءَكَ الْمُؤْمِنَاتُ LX. 12. *When the believing women come unto thee* the *obj.* is interposed, or the

ag. is really the conjunct *quasi-pl. n.* أَلْ , as though

(IA), the *masc.* being preferable as regards the sense, because the complete sentence is ^أمَا قَامَ أَحَدٌ إِلَّا هُنْدٌ, so that the *ag.* is really *masc.* (Sh); but the ت is sometimes, though very rarely, retained in poetry only, as

طَوَى النَّحْزَ وَالْأَجْرَازَ مَا فِي غُرُوضِهَا
فَمَا بَقِيَتْ إِلَّا الضُّلُوعُ الْجَرَّاشِعُ

(IA), by Dhu -rRumma describing a she-camel, *Goad*ing and the lands bare of herbage have emaciated what was within her girths; so that not aught has remained but the bulging ribs (J), [or more accurately] the *fem.* is allowable from regard to the appearance of the expression, as [in the last *ex. aud*]

مَا بَرِئْتُ مِنْ رَيْبَةٍ وَذِمٍّ * فِي حَرْبِنَا إِلَّا بَنَاتُ الْعَمِّ

[Not any one has been clear from suspicion and blame in our strife but the daughters of the, i. e. our, paternal uncle (Jsh)], and even in prose, as is proved by the readings XXXVI. 28. *There was not aught but one shout* and XLVI. *فَاصْبَحُوا لَا تَرَى إِلَّا مَسَاكِنَهُمْ*

24. *And they became* in such a state that *not aught was to be seen but their dwelling-places* (Sh), [though] the reading with the ي is better, because you say ^أمَا جَاؤُنِي إِلَّا امْرَأَةٌ, that is ^أأَحَدٌ or ^أشَيْءٌ, not ^أمَا جَاؤُنِي (N). The ت is sometimes, but very rarely, elided from the *v.* attributed

to a proper *fem.* without separation; and sometimes, but only in poetry, from the *v.* attributed to the tropically *fem. pron.*, as

فَلَا مَزْنَةٌ وَدَقَّتْ وَدَقَّتْهَا * وَلَا أَرْضٌ أَبْقَلَ أَبْقَالَهَا
ع

(IA), by 'Āmir Ibn Juwain at-Tā'i, with the first لَا otiose and the second operative, This cloud is more beneficial than others, *for not a cloud has rained with raining like its raining; and this land is so too, for there is not a land that has produced herbs with herb-producing like its herb-producing* (J). If the *v.* be attribute of a *perf. pl. masc.*, the ت may not be affixed to it, as قَامَ الزَيْتُونُ not قَامَتْ. But when the *v.* is attribute of (IA), [i. e.] when the *ag.* [or *pro-ag.*] is (Sh), a broken *pl.* (IA, Sh) *masc.* or *fem.* (IA), or a *quasi-pl. n.*, or [collective] generic *n.* (Sh), or *perf. pl. fem.* (IA), the *ag.* [or *pro-ag.*] belongs to the class of (Sh), [and therefore] the ت is like the ت with (IA), the tropically *fem. explicit n.* (IA, Sh), [so that] the ت may be expressed or suppressed, as قَامَ قَامَ الْهِنْدَاتُ, قَامَتْ and قَامَ الْهِنْدُ, قَامَتْ and الْقَامَ الرِّجَالُ and قَالَتِ الْأَعْرَابُ, قَامَتْ and قَامَ النِّسَاءُ (IA), and قَالَتْ نِسَاءٌ XII. XLIX. 14. The Arabs of the desert said, and 30. And certain women said, [where نِسَاءٌ, being a *quasi-pl. n.* to امْرَأَةٌ and therefore not properly *fem.*, has its *v.* denuded (of the ت) (B),] and اَرْدَقَ الشَّجَرُ and

أورقت ^{أورقت} *The trees became leafy*, all with the *fem.*, because the ^{جماعة} *جماعة*, or the *masc.*, because the ^{جمع} *جمع* is meant; for ^{نساء} *نساء* and ^{هنود} *هنود* are not properly *fem.*, because the proper *fem.* is what has a ^{فرج} *فرج*, and the ^{فرج} *فرج* belongs to the individuals of the collection, not to the collection, whereas the *v.* is attributed to the collection, not to the individuals. Of this *cat.* are ^{هند} *هند* ^{نعمت المرأة} *نعمت المرأة* or ^{نعم} *نعم* (Sh), [so that] the ^ت *ت* may be expressed or elided in ^{نعم} *نعم* and its sisters, when the *ag.* is *fem.* (IA): the feminization is in conformity with the apparent [femininity of the *ag.*], and the masculinization is because ^{المرأة} *المرأة* is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the *ag.* is treated like the broken *pl.* as regards expression or elision of the ^ت *ت*, because it resembles the latter in denoting a multiplicity (IA): and similarly you say ^{بئس المرأة} *بئس المرأة* ^{بئس} *بئس* or ^{بئست} *بئست* ^{حاملة الحطب} *حاملة الحطب* *Most evil is the woman, the female carrier of firewood* (Sh): elision [of the ^ت *ت*] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal *ag.* is ^{ضربني} *ضربني* ^{و ضربت زيدا} *و ضربت زيدا* *He (Zaid) beat me and I beat Zaid*, where you desire to make Zaid both *ag.* and *obj.* (M) Two

or more *ops.*, of the species of the *v.* or of *ns.* similar to it, may contest one or more *regs.* posterior to them, as
 أَفْرِغْ أَتُونِي XVIII. 95. *Bring ye unto me, I will*
pour upon it, molten brass, where two ops. أَفْرِغْ and أَتُونِي
 claim one *reg.* قَطْرًا يَوْمَ الْخَمِيسِ, *I beat and disgraced Zaid on Thursday, where two ops.*
contest more than one reg.,

أَرْجُو وَأَخْشَى وَادْعُو اللَّهَ مَبْتَغِيًا * عَفُوا وَعَافِيَةً فِي الرُّوحِ وَالْجَسَدِ
I hope, and dread, and supplicate God, earnestly seeking
pardon and health in soul and body, where more than two
ops. contest one reg., تَسْبَحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ دَبْرَ كُلِّ
 صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ words of the Prophet *Ye shall pronounce the*
 اللَّهُ and the الْحَمْدُ لِلَّهِ and the اللَّهُ الْأَكْبَرُ at the con-
 clusion of every prayer three and thirty times, where more
 than two *ops.* contest more than one *reg.*, namely the *adv.*
 دَبْرَ and the unrestricted *obj.* ثَلَاثًا ,

قَضَى كُلُّ ذِي دَيْنٍ فَوْقَ غَرِيمَةٍ * وَعِزَّةٌ مُطْلُوعٌ مَعْنَى غَرِيمَةٍ
Every debtor has satisfied and fully paid off his creditor ;
but 'Azza is so backward that her creditor is put off,
wearied out, where two [pass. participial] ns. (Sh) مُطْلُوعٌ
(BS) contest [the (second) غَرِيمَةٍ (BS)], as some say
(Sh, BS), as likewise the two quals. contest أَثَرَهَا in

بَانَتْ سَعَادُ قَلْبِي الْيَوْمَ مَتَبُولٌ * مَتِيمٌ اِثْرَهَا لَمْ يَفِدْ مَكْبُولٌ

by Ka'b, *Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled*, provided that it be an *adv.* to مَتَبُولٌ, dependent upon it, but not if it be a *d. s.* to its *pron.*, dependent upon *being* suppressed, because in that case the *quals.* will claim the unrestricted *being* upon which it depends, this being the real *d. s.*, whereas contest in the case of a suppressed word does not take place, and because when we make the first [*qual.*] govern we shall express [the real *d. s.* as] a *pron.* in the second, whereas the *pron.* does not govern, and the *d. s.* is not made a *pron.*, since it is necessarily *indet.* (BS), and اَتَرُوا كِتَابِيَّةَ LXIX. 19. *Take, read ye, my book*, where a *v.* and [verbal] *n.* contest. There is no contest between *ps.*, nor between a *p.* and another word; nor when the *reg.* precedes, or is intermediate, though some allow it in both cases (Sh), بِالْمُؤْمِنِينَ رُؤْفٌ رَحِيمٌ IX. 129. *To the believers pitiful, merciful* being assigned as an instance of the two posterior *ops.*, and

ظَلَّتْ صَوَافِي بِالْأَرْزَانِ صَاوِيَةً * مَهْمَا تُصَبُّ أَفْقًا مِنْ بَارِقِ تَشْمٍ

[by Sā'ida Ibn Juwayya (SM),] as an *ex.* of the intermediate *reg.*, أَفْقًا being an *adv.*, مِنْ *red.*, and بَارِقِ claimed by تُصَبُّ or تَشْمٍ, one of which governs, while

the *reg.* of the other is suppressed (BS), *They* (wild cows oppressed by the heat) *have passed the day standing with one foot raised, in the hard elevated places, parched with thirst; if, or whenever* [181], *they find in the border of the horizon, they watch to see where it will rain, a cloud charged with lightning, but* مَهْمَا is *obj.* of تَصْبُ, and مِنْ بَارِقٍ an exposition of مَهْمَا, *whatever cloud &c. they find &c., they watch &c.* (SM); nor is the saying of Imra alKais

لَوْ أَنَّ مَا أَسْعَى لِأَدْنَى مَعِيشَةٍ * كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ أَلْمَالِ
[And if it were the case that my toiling were for the sake of a most ignoble livelihood, a small portion of the world's goods would suffice me, nor should I seek for grandeur (Jsh)] a case of contest (M, ML) at all, because of the difference of the [*regs.*] claimed by the two *ops.* (ML), since the second *v.* [of the second hemistich] is not directed to the same [*reg.*] as the first (M), for كَفَانِي claims قَلِيلٌ, and أَطْلُبْ claims the مُلْكُ suppressed because indicated, not قَلِيلٌ, lest the sense be vitiated. The two *ops.* in the process of contest must be connected together (a) by a *con.*, as قَامَ وَقَعْدٌ وَأَنَّهُ أَخُوكَ, (b) by the first's governing the second, as لَXXII. 4. And that our fool was wont to speak against God an extravagance and لَXXII. 7. وَانْهَمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا

And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely ^{كَانَ} and ^{طَنُوا}, does not govern the second *v.* itself, but only the inflectional place of the *prop.* that the second *v.* belongs to (MA), ^{يَقُولُ سَفِيهًا} being *pred.* of ^{كَانَ}, and ^{كَمَا طَنَنْتُمْ} a *reg.* of ^{طَنُوا} (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a *correl.* [419] of condition, as XVIII. 95.; or a reply to a question, as ^{يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ} IV. 175. [*They consult thee* (where ^{فِي الْكَلَالَةِ} is suppressed because indicated by the reply): *say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent* (B)]: or (d) by some similar mode of connection: while ^{قَامَ قَعْدَ زَيْدٍ} is not allowable (ML): but I have not seen it said that the two *ops.* must be connected together, except by IU; and others disagree with him, F allowing ^{فَهِيَاهُ هَيْهَاتَ} [187], and IAR ^{قَامَ قَعْدَ زَيْدٍ}, to be an instance of contest (MA). Either of the two *ops.* may be made to govern (IA, Sh) the explicit *n.*, while the other is withheld from governing it and governs its *pron.* (IA); but there is a dispute as to which is preferable [for governing the explicit *n.*]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the *reg.*; and this

mode is correct in analogy and more frequent in usage (Sh). The *pron.* governed by the neglected *op.* must be expressed, if it be such as must be mentioned, like the *ag.* or *pro-ag.*, whether the neglected be the 1st [*op.*], as in **يُحْسِنَانِ وَيُسَيِّئَانِ ابْنَاكَ** *Thy two sons do good and do evil*, where the *ag.* is necessarily expressed as a *pron.* the 1st *v.*; or the 2nd [*op.*], as in **يُحْسِنُ وَيُسَيِّئَانِ ابْنَاكَ** where the *ag.* is necessarily expressed as a *pron.* the 2nd *v.* Similarly you say **بَغْيًا وَاعْتَدَى عَبْدَاكَ** *Thy two slaves acted oppressively and injuriously*, where the 2nd, and **بَغْيٍ وَاعْتَدَى عَبْدَاكَ**, where the 1st governs [the explicit *n.*]. The *pron.* [in these neglected *ops.*] must not be discarded, because that would produce suppression of the *ag.* (IA): according to the two opinions [of the B and KK] (M), you say **قَامَا وَقَعَدَا أَخَوَاكَ** [160] and **وَقَعَدَا أَخَوَاكَ** (M, Sh); and by common consent the *pron.* may not be suppressed when it is a *nom.* (Sh). A *nom.* [*pron.*] required by the neglected *v.* is either *orig.* an essential, i. e. the *obj.* of **ظَلَّى** and its sisters, because *orig.* an *inch.* and *enunc.* [440], or not so (IA). If it be not (IA, Sh) *orig.* an essential (IA) [or otherwise indispensable (Sh)], and be required by the 1st [*op.*] (IA, Sh), when the 2nd is made to govern [the explicit *n.*], it must be suppressed (Sh); [and] it may not be expressed as a *pron.* (IA), because, being a complete *ment*, it need not be expressed as a *pron.* before being

mentioned [explicitly], since it may still be borne in mind, the relation of a *pron.* to a word posterior literally and in natural order being avoided only when the *pron.* is expressed (J), as ضَرَبْتُ وَضَرَبَنِي زَيْدٌ not ضَرَبْتُهُ I beat him (Zaid) and Zaid beat me (IA, Sh) and مَرَرْتُ وَمَرَّ بِي زَيْدٌ, not مَرَرْتُ بِهِ (IA), except in poetry, as



إِذَا كُنْتَ تَرْضِيهِ وَيَرْضِيكَ صَاحِبٌ
جَهَارًا فَكُنْ فِي الْغَيْبِ أَحْفَظًا لِلْعَهْدِ
وَالْغِ أَحَادِيثَ الْوَشَاةِ فَقَلَّمَا
يُحَاوِلُ دَاشِي غَيْرَ هَجْرَانِي نِي وَدَّ

(IA, Sh) *When thou art so circumstanced that thou satisfest him and a friend satisfies thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where صَاحِبٌ being required as an obj. by تَرْضِي and ag. by يَرْضِي is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh) طَلَنْتِي وَطَلَنْتُ*

زَيْدًا قَائِمًا أَيَاً He (Zaid) thought me to be it (standing)
 and I thought Zaid to be standing (IA) [and] غَبْتُ وَرَغِبْتُ
 فِي الزَّيْدَانِ عَنْهُمَا I disliked them (the two Zaid) and
 the two Zaid liked me (Sh). The non-nom. [essential
 or otherwise (IA)] required by the 2nd [op.], [when
 the 1st is made to govern (the explicit n.) (Sh)], is
 expressed as a pron. [in the 2nd (op.) (Sh)], as (IA, Sh)
 قَامَ وَضَرَبْتُهُمَا أَخَوَاكَ (IA), وَضَرَبْتُ not ضَرَبْنِي وَضَرَبْتَهُ زَيْدٌ
 مَرَّ بِي وَمَرَرْتُ بِهِ زَيْدٌ (Sh), قَامَ وَمَرَرْتُ بِهِمَا أَخَوَاكَ
 زَيْدٌ, being either attached or detached when
 orig. an essential, as طَنَّتُ وَطَنَّيْهُ زَيْدًا قَائِمًا or طَنَّيْتُ
 أَيَاً I thought, and he (Zaid) thought me to be it (stand-
 ing), Zaid to be standing (IA), and may not be suppressed
 except in poetry, as

بَعَكَاطُ يُعْشَى النَّاطِرِيْنَ إِذَا هُمْ لَمَحُوا شُعَاعَهُ

(IA, Sh), by 'Ātika Bint 'Abd AlMuṭṭalib, In 'Ukāz
 the dazzling rays reflected from the weapons whereof
 blind the beholders, when they glance thereat (J), orig.
 لَمَحُوا شُعَاعَهُ (IA), the pron. (IA, J) relating to شُعَاعَهُ, which
 is required as an ag. by يُعْشَى and obj. by لَمَحُوا (J)
 [and] being suppressed by a license, which is anomalous
 just as it is anomalous for the 1st [op.] when neglected
 to govern the pronominal obj. not orig. an essential

(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit *n.*], because otherwise أَفْرَعَةٌ would be said, and similarly in the rest of the texts of the Kūr'ān belonging to this *cat.* [of contest] (Sh), كِتَابِيَّةٌ being *obj.* of أَفْرَعَةٌ, because, if it were *obj.* of هَؤُلَاءِ, أَفْرَعَةٌ would be said (B). [In short] when the 1st [op.] is neglected, a *pron.* other than a *nom.*, i. e. an *acc.* or *gen.*, is not expressed with it, unless the *obj.* be *orig.* an *enunc.* [or otherwise indispensable], for this must be expressed [as a *pron.*] at the end; but with the 2nd [op., when neglected,] the *pron.* is expressed, whether *nom.*, *acc.*, or *gen.*, and whether *orig.* an essential or not. The BB, however, hold that the *obj.* of the neglected *v.* must be expressed as an explicit *n.* when, if made a *pron.*, it would not agree with its exponent [160], because of its being *orig.* an *enunc.* to what does not agree with the exponent, as when it is *orig.* an *enunc.* to a *sing.* while its exponent is *du.*, as أَطْنَى وَيَطْنَانِي أَطْنَى وَيَطْنَانِي *I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me,* where, if you said أَطْنَى وَيَطْنَانِي أَيُّهَا though agreeing with the *ي* which is the first *obj.* of وَيَطْنَانِي would not agree with أَطْنَى to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said

وَيُطَنَّنِي أَيَّهْمَا, though the exponent and expounded would then agree, the 2nd *obj.* أَيَّهْمَا, *orig.* an *enunc.*, would cease to agree with the first *obj.* the *ي*, *orig.* its *inch.*, whereas the *enunc.* must agree with its *inch.* Agreement being, therefore, impossible with a *pron.*, the explicit *n.* is requisite, and then there is no contest, because each *op.* governs an explicit *n.* But the KK allow a *pron.* agreeing with the [original] *inch.*, as اَطْنِ وَيُطَنَّنِي أَيَّهْمَا الْخ, or suppression, as اَطْنِ اَطْنِ (IA). The *ag.* is also made a *pron.* in اِذَا كَانَ غَدًا فَاتْنِي *When it shall be to-morrow, come thou to me*, i. e. اِذَا كَانَ مَا نَحْنُ عَلَيْهِ غَدًا *When our circumstance as to time shall be &c.* (M).

§ 23. The *op.* of the *ag.* [or *pro-ag.* (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as قَامَ زَيْدٌ said in reply to "Who stood?" or "Who was beaten?," where you may also express the *v.*, saying قَامَ زَيْدٌ or يَسْبَحُ لَهُ فِيهَا بِالْغَدُوِّ وَالْأَصَالِ رِجَالٌ (Sh), (Sh) ضَرْبَ زَيْدٍ reading of XXIV. 36. 37., *Wherein is His perfection extolled in the mornings and the evenings; men (extol His perfection)*, [رِجَالٌ being made *nom.* by what يَسْبَحُ

indicates (B),] i. e. ^{يُسَبِّحُ لَهُ رَجَالٌ}, and

^{لِيُبَكِّيَ يَزِيدَ ضَارِعٌ لِحُضُومَةٍ * وَمُخْتَبِطٌ مِمَّا تُطْلِعُ الطَّوَائِفُ}

[by Dirār Ibn Nahshal (N) or Nahshal Ibn Ḥarri (Jsh), lamenting Yazid Ibn Nahshal, *Let Yazid be bewailed : one that succumbs because of hostility, and one that begs on account of the destroying* (^{مَا} being infinitival) *of disasters*

(shall bewail him) (N, Jsh), i. e. ^{يُبَكِّيهِ ضَارِعٌ}, a reply to an assumed question (Jsh), as though it were said "Who shall bewail him?" (N, Jsh), or] *be made to weep : (let) one &c. (make him weep)*, i. e. ^{لِيُبَكِّيَهُ ضَارِعٌ} (M): (2) necessarily

(IA, Sh), when a *v.* follows *expos.* of the *op.*, as (Sh) in ^{هَلْ} ^{زَيْدٌ خَرَجَ} (*Has*) *Zaid (gone forth,) has he gone forth?*, [where] the *nom.* is the *ag.* of an understood *v.* expounded

by the expressed [*v.*], and similarly (M) in ^{وَإِنْ أَحَدٌ مِّنَ} ^{الْمُشْرِكِينَ} ^{أَسْتَجَارَكَ} IX. 6. *And if any one of the polytheists (ask protection of thee, if) he ask protection of thee*

(M, IA), in full ^{وَإِنْ أَحَدٌ مِّنَ} ^{الْمُشْرِكِينَ} ^{أَسْتَجَارَكَ} ^{أَحَدُ الْخَلْقِ}, and (IA) ^{إِذَا السَّمَاءُ}

^{انْشَقَّتْ} ^{وَإِذَا الْأَرْضُ} ^{مُدْبِتٌ} LXXXIV.

1—3. *When the heaven (shall be riven in sunder, when) it shall be riven in sunder, and shall give ear unto its Lord, and be made meet for hearkening and obeying, and when the earth (shall be stretched out flat, when) it shall be stretched out flat* (IA, Sh), where ^{السَّمَاءُ} is *ag.* to ^{انْشَقَّتْ} suppress-

ed, like ^{فَإِذَا} ^{أَنْشَقَّتِ} ^{السَّمَاءُ} in ^{السَّمَاءُ} LV. 37. *And when the heaven shall be riven in sunder*, except that here the *v.* is mentioned (Sh), the full phrase being ^{فَإِذَا} ^{أَنْشَقَّتِ} ^{السَّمَاءُ} (IA), and [similarly] ^{الْأَرْضُ} is *pro-ag.* to ^{مَدَّتْ} suppressed, and each of the two [suppressed] *vs.* being expounded by the *v.* mentioned, may not be expressed, because the *v.* mentioned is a compensation for it (Sh), and in

^{إِذَا} ^{لَقَامَ} ^{بِنَصْرِي} ^{مَعْشَرٍ} ^{خُشْنٍ} * ^{عِنْدَ} ^{الْحَفِیْظَةِ} ^{إِنْ} ^{ذُو} ^{لُؤْلُؤَةٍ} ^{لَأَنَّا}
(M), by Kuraṭ Ibn Unaif, *And had they made spoil of my camels, then, by God, a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man (be yielding, though) he be yielding, would have charged themselves with aiding me*, i. e. ^{إِنْ} ^{لَأَنَّ} ^{ذُو} ^{الْحَفِیْظَةِ}
(T), every *n.* in the *nom.* [similarly] situated after ^{إِنْ} or ^{فَإِذَا} being thus made *nom.* [as *ag.* or *pro-ag.*] by a *v.* necessarily suppressed (IA), and in the *prov.* ^{لَوْ} ^{ذَاتُ} ^{سَوَارٍ}
^{لَطَمْتَنِي} *If a braceleted, i. e. noble, woman (had slapped me, if) she had slapped me*, it would have been endurable. In ^{وَلَوْ} ^{أَنْهَمُ} ^{صَبْرًا} XLIX. 5. *And if (it had come to pass) that they had been patient* the meaning is ^{وَلَوْ} ^{تَبَّتْ} (M), i. e. ^{وَلَوْ} ^{تَبَّتْ} ^{صَبْرَهُمْ} (K, B); for ^{وَلَوْ} ^{أَنْهَمُ} ^{صَبْرًا} is in the position of

a *nom.* as *ag.* (K), [and] since ^{أَنْ} , while indicating the *inf. n.* by means of its annexure, indicates ^{الْتَبَوْتُ} by its own means, the *v.* [ثَبَّتَ] must be understood (B). The *prov.* ^{أَنْ لَا تُكُنْ لَكَ فِي النِّسَاءِ إِلَّا حَظِيَّةٌ فَلَا أَلِيَّةٌ} means ^{أَنْ لَا تُكُنْ لَكَ فِي النِّسَاءِ إِلَّا حَظِيَّةٌ فَلَا أَلِيَّةٌ}, *If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee* (M). When the case is such that either the suppressed is a *v.* and what remains is an *ag.*, or what remains is an *enunc.* and what is suppressed is an *inch.*, the latter is better, because the *inch.* is the *enunc.* itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the *v.* is not the *ag.* ; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and ^{لِيُبْكِ آلَهُ} , in full ^{يُسَبِّحُهُ رِجَالٌ} and ^{هُمْ ضَارِعٌ آلَهُ} , [rather than ^{هُمْ رِجَالٌ} and ^{هُمْ ضَارِعٌ آلَهُ} *they*, i. e. *the extollers* and *the bewailers*, &c. (DM),] these *noms.* not being construed to be *inchs.* whose *enuncs.* [properly *enuncs.* whose *inchs.* (MA, DM)] are suppressed, because these *ns.* are actually *ags.* in the versions with the *v.* in the *act. voice*, [^{يَزِيدُ} being then in the *acc.* as *obj.*, *Let one &c. bewail Yazid*, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, ^{يَزِيدُ} (MA, DM) with Damm in either version

(MA) being a *voc.*, *Let one &c. be made to weep or weep*
 O Yazid, for thy loss (MA, DM),] or (b) by another
 position resembling it or a position analogous to it, a
 XXXI. وَلَيْسَ سَأَلْتَهُمْ مِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ لِيَقُولُنَّ اللَّهُ

24. And assuredly, if thou ask them who hath created the
 heavens and the earth, they will say, God (hath created

them), this being construed to be not اللَّهُ خَلَقَهُمْ, [or rather
 اللَّهُ هُوَ (DM),] but خَلَقَهُمُ اللَّهُ, because that occurs in the

similar position لَيْسَ سَأَلْتَهُمْ مِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

XLIII. 8. And assuredly, &c. لِيَقُولُنَّ خَلَقَهُمُ الْعَزِيزُ الْعَلِيمُ

The Mighty, the Wise hath created them, and in analogous

positions, e. g. قَالَتْ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ

LXVI. 3. She said, Who hath informed thee of this

He said, The Wise, the Omniscient hath informed me

(ML).

§ 24. The *inch.* is that which, being made a subject
 of enunciation, or being a *qual.* governing in the *nom.*
 sufficient substitute [for the *enunc.* (§. 25)], is denuded
 of *lit. ops.* The *enunc.* is that which together with a
inch. other than the *qual.* before mentioned affords a com-
 plete sense (Sh). The *inch.*, [therefore,] is of two sorts

(1) such as has an *enunc.* (IA, Sh), as زَيْدٌ عَانِرٌ Zaid
excusing, where زَيْدٌ is *inch.* and عَانِرٌ its *enunc.* (IA)
 which is the prevalent [sort] (Sh); (2) such as has (I

Sh) not an *enunc.*, but a *nom.* (Sh), an *ag.* [or *pro-ag.*] (IA), that supplies the place of the *enunc.* (IA, Sh), as ^{أَسَارُ} ذَايَ *Are these two travelling by night?*, where the Hamza is *interrog.*, ^{سَارُ} an *inch.*, and ذَايَ an *ag.* supplying the place of the *enunc.* (IA) The two sorts have two matters in common : (1) both are denuded of *lit. ops.*; (2) both have an *id. op.*, namely inchoation, i. e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the *inch.* and *enunc.* would be in the predicament of the *ej.s.* [200], the property of which is to be cried out *uninfl.*, because inflection is required only after construction [159] and composition (M). The *inch.* [of either sort, then], [according to the BB (IY, IA),] and the *enunc.* [according to some of them (IY, IA), and apparently to Z (IY),] are governed in the *nom.* by [inchoation (IY, IA), an *id. op.* (IA), i. e. (IY, IA)] the being denuded (M, IA) of *lit. ops.* (IY, IA) neither *red.*, as in ^{بَحْسَبِكْ} دِرْهَمٌ *Thy sufficiency is a dirham* [201, 503], where ^{بَحْسَبِكْ} is an *inch.*, the ب being *red.*, nor *quasi-red.*, as in ^{رُبَّ} رَجُلٍ قَائِمٌ *Scarce any man is standing* [498, 505], where ^{رَجُلٍ} is an *inch.*, as is shown by the fact that the *n.* coupled to it is put into the *nom.*, as ^{رُبَّ} رَجُلٍ قَائِمٌ وَامْرَأَةٌ (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the *enunc.* is governed [in the *nom.* (IA)] by the *inch.* (IY, IA), a *lit. op.*, which is the

justest doctrine (IA). The two sorts of *inch.* differ in two things: (1) that which has an *enunc.* is either a plain *n.*, as ^{لَهُ رَبُّنَا وَمُحَمَّدٌ نَبِينَا} *God is our Lord, and Muhammad is our Prophet*, or a paraphrase of a *n.*, as ^{وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ} II. 180. [571] *And that ye should fast is better for you*, i. e. ^{وَصِيَامُكُمْ أَفْضَلُ}, and similarly ^{تَسْمَعُ الْخ} [2]; whereas that which dispenses with an *enunc.* is never a paraphrase of a *n.*, and is not even ever a *n.*, but [only] an epithetic *n.* [3], as ^{أَقَاتِمُ الزَّيْدَانَ} and ^{مَضْرُوبُ الْعِمْرَانَ}: (2) the *inch.* that has an *enunc.* needs no support; whereas the other must be supported upon a *neg.* or *interrog.*, as just exemplified, and as in ^{عَلِيلِي مَا وَافٍ بِعَهْدِي أَنْتُمْ * إِذَا لَمْ تَكُونَا لِي عَلَى مَنْ أَقَاطِعُ} [My two friends, ye are not faithful to my covenant, whereas ye are not for me against him that I break with (Jsh)] and

^{أَقَاطِلُ قَوْمٍ سَلَمَى أَمْ نَوْرًا طَلَعْنَا}

^{أَنْ يَطْلَعُنَا فَعَجِيبٌ عَيْشٌ مِنْ قَطْلَنَا}

(Sh) *Will the people of Salmà abide at home, or have they proposed journeying? If they journey, wonderful will be the life of him that abides at home (Jsh).* The quality when not supported upon a *neg.* or *interrog.*, is not a *plain inch.*, though Akh and the KK allow it to be so, as ^{أَقَاتِمُ الزَّيْدَانَ} [25]: an *ex.* of it is

فَخَيْرُ نَحْنٍ عِنْدَ النَّاسِ مِنْكُمْ * إِذَا الدَّاعِي الْمَتَّوْبُ قَالَ يَا لَا

[by Zuhair Ibn Mas'ūd adDabbī, *For better are we in the estimation of men than ye, when the summoner, who waves his garment that he may be seen, says, Ho! such a one, come for me, orig. يَا لَفَلَّانِي لِي* (J)], خَيْرٌ being an *inch.*, and نَحْنُ an *ag.* supplying the place of the *enunc.*, [not respectively a *prepos. enunc.* and *postpos. inch.*, lest the *أَفْعَل* of superiority be separated from its *reg. عِنْدَ النَّاسِ*, *أَفْعَل* by an extraneous (word); but this construction is anomalous, and خَيْرٌ is held by the BB except Akh to be *enunc.* of a suppressed (*inch.*), i. e. نَحْنُ خَيْرٌ, the expressed نَحْنُ being a *corrob.* of the *pron.* of the suppressed *inch.* (latent) in خَيْرٌ; and (in Akh's analysis) the verse contains another anomaly, namely that the *أَفْعَل* of superiority, خَيْرٌ *orig. أخير*, governs an expressed (pronominal) *n.* in the *nom.* otherwise than in the case of *الكحل* (360) (J)]: and

خَيْرُ بَنُو لِهَبٍ فَلَا تَكْ مُلْغِيًا * مَقَالَةً لِهَبِي إِذَا الطَّيْرُ مَرَّتْ

[by a man of Tayyī, *Skilled in augury are the Banū Lihb; so be not thou neglectful of the saying of a Lihbī, when the birds pass* (J)] is [also] pronounced to be an *ex.* thereof, خَيْرٌ being an *inch.*, and بَنُو لِهَبٍ an *ag.* supplying

the place of the *enunc.* ; [but the BB (except Akh) make it a case of *hyst.-prot.*, ^{خَبِيرٌ}, (though *sing.*), being *enunc.* of the *pl.* ^{بَنَرٌ}, because it is on the measure of an *inf. n.*, like ^{نَهَقٌ} *Braying*, and the *inf. n.* is used as *enunc.* of *sing.*, *du.*, or *pl.*, like ^{وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ هَٰمٌ} LXVI. 4 (571) *And the angels thereafter will be helpers* (J)]. The *qual.* must govern in the *nom.* an explicit *ag.* [or *pro.-ag.* or a detached *pron.* [163], not a latent *pron.*; so that in ^{مَا زَيْدٌ قَائِمٌ وَلَا قَاعِدٌ} it is not said that ^{قَاعِدٌ} is an *inch.*, and the *pron.* latent in it an *ag.* supplying the place of the *enunc.*, though this is disputed (IA). My saying “governing in the *nom.* a sufficient substitute [for an *enunc.*]” is general enough for that *nom.* to be an explicit *n.*, like ^{قَوْمٌ سَلَمَى} in the 2nd verse, or a detached *pron.*, like ^{تَمَّا} in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the *nom.* must be explicit—and for that *nom.* to be an *ag.*, as in the two verses, or a *pro.-ag.*, as in ^{امْضُوبٌ الزَّيْدَانِ} (Sh). The sentence must become complete by means of the *ag.* [or *pro.-ag.*], otherwise the *qual.* is not an *inch.*, as ^{أَقَائِمٌ أَبْوَالُ زَيْدٍ} (IA), which sort of phrase is excluded from “a sufficient substitute [for an *enunc.*]” (Sh); so that ^{زَيْدٌ} is a [*postpos.* (IA)] *inch.* a *prepos. enunc.*, and ^{أَبْوَالُ} an *ag.* to ^{قَائِمٌ}, which can

not be an *inch.*, because the sentence does not become complete by means of ^{أَبْوَالُ} (IA, Sh). The *interrog.* may be a *p.*, as exemplified, or *n.*, as ^{كَيْفَ جَالِسِ الْعَمْرَى}, *How are the two 'Amrs sitting?*: and the *neg.* may be a *p.*, as exemplified, or *v.*, as ^{لَيْسَ قَائِمُ الزَّيْدَانِ}, where ^{لَيْسَ} is a *pret. v.*, ^{قَائِمُ} its *sub.*, [*orig. an inch.*,] and ^{الزَّيْدَانِ} an *ag.* [to ^{قَائِمُ}] supplying the place of the *pred.* of ^{لَيْسَ}, [*orig. an enunc.*], [or *n.*, for] you say ^{غَيْرَ} ^{قَائِمِ الزَّيْدَانِ}, where ^{غَيْرَ} is an *inch.*, ^{قَائِمِ} governed in the *gen.* by prothesis, and ^{الزَّيْدَانِ} an *ag.* supplying the place of the *enunc.*, because the meaning is ^{مَا قَائِمُ الزَّيْدَانِ}, so that ^{غَيْرَ قَائِمِ} is treated like ^{مَا قَائِمِ}, as

^{غَيْرَ لَا عِدَاكَ فَاصْطَلِحِ اللَّهُ * وَلَا تَغْتَرِرْ بِعَارِضِي سَلَمٍ}

[*Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce* (J)], ^{غَيْرَ} being *inch.*, ^{لَا} *gen.* by prothesis, and ^{عِدَاكَ} *ag.* to ^{لَا} supplying the place of the *enunc.* of ^{غَيْرَ}, [since the *qual.* ^{لَا} is supported upon the *neg. n.* ^{غَيْرَ}, because the sense is ^{مَا لَا} ^{عِدَاكَ}, so that ^{غَيْرَ} is treated like ^{مَا}, the objection that the *qual.* in this verse is not an *inch.*, but a *post. n.*, being met with the reply that it is really an *inch.*, though lite-

rally governed in the *gen.* by the *pre. n.*, as though ^{لَا} were said, or that, since the *pre.* and *post. ns.* are like one thing, it is as though the *qual.* were the *inch.* (J),] and

غَيْرُ مَاسُوفٍ عَلَى زَمَنِ * يَنْقُضِي بِهِمُ وَالْحَزَنُ

[by Abū Nuwās (J),] a verse that IJ boggled in parsing to his son, [*Unregretted is a time that passes in trouble and grief*, which is like the preceding (J),]

being a *prep.* and *gen.* in the position of a *nom.* through مَاسُوفٍ, as *pro-ag.*, and supplying the place of the *enunc.* of the *inch.* غَيْرُ. When the *qual.* and *ag.*

[or *pro-ag.*] are both *sing.*, as أَقَاتُ زَيْدَ, the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.*, [the better analysis, as appears below, because of the absence of *hyst.-prot.*,] or the *qual.* may be a *prepos. enunc.*, and what follows it a *post-pos. inch.*; e. g. أَرَاغِبُ أَنْتَ عَنِ آلِهَتِي XIX. 47.

Art thou forsaking my gods?, where أَرَاغِبُ may be an *inch.*, and أَنْتَ an *ag.* supplying the place of the *enunc.*, or may be a *prepos. enunc.*, and أَنْتَ a *post-pos. inch.*;

[(for) the verse خَلِيلِي آلُفْ refutes the assertion of the KK and Z and IH that *hyst.-prot.* is obligatory in XIX. 47., since in the verse it would be impossible, for the *enunc.* of the *du.* cannot be *sing.* (Sh);] and, عَنِ آلِهَتِي

being a *reg.* of رَاغِبٌ, the former [analysis] is more [especially] appropriate, since it does not involve separation of the *op.* and its *reg.* by an extraneous [word], for أَنْتَ as *ag.* to رَاغِبٌ is not extraneous to it, whereas in the second [analysis] أَنْتَ, being an *inch.*, and therefore not governed by the *enunc.* رَاغِبٌ, is extraneous to it.

When both are *du.*, as أَقَاتِمُ الزَّيْدَانَ, or *pl.*, as أَقَاتِمُونَ الزَّيْدُونَ, the *qual.* is a *prepos. enunc.*, and what follows it an *inch.*, according to the ordinary *dial.*; but in the *dial.* of أَكْلُونِي الْبُرَاغِيثَ [21] the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.* They may, however, disagree in number: this [construction] is of two kinds; (1) disallowed, as أَقَاتِمُ زَيْدٌ and أَقَاتِمُونَ زَيْدٌ, which composition is [obviously] wrong; and (2) allowable, as أَقَاتِمُ الزَّيْدَانَ and أَقَاتِمُ الزَّيْدُونَ, in which case the *qual.* must be an *inch.*, and what follows it an *ag.* supplying the place of the *enunc.* (IA). The *nom.* in أَنِي اللَّهُ شَكٌّ

XIV. 11. *Is there concerning God any doubt?* and مَا فِي الدَّارِ زَيْدٌ *Not in the house is Zaid* may be an *inch.* or an *ag.* [498], the latter being preferable, because the *o f.* is absence of *hyst.-prot.*: and like it are (a) the two غَرَفٌ

XXXIX لَكِي الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ

21. *But they which have feared their Lord shall have pavilions above which shall be pavilions (DM)*, because the 1st *adv.* is supported upon what is predicated of, [i.

لَكِي الَّذِينَ, since الَّذِينَ is an *inch.* and لَهُمْ غُرَفٌ an *enunc.* (DM),] and the 2nd upon the qualified, the 1st غُرَفٌ being

qualified by what follows it; (b) the *n.* following the *qual.* in زَيْدٌ قَاتِمٌ أَبُوهُ and أَقَاتِمٌ زَيْدٌ, because of what we

have mentioned, [that the *o. f.* is absence of *hyst.-pro*

(DM),] and because, when the أَبٌ is an *ag.*, the *enunc.*

of زَيْدٌ is a single term [26], the *o. f.* of *enunc.*; and (c)

أَوْ كُصِّيبٌ مِنَ السَّمَاءِ فَيَكُونُ فِيهَا ظُلُمَاتٌ in ظُلُمَاتٌ II. 18., [(which

is like the 2nd غُرَفٌ,) Or like the similitude of men

caught in a rain-storm from heaven, wherein are darknesses (B),] the *ep.* being *orig.* a single term: and

if you say أَقَاتِمٌ أَنْتَ, the case is similar, according to

the BB; and the doctrine of the KK, with whom II

agrees, that this [*pron.* (DM)] must be an *inch.* is conclu-

sively falsified by XIX. 47. and خَلِيلِيَّ الْخَ, the saying

that the *pron.* is an *inch.*, as Z asserts [and IA allows

in the text, leading [in the text] to separation of the *op.*

from the *reg.* by an extraneous [word], and in the verse

to making the *sing.* the *enunc.* of the *du.* And أُخْرَى i

^{أُخْرَا} زَيْدٌ ضُرِبَ فِي الْبَارِ أُخْرَا may be an ag. by means of the adv., the latter being supported upon the s. s., namely the pron. of Zaid assumed to be in ضُرِبَ, [Zaid was beaten, his brother being in the house (DM),] or pro-ag. of ضُرِبَ assumed to be void of the pron., [Zaid's brother was beaten in the house (DM),] or an inch. whose enunc. is the adv., the prop. being a d. s., [which (construction) reverts in sense to the 1st (DM):] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal prop. is void of the و, and declare the quality of ag. to be necessary in جَاءَ زَيْدٌ عَلَيْهِ جَبَّةٌ [80]; but it is not as they assert: and the three modes are [allowable (DM)] in دَكَابِينَ مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِيبُونَ [allowable (DM)], [رِيبُونَ being pro-ag. (? ag.) of the adv. occurring as a d. s. to the pro-ag. of قُتِلَ, read with the single ت, the pron. of نَبِيٍّ (DM), the sense being كَانُوا مَعَهُ أَلَمْ كَثِيرٍ (K), or pro-ag. of قُتِلَ, or an inch. whose enunc. is the adv., the prop. being a d. s., And how many a Prophet hath been slain, with him being many devout men! or And how many a Prophet have many devout men been slain with! (DM)]. The 1st of the two ns. must be the inch., [and the 2nd the enunc.,] (1) when both are det., whether equal in degree [of determinateness (DM)], as اَللّٰهُ رَبَّنَا, [what is pre. to the pron. being graded with

the proper name (262) (DM),] or unequal, as ^{زَيْدُ الْفَاضِلِ} زَيْدُ الْفَاضِلِ and ^{الْفَاضِلُ زَيْدٌ} الْفَاضِلُ زَيْدٌ : this [30] is the ordinary [doctrine]; but the truth is that the *inch.* is (a), [if both be alike known or unknown (DM),] [the] *more det.*, like ^{زَيْدٌ} زَيْدٌ in the *ex.*, [whether it be first or last, and, if one be not *more det.*, the *first* (DM),] or (b), [if they differ as to being known and unknown (DM),] the one *known* to the person addressed, [whether it be first or last, *more det.* or not (DM),] as if he say *Who is the stander ?*, and you then say ^{زَيْدُ الْقَائِمِ} زَيْدُ الْقَائِمِ *The stander is Zaid*, but (c), if he know them both, though not the relation [of one to the other], the *first*: (2) when both are *indet.*, suitable for being made the *inch.* [25], as ^{أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي} أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي [28]: (3) when they differ as to determinateness and indeterminateness, and the 1st is the *det.*, like ^{زَيْدٌ قَائِمٌ} زَيْدٌ قَائِمٌ : but if the first be the *indet.*, then, if it have not a permissive, it is an *enunc.* by common consent, as ^{خَزُّ ثَوْبِكَ} خَزُّ ثَوْبِكَ *Thy garment is silk*; and if it have a permissive, it is still so, according to the majority, while S holds it to be the *inch.*, as ^{زَيْدٌ خَيْرٌ مِنْكَ} زَيْدٌ خَيْرٌ مِنْكَ *Zaid is a better than thou* or *A better than thou is Zaid*, and in my opinion either mode is allowable, the latter on the evidence of the saying ^{بِحَسْبِكَ زَيْدٌ} بِحَسْبِكَ زَيْدٌ [above], the *ب* not being prefix to the *enunc.* in affirmation, [(and) ^{حَسْبٌ} حَسْبٌ being (*indet.*)]

i. q. ^أمَحْسَبٌ, since you say ^{هَذَا رَجُلٌ حَسْبُكَ} This is a
 man sufficing thee, where it (K, B on III. 167.) does not
 import determinateness through being *pre.* (B), (but) is
 an *ep.* of the *indet.*, because its prothesis is not real,
 since it is in the sense of the *act. part.* (111) (K),] and
 the former on that of the saying ^{مَا جَاءَتْكَ حَاجَتُكَ} [448]
 with the *nom.*, *What has thy want become?*, orig. ^{مَا}
^{حَاجَتُكَ}, [^{مَا} being *indet.* (180), a *prepos. enunc.* (DM),]
 so that the annulling [*v.*] is introduced after the *det.*
 is assumed to be an *inch.*, otherwise it would not be
 introduced, since an *interrog.* is not governed by what
 precedes it, [for, if ^{مَا} were an *inch.*, the annuller would
 be prefixed to it, so that the *interrog.* would be governed
 by what preceded it (DM),] whereas with the *acc.* the
o. f. is ^{مَا} ^{أَيُّ حَاجَةٍ هِيَ أَلَنْعَ} i. q. ^{مَا هِيَ حَاجَتُكَ},
 being a 1st *inch.*, ^{هِيَ} a 2nd, and ^{حَاجَتُكَ} *enunc.* of the
 2nd (DM),] then, the annuller being prefixed to the
pron., the latter becomes latent in it, [so that ^{مَا} is an
inch., the *sub.* of ^{جَاءَتْ} a latent (*pron.*), ^{حَاجَتُكَ} a *pred.*,
 and the *prop.* the *enunc.* of ^{مَا} (DM)]. The last, however,
 must be the *inch.* in ^{بَنُونَا أَلَنْعَ} and ^{أَبُو حَنِيفَةَ أَبُو يُوسُفَ}
 [28] from regard to the sense (ML), notwithstanding the
 equality in [degree of] determinateness (DM). The
 primary condition of the *n.* is inchoation; but that which

governs the *nom.* otherwise than in the case of inchoation or the *acc.* or *gen.* sometimes invades the *inch.*, so that it becomes non-inchoative: e. g. ^{عَبْدُ اللَّهِ مُنْطَلِقٌ} becomes ^{رَأَيْتُ عَبْدَ اللَّهِ مُنْطَلِقًا} by prefixion of ^{رَأَيْتُ} or ^{مَرَرْتُ} ^{بِعَبْدِ اللَّهِ مُنْطَلِقًا} (S). [Thus] the *ops.* ^{كَانَ} &c. rob the *inch.* and *enunc.* of stability upon the *nom.* (M). The annullers of inchoation are (1) *vs.*, i. e. ^{كَانَ} and its sisters [447], the *vs.* of *app.* [459] and ^{ظَنَّ} and its sisters [440], (2) *ps.*, i. e. ^{مَا} and its sisters [38, 107], the generic *neg.* ^{لَا} [36, 99], and ^{يَا} and its sisters [33, 97, 516] (IA). The *inch.* resembles the *ag.* [19] in being a subject of attribution; and the *enunc.* resembles it in being a second constituent of the *prop.* (M), [for] the *v.* cannot dispense with the *n.* [432] like as the first *n.* cannot dispense with the other in inchoation (S).

§ 25. The *inch.* is (1) *det.*, which is the general rule, (2) *indet.* (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the predication made of) it import a material sense, which is realised (IA)] in particular cases extended by some moderns to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the *indet.* (Sh). Those not here mentioned are either referable to what is mentioned, or not correct. [Of] these cases (IA), [i.

of] the permissives of inchoation by means of the *indet.* (ML), instances of particularity (Sh) are (1) the *indet.*'s being (a) qualified (IA, Sh, ML), (a) literally (IA, ML), [i. e.] by an *ep.* mentioned (Sh), as ^{أَوَّ}وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ II. 220. *And assuredly a believing servant of God is better than a polytheist* (ML, Sh), ^{عِنْدَنَا}رَجُلٌ مِّنَ الْكِرَامِ *A man of the nobles is with us* (IA), and ^{عِزٍّ}ضَعِيفٌ عِزٌّ بَقَرْمَلَةٍ *A feeble man takes refuge in a weak thornless tree of the kind termed قَرْمَلٌ*, orig. ^{عِزٍّ}رَجُلٌ ضَعِيفٌ, the *inch.* being really the suppressed [*indet.*], which is qualified; but every *ep.* does not produce material sense, so that ^{عِزٍّ}رَجُلٌ مِّنَ النَّاسِ جَائِزٌ is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i. e.] by an *ep.* supplied (Sh), as ^{عِزٍّ}شَرُّ أَمْرٍ [27], i. e. ^{عِزٍّ}مَنْوَالٍ مِنْهُ (Sh, ML), ^{عِزٍّ}شَرُّ أَمْرٍ [below] *An evil, (being what an evil!,) made &c., or A (great) evil*, i. e. (IA, ML) ^{عِزٍّ}شَرُّ أَمْرٍ (ML) [or] ^{عِزٍّ}شَرُّ عَظِيمٍ (IA), and

^{عِزٍّ}قَدَرُ أَحَلَّكَ ذَا الْمَجَازِ وَقَدْ أَرَى * وَأَبَى مَا لَكَ ذُو الْمَجَازِ بِدَارٍ
i. e. ^{عِزٍّ}قَدَرٌ لَا يُغَالَبُ, [*A decree (that is not to be contested) has made thee to sojourn at Dhu-l-Majāz; and indeed I think, by my fathers* (130), *Dhu-l-Majāz is not a home*

for thee (DM, Jsh)]; (c) logically (ML), being a *dim.* (IA, Sh), as رَجُلٌ صَغِيرٌ i. q. رَجُلٌ جَاءَنِي (Sh, ML) [or] حَقِيرٌ (IA), *A small, or contemptible, man came to me,* because the *dim.* formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as مَا أَحْسَنُ زَيْدًا [180, 478] (IA, ML), i. q. شَيْءٌ عَظِيمٌ أَحْسَنُ زَيْدًا, though in these two sorts there is no supplied *ep.*, so that they might be of the 2nd kind (ML); or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *A believing man is better than an unbelieving* (IA), though the correct is what I have explained (ML), that the *insh.* is suppressed, and the permissive the qualification mentioned (DM): (2) its having a *reg.* [dependent upon it (Sh)] or being *pre.* (IA, Sh), [i. e.] its governing the *nom.*, as قَاتِمُ الزَّيْدَانِ according to him that allows it [1, 24], or the *acc.* (ML), as أَمْرٌ بِمَعْرِفِ صَدَقَةٍ وَنَهْيٌ عَنِ مَنَكِرِ صَدَقَةٍ [words of the Prophet (Sh)] *An enjoining of right is an alms, and prohibiting from wrong is an alms* and أَفْضَلُ مِنْكَ جَاءَنِي *A more excellent than thou came to me* (Sh, ML), the *adv.* being in the place of an *acc.* through the *inf. n.* and *qual.*, or the *gen.* (ML), as خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ [words of the Prophet (Sh)] *Five prayers hath God prescribed unto men* (Sh, ML), provided that the *post. n.* be

indet., as exemplified, or *det.* when the *pre. n.* is such as does not become *det.* through prothesis, like ^{مَثْلُكَ لَا} *The like of, i. e. One like, thee is not niggardly* [114], the *pre. n.* in other cases being *det.*, not *indet.* (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [^{كُلُّ} and] the *cond.* and *interrog. ns.* (ML), as ^{كُلُّ لَهٗ قَانِتُونَ} XXX. 25. *All are continually obedient unto Him* and ^{مَنْ يَقُمْ أَتَمَّ} *Whoever stands, I shall stand with him* (Sh); (b) through something else (ML), being preceded by a *neg.* (IA, Sh) or *interrog.* (IA), as ^{مَا رَجُلٌ فِي الدَّارِ} *Not a man is in the house* (Sh, ML), ^{هَلْ رَجُلٌ فِي الدَّارِ} *Is any man in &c.?*, and ^{أَلَا مَعَ اللَّهِ} XXVII. 61. *What! is any god fellow with God?*: [and permissives not mentioned in Sh are] (4) *syndesis*, provided that the coupled or *ant.* be such as might be an *inch.* [if it stood alone (DM), (which includes the cases of) (a) the *indet.*'s being coupled to a *det.*, as ^{زَيْدٌ وَرَجُلٌ قَائِمَانِ} *Zaid and a man are standing*, or to (a *n.* qualified by) an *ep.* (IA)], as ^{قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ} *A kind saying and forgiveness are better than an alms that injury follows*, [(and) as ^{تَمِيمِيٌّ وَرَجُلٌ فِي الدَّارِ} *A Tamimi and a man are in the house* (IA),] and [(b) a qualified *n.*'s being coupled to it

(IA),] as ^{طَاعَةٌ} ^{وَقَوْلٌ} ^{مَعْرُوفٌ} meaning ^{مِنْ} ^{غَيْرِهِمَا}

[29] *Obedience and a right saying (are more exemplary than ought else)*; IM omits the proviso, citing

عِنْدِي أَصْطِبَارٌ وَشُكْرَى عِنْدَ قَاتِلَتِي
فَهَلْ بَاعَجَبَ مِنْ هَذَا أَمْرٌ سَمِعَا

but this is not an *ex.* of the case, since the , may be for the *d. s.*, which [, of the *d. s.* (DM)] is a permissive and, even if the syndesis be preserved, a supplied *ep.* ^{عَظِيمَةٌ} required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive because the coupled in the verse is the *prop.*, not the *indet.* (ML), *I have patience, while, or but, she that kills me has (great) complaining: then has any man heard of a more marvellous matter than this?* (Jsh): (5) the *enunc.* being an *adv.* or [*prep.* and (IA)] *gen.*, [or, as IM says *prop.*, as ^{لَدَيْنَا} ^{مَزِيدٌ} L. 34. *And We have an additional store,* ^{كُلِّ} ^{أَجَلٍ} ^{كِتَابٍ} XIII. 88. *For every period is an ordinance, and* ^{قَصْدَكَ} ^{غَلَامَةً} ^{رَجُلٌ} (Such that) his young man repaired to thee was a man (ML)], provided that the *enunc.* be [particular (ML), which means that what the *adv.* is *pre.* to, or the *gen.*, or the subject in the *prop.* should be such as might be an *inch.*, like the *det.* ^{لَدَيْنَا}, the general ^{كُلِّ} ^{أَجَلٍ}, and the *det.* ^{غَلَامَةً} (DM)]

so that ^{فِي دَارِ رَجُلٍ} is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML)] *prepos.* (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an *ep.*, [the *indet.* having more need of the *ep.* than of the *enunc.* (DM)]; [thus in the last verse] the *enunc.* is a particular *adv.* [عِنْدَ قَاتِلَتِي], and this is by itself a permissive, its precedence not being necessary, because particularity [of the *indet.*] is attained through the supplied *ep.*, [so that the *indet.* needs no (other) *ep.* (DM),] and therefore the *adv.* may be *postpos.*, as in ^{وَاجِلٌ مَسْمَى عِنْدَهُ} VI. 2. And a named period hath He [28]: (6) the *indet.*'s being intended to denote the possessor of the essential nature considered abstractedly, as ^{رَجُلٌ خَيْرٌ مِنْ أَمْرَأَةٍ} *A man is better than a woman*: (7) its being in the sense of the *v.*, which includes (a) its being meant to denote wonder, as ^{عَجِبَ} ^{أَتَعْجَبُ مِنْ زَيْدٍ} *I wonder at Zaid!* (DM), or ^{لَزَيْدٍ}, [i. e. ^{أَتَعْجَبُ مِنْ زَيْدٍ} *I wonder at Zaid!* (DM),] or invocation [28], as ^{سَلَامٌ عَلَى آلِ يَاسِينَ} XXXVII. 130. *Peace be upon the family of Yā-Sīn!*, [i. e. ^{أَدْعُو لَهُمْ} *I invoke a blessing for them* (DM),] and ^{وَيْلٌ لِلْمُطَفِّفِينَ} LXXXIII. 1. *Woe unto them that give short measure!*, [i. e. ^{أَدْعُو عَلَيْهِمْ} *I invoke a curse upon them* (DM),] and (b) ^{قَاتِمُ الزَّيْدَانِ},

so that مَا قَائِمُ الزَّيْدَانِ contains two permissives, [or rather three, the *neg.* and the two in قَائِمُ النَّحْ, i. e. government (of the *nom.*) and verbal sense (DM),] the majority [of the BB] disallowing قَائِمُ النَّحْ not because it contains no permissive, but either for want of the condition of government [346], i. e. support, or, more obviously, for want of the condition requisite for the *ag.* to be a sufficient substitute for the *enunc.* [24], i. e. precedence of a *neg.* or *interrog.*: (8) that the appertaining of that *enunc.* to the *indet.* should be an infringement of the usual course [of nature], as شَجَرَةٌ سَجَدَتْ *A tree bowed down* and بَقَرَةٌ تَكَلَّمَتْ *A cow spoke*, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to رَجُلٌ مَاتَ: (9) occurrence of the *indet.* after إِذَا denoting unexpectedness, as إِذَا خَرَجْتُ فَازْدَا أَسَدٌ بِالْبَابِ *I went forth, and, lo, a lion was at the door!*, since the ordinary course [of nature] does not necessitate your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial *prop.* (ML),] after the و of the *d. s.*, as

سَرِينَا وَنَجْمٌ قَدْ إِضَاءَ فَمَذَّ بَدَا * مُحْيَاكِ أَخْفَى ضُرُوءَهُ كُلَّ شَارِقِ

(IA, ML) *We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star* (J), or not after the و , as

الذئب يطرقها في الدهر واحدة * وكل يوم تراني مديئة يدي

(ML) *The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand* (DM, Jsh). Other permissives mentioned are the *indet.*'s being (IA, ML) (11) circumscribed, as

انما في الدار رجل * Only a man is in the house

(ML), [or] in the sense of the circumscribed, as شر اهر

, ما اهر ذا ناب الا شر , (Not aught but) an evil has made a possessor of a canine tooth to whine (IA),

(12) distributive, as

فاقبلت زحفا على الركبتين * فتوب نسيت و ثوب اجر

[by Imra alKais, *And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the*

ground (J)], (13) after the ف of the *apod.*, as ان ذهب

عير فغير في الرباط If an ass be gone away, an ass is fast

in the tether (IA, ML), (14) after لولا , as

لولا اصطبار لاردى كل ذي مقدة * لما استقلت مطاياهن للظعن

(IA) *Had there not been patience, every lover would have*

perished, when their riding-beasts arose for departure (J), these, however, require consideration, because in the 1st inchoation by means of the *indet.* is correct without ^{أَنَا} , [a reflection upon the *ex.*, however, not upon the rule, the author's objection being non-apparent in ^{أَنَا قَائِمٌ رَجُلٌ} *Only a man is standing* (DM),] in the 2nd the two *vs.* may be *eps.*, the *enunc.* being suppressed, i. e. *and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail*, or *enuncs.* two supplied *eps.* being there, *and a garment (of mine) have I forgotten, and a garment (of mine) I trail*, in the 3rd the sense is ^{فَعَيْرٌ آخَرٌ} *another ass*, the *ep.* being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied *ep.* (DM); (15) a reply, as ^{رَجُلٌ} , i. e. ^{رَجُلٌ عِنْدِي} , said in reply to "Who is with thee?" (16) [intended to be (J)] vague, as

أَيَا هِنْدُ لَا تَنْكَحِي بُرْهَةً * عَلَيْهِ عَقِيْقَتُهُ أَحْسَبَا
مَرْسَعَةٌ بَيْنَ أَرْسَاعِهِ * بِهِ عَسْمٌ يَبْتَغِي أَرْبَابَا

by Imra alKais, [*O Hind, wed thou not a dolt, upon whom (so dirty is he) is still the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks the ankle-bone of the hare as a charm against the evil eye and sorcery,*

مرسعة being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the *intention* of making (it) vague is held to be the permissive (J),] (17) subjoined to the ل of inception, as لرجل قائم *As- suredly a man is standing*, (18) after the enunciatory كم, as كم عمّة النّ [224] (IA), كم being enunciatory, in the position of an *acc.* as an *adv.*, its *sp.* in the *gen.* being suppressed, i. e. كم وقت, and عمّة in the *nom.* being an *inch.*, which has, however, another permissive, its being qualified by لك (J).

§ 26. The *enunc.* is (1) a single term [24], either [*prim.*, and then, according to the KK (and Z) and IM, absolutely (IA)] void of the *pron.* [relating to the *inch.*] (M, IA), as زيد غلامك *Zaid is thy young man* (M), though Ks and many others hold that it does assume the *pron.*, زيد اخوك being in full, according to them, زيد اخوك هو, while the BB say that it assumes the *pron.* when it implies the sense of the *deriv.*, as زيد اسد *Zaid is a lion*, i. e. شجاع *brave*, but not otherwise, as [before] exemplified (IA); or [*deriv.*, and then (IA)] assuming the *pron.* (M, IA), as عمرو منطلق *Amr is departing* (M), when not governing an explicit *n.* in the *nom.*, and when

following the course of the *v.*, like the *act.* and *pass.* parts., [the intensive paradigms (C),] the assimilate *ep.* and the ^{فعل} of superiority, as ^{زید منطلق}, i. e. ^{هو}, but not when not following the course of the *v.*, like the instrumental *ns.*, as ^{هذا مفتاح} *This is a key*, where there is no *pron.*, and likewise *ns.* on the mould of ^{مفعول} denoting time and place, as ^{هذا مرمى زید} *This is Zaid's place* or *time, of shooting*, where there is no *pron.*, nor when following the course of the *v.*, but making an explicit *nom.*, as ^{زید قائم غلامه} *Zaid, his two young men are standing*, where ^{قائم} makes ^{غلامه} *nom.*, and therefore does not assume a *pron.* (IA); the *deriv.* [*enunc.*] when not governing an explicit *n.* in the *nom.*, [and when following the course of the *v.*,] governs the *pron.* of the *inch.* in the *nom.*, because the *deriv.* is like the *v.* in meaning, and therefore must have an *ag.* [or *pro-ag.*], either explicit, as ^{زید ضارب غلامه} *Zaid's young man is striking*, or *pron.* minimal, as ^{زید منطلق}, in full ^{منطلق هو} (C); when the [*deriv.* (IA)] *enunc.* falls to the person [or thing] to which [the attribute denoted by] it belongs to, the *pron.* [necessarily (C)] *latent* [in it, as ^{زید قائم}, S (however allowing ^{هو} in ^{زید قائم هو} to be either a *corrob.* of the *latent pron.* or an *ag.* to ^{قائم} (IA)]; but when it falls to a person [or thing] other than that which [the attribute

denoted by] it belongs to [and whose *pron.* it governs in the *nom.* (C)], the *pron.* must be *expressed*, according to the BB, whether ambiguity be [otherwise] precluded, as (IA, C) زَيْدٌ هَنْدٌ ضَارِبُهَا هُوَ *Zaid is beating Hind* (IA) [and] هَنْدٌ زَيْدٌ ضَارِبَتُهُ هِيَ *Hind is beating Zaid* (C), or not precluded [without the *pron.* (IA)], as زَيْدٌ عَمْرُو ضَارِبٌ هُوَ *Zaid is beating 'Amr*, [زَيْدٌ being an *inch.*, عَمْرُو a 2nd *inch.*, ضَارِبٌ *enunc.* of عَمْرُو, the δ relating to him, and هُوَ an *ag.* relating to *Zaid*, which must be expressed, lest 'Amr be imagined to be the *ag.* of the beating (C),] while, according to the KK, the *pron.* [may be either expressed or latent, if ambiguity be precluded, as in زَيْدٌ هَنْدٌ اَلَّذِي هُوَ, so that هُوَ may be expressed or not, at will, and (IA)] must be expressed [only (C)] when ambiguity is apprehended [(without it), as in زَيْدٌ عَمْرُو اَلَّذِي هُوَ, where without the *pron.* the *ag.* of the beating might be either *Zaid* or 'Amr, whereas with the *pron.* *Zaid* must be the *ag.* (IA)]; and the saying of the poet

قَوْمِي نُرَى الْمَجْدُ بَانُوهَا وَقَدْ عَلِمْتُ
بِصِدْقِ ذَلِكَ عَدْنَانُ وَقَتِطَّانُ

[*My people are the builders of the pinnacles of glory: by God, 'Adnān and Kaḥṭān have known the truth of that* (J), in full هُمْ بَانُوهَا (IA),] is an *ex.* (IA, C) of the KK's doctrine

(IA) that shows them to be right, [قَوْمِي being an *inch.*, نُرَى a 2nd *inch.*, forming with its *enunc.* بَانُوها a *prop.* in the position of a *nom.* as *enunc.* of the 1st *inch.*, and the *cop.* ^اهم suppressed (J),] since he does not say بَانُوها ^ههم (C), there being no fear of ambiguity, as the *pinnacles* are known to be built, not builders; the BB, however, hold نُرَى to be the *reg.* of a suppressed *qual.* indicated by the one mentioned, i. e. قَوْمِي بَانُونَ نُرَى الْخ, the بَانُونَ, though [denoting] past [time] and anarthrous [345], governing [the *acc.*], because it is meant to express *continuance*, so that it may govern as well as what is meant to denote the present or future, *My people (have been building) the pinnacles of glory, have been the builders thereof* (J): (2) a *prop.* (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the *inch.* may not have an annuller, like اِنَّ and كَانِ and their sisters, prefixed to it, unless its *pred.* be enunciatory (DM),] so that there is a dispute as to زَيْدٌ اَضْرَبَ [144] and زَيْدٌ كَيْفَ هُوَ Zaid, beat thou him and how is he?, some saying that [كَيْفَ هُوَ (DM) or] the [other] *prop.* after the *inch.* is in the place of a *nom.* as an *enunc.*, which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an *acc.* through an understood *saying*, [i. e. اَقُولُ فِيْهِ اَضْرَبَ (DM),] which is the *enunc.* : the major [1] *prop.* is *biform*, i. e. nominal

in the former and verbal in the latter part, as ^{زَيْدٌ يَقُومُ} *zaid*, or *uniform*, [i. e. nominal in both parts (DM),] as ^{أَبُو} *abū*, or *uniform*, [i. e. nominal in both parts (DM),] as ^{زَيْدٌ أَبُو قَاتِمٍ} (ML): the [enunciative] *prop.* is (a) verbal, as ^{زَيْدٌ ذَهَبَ أَخُوهُ} *Zaid's brother went away*; (b) nominal as ^{عَمْرُو أَبُوهُ مُنْطَلِقٌ} *Amr's father is departing*; (c) *cond.*, as ^{بَكَرَ إِنْ تَعْطَلَهُ يَشْكُرُ} *Bakr, if thou give unto him, will thank thee*, [the *cond. prop.* being added by Z and others (ML), thus making four divisions of the *prop.* (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, ^{فِي الدَّارِ} *in the house*; Z's *ex.* of the adverbial [1] *prop.*, ^{زَيْدٌ فِي الدَّارِ} *zaid in the house*, supposes the supplied ^{إِسْتِقْرَارٌ} *istiqrar* to be not a *n.*, but a *v.* [27], suppressed alone, the *pron.* being transported to the *adv.* after being governed by it (ML); for in ^{زَيْدٌ اسْتَقَرَّ فِي الدَّارِ} *zaid istaqarra fi al-dar* there is a latent *pron.* in ^{اسْتَقَرَّ} *istaqarra* governed by it; and, when the *v.* is suppressed, the *pron.*, becoming devoid of *op.*, is then governed by the *adv.*, and consequently is transported to it, and becomes latent in it, because the *pron.* is attached only to its *op.* (DM): (3) an *adv.* or [*prep.* and] *gen.*, as ^{زَيْدٌ عِنْدَكَ} *zaid 'indaka* and ^{زَيْدٌ} *zaid*, dependent upon a word necessarily suppressed, according to some an *act. part.*, in full ^{زَيْدٌ كَأَنَّ الْخَ} *zaid kann al-kha* or ^{مُسْتَقَرٌّ} *mustaqarr*, in which case the *enunc.* belongs to the class of the single term, but according to the majority of the BB

a *v.*, in full ^{زَيْدٌ} ^{أَسْتَقَرَّ} ^{أَلْحَ} or ^{يَسْتَقَرُّ}, in which case the *enunc.* belongs to the class of the *prop.*, and according to some, among them IM, either one or the other, while Abū Bakr Ibn AsSarrāj wrongly holds that the *adv.* or [*prep.* and] *gen.* is a distinct class: the suppressed [word] is anomalously expressed in

لَكَ الْعِزُّ إِنْ مَوْلَاكَ عَزَّ وَإِنْ يَهِنُ
فَأَنْتَ لَدَى بَحْبُوحَةِ الْهَوَى كَأَنْتَ

(IA) *Thine will be might if thine ally be mighty; and if he be mean, thou wilt be at the centre of meanness*, while IJ declares that it *may* be expressed, because it is original (J): the *adv.* assumes a *pron.* transported to it from the suppressed ^{أَسْتَقَرَّ}, which [*pron.*] therefore is corroborated in

فَإِنْ يَكُ جُثْمَانِي بَارِضٍ سِوَاكُمْ * فَإِنَّ فُؤَادِي عِنْدَكَ الدَّهْرُ أَجْمَعُ

[498], by Kuthayyir [or Jamīl, *For if my body be in a land other than the land of you, still verily my heart shall be beside thee ever all of it* (Jsh)], whether the *adv.* precede or follow the *inch.*, so that in

أَلَا يَا نَخْلَةً مِنْ ذَاتِ عَرْقٍ * عَلَيْكَ وَرَحْمَةُ اللَّهِ السَّلَامُ

[by AlAḥwas, *Now O palm-tree, i.e. woman, from Dhāt 'Irā, peace, upon thee be it and the mercy of God!* (Jsh), the coupling may be to the *pron.* of سَلَامٌ latent in عَلَيْكَ,

like *مَرَرْتُ بِرَجُلٍ سَوَّاءٍ وَالْعَدَمُ* [158], whereas according to the assertion that the *adv.* does not assume a *pron.*, absolutely or with precedence, the verse must be a case of precedence of the coupled before the *ant.* [539], *upon thee be peace and the mercy of God!* (BS): the *adv.* of place is *enunc.* to a concrete *n.*, as *زَيْدٌ عِنْدَكَ*, or abstract *n.*, as *الْقِتَالُ عِنْدَكَ* (IA); the [adverbial (IA)] *n.* of time [in the *acc.* or governed in the *gen.* by *فِي* (IA), though *enunc.* to an abstract *n.* (IA, Sh), as *الْقِتَالُ يَوْمَ* *الْقِتَالِ* (IA, Sh), [is not *enunc.* to a concrete *n.*, as (IA, Sh, BS) *زَيْدٌ الْيَوْمَ* (IA, Sh) [or] *زَيْدٌ فِي*, because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive *ep.* (BS), [or] when [otherwise] affording a material sense, as *الْهَلَالُ اللَّيْلَةُ* *The new moon will be to-night*, *الرَّطْبُ شَهْرِي ربيع* *Fresh, ripe dates are in the two months of Rabi'*, and *نَحْنُ فِي يَوْمٍ طَيِّبٍ* *We are in a pleasant day* and *فِي شَهْرٍ كَذَا* *in such a month*, though most of the BB hold the prohibition to be absolute (IA), *الْلَيْلَةُ الْهَلَالُ* (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) *طُلُوعُ الْهَلَالِ* (IA) [or] *رُؤْيَا الْهَلَالِ*, [rising or] seeing being an accident, not a substance

(Sh), ^{وَجُودُ الرُّطْبِ} (IA), and similarly the *prov.* ^{اليوم} *اليوم* (Sh), ^{حُدُوثُ أَمْرٍ} *حُدُوثُ أَمْرٍ*, i. e. ^{خَمْرٍ} *خَمْرٍ* and ^{خَمْرٍ} *خَمْرٍ*, *To-day is* (drinking of) wine; and *to-morrow will be* (betiding of) business (Sh).

§ 27. The enunciative *prop.*, [when not itself logically the *inch.* (IA),] must contain (M, IA, ML) a mention relating to the *inch.* (M), [i. e.] a *cop.* (IA, ML) connecting it with the *inch.* (IA), ^{سَتَقَرُّ فِي الدَّارِ} meaning *سَتَقَرُّ فِي الدَّارِ* (M): hence the sayings that ^{لَا لَأَكْرَمَتِكَ} *لَا لَأَكْرَمَتِكَ* [26] (M): ^{زَيْدٌ لَأَكْرَمَتِكَ} *زَيْدٌ لَأَكْرَمَتِكَ* is the *enunc.*, and that ^{لَحَقَّ لَأَمْلَانِ} *لَحَقَّ لَأَمْلَانِ* [29] (ML) is the *enunc.* of the 1. ^{وَالْحَقُّ أَقُولُ لَأَمْلَانِ} *وَالْحَقُّ أَقُولُ لَأَمْلَانِ*, are refuted, [because there is no *cop.* (DM),] the *enunc.* being in both cases suppressed, i. e. ^{لَا زَيْدٌ مَوْجُودٌ} *لَا زَيْدٌ مَوْجُودٌ* [29] (ML) as in ^{لَعَمْرُكَ لَأَفْعَلَنَّ} *لَعَمْرُكَ لَأَفْعَلَنَّ* [29] (ML) as in ^{فَالْحَقُّ قَسَمِي} *فَالْحَقُّ قَسَمِي* [29] (ML) meaning *أَقُولُ* (K), the *pron.* being suppressed (B) like ^{كَلَّا لَمْ أَصْنَعْ} *كَلَّا لَمْ أَصْنَعْ* [1], *Then the truth (is Mine oath)—and the truth, I say (it)—I will surely fill* (K, B). The *cop.* is (1) a *pron.* (IA, ML) relating to the *inch.* (IA): the *o. f.*, being the *o. f.*, serves as a *cop.* when mentioned, as ^{ضَرْبَتُهُ} *ضَرْبَتُهُ*, and when suppressed, [the *rel.* being sometimes known, so that it need not be mentioned (M),] in the *non*

as XX. 66. [171], i.e. ^{لَهُمَا سَاحِرَانِ}, *Verily these two* [16, 171], or *Verily (the case is this,) these two* [166], or *Yea, these two* [527, 556], *assuredly (they are) &c., or acc.,* as ^{كَلَّةٌ لَمْ أَصْنَعْ} [1], or *gen.,* as ^{الَّتَيْنِ مَنَوَانِ بِدِرْهَمٍ} *Clarified butter is two manà weight for a dirham, i.e.* ^{مَنَوَانِ} [25], the saying of a woman [in the presence of the Prophet (DM)] ^{زَوْجِي الْمَسِّ مَسٌّ أَرْنَبٌ وَالرَّيْحُ رَيْحُ زَرْنَبٍ}, [i.e. ^{الْمَسِّ مَنَةٌ}, *My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron (DM),*] unless ^{أَلْ} acts for the *pron., his feel,* and XLII. 41. ^{وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ} [And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs (K, B)], i.e. ^{إِنَّ ذَلِكَ مَنَةٌ} : in three instances, however, the *pron.* does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the *enunc.* (DM)] by some [*con.*] other than the ^و, as ^{ثُمَّ هُوَ} or ^{زَيْدٌ قَامَ عَمْرُو فَهُوَ}, whereas with ^{هُوَ} the *ex.* is allowable (DM)]; (b) when the *op.* is repeated [with the *con.* ^و (DM)], as ^{زَيْدٌ قَامَ} ^{عَمْرُو وَقَامَ هُوَ}; (c) when the *pron.* is a *subst.*, as ^{حَسْبُ} ^{الْجَارِيَةِ الْجَارِيَةِ} ^{أَعْجَبْتَنِي هُوَ}, where ^{هُوَ}, being a *subst.* of implication [150] for the latent *pron.* relating to the

young woman, is constructively as though it belonged to another *prop.* (ML), because with the *subst.* the *op.* is meant to be understood as repeated [152] (DM): (2) a *dem.* [to the *inch.* (IA)], as [in the reading (IA)] ^{لِبَاسُ التَّقْوَى} VII. 25. *And the vesture of piety, that is better*: (3) *lit.* repetition of the *inch.*, generally in importing [awe and (ML)] solemnity, as ^{الْحَقَّةُ مَا الْحَقَّةُ} LXIX. 1. 2. (IA, ML), *orig.* ^{مَا هِيَ}, *The certain hour, what is the certain hour?* (K, B), ^{الْقَارِعَةُ مَا الْقَارِعَةُ} CI. 1. *The catastrophe, what is the catastrophe?* (IA), LVI. 26. [160], and ^{لَا أَرَى الْمَوْتَ الْخ} [160] (ML), but sometimes in other cases, as ^{زَيْدٌ مَا زَيْدٌ} (IA): (4) logical repetition of it, as ^{زَيْدٌ جَاءَنِي أَبُو عَبْدِ اللَّهِ}, when *Abū 'Abd Allāh* is a surname for him; this is allowed [only (DM)] by Abu-l-Ḥasan (ML): (5) a generality [in the *prop.* (DM)] such as includes the *inch.*, as ^{زَيْدٌ نَعَمْ الرَّجُلُ} (IA, ML), ^{أَلْ} in the *ag.* of ^{نَعَمْ} being generic [469] (DM), and

^{أَلَا لَيْتَ شَعْرِي هَلْ إِلَى أُمِّ جُصْدِرٍ}
^{سَبِيلٌ فَمَا الصَّبْرُ عَنْهَا فَلَا صَبْرًا}

by ArRammāḥ Ibn Abrad, *Now would that I knew whether there be a way to Umm Jahḍar! for as for patience at separation from her, there is no patience* (Jsh)]: but

in that case ^{زَيْدٌ مَاتَ النَّاسُ} and ^{خَالِدٌ لَا رَجُلَ فِي الدَّارِ} must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the *ex.* the *cop.* is logical repetition of the *inch.*, as allowed by Abu-lḤasan, ^{أَل} denoting knowledge, not the genus, and in the verse is *lit.* repetition of the *inch.*, generality not being intended in it, since what is meant is that he has no patience at separation from *her*, not that he has no patience at separation from *anything*: (6) coupling by means of the illative ^ف a *prop.* having a *pron.* to a *prop.* void thereof, or the converse, as

^{وَأَنسَانُ عَيْنِي يَحْسِرُ الْمَاءَ تَارَةً * فَيَبْدُو وَتَارَاتٍ يَجْمُ فَيَغْرُقُ}

And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, how-

ever, may be orig. ^{الَّذِي يَطِيرُ}; [similarly] ^{يَحْسِرُ الْمَاءَ عَنْهُ}

^{الَّذِي} (540) is allowable, because, the ^ف being illative, what follows and what precedes it are on the footing of the *cond.* and *correl. props.*, which are in the predicament

of a single *prop.*, since ^{زَيْدٌ إِنْ قَامَ غَضِبَ عَمْرُو} *If Zaid, stand, 'Amr will be angry* and ^{زَيْدٌ إِنْ سَافَرَ عَمْرُو أَقَامَ} *Zaid if 'Amr journey, will abide* are allowable (BS): (7) [the

like (DM)] coupling by the ^و, allowed by Hishām alone, as ^{زَيْدٌ قَامَ وَتَعَدَّتْ هِنْدٌ} and ^{زَيْدٌ قَامَتْ هِنْدٌ وَكَرُمَهَا}, the ^و

denoting union, so that the two *props.* are like one, as in the case of the ف : but the و denotes union only in the case of single terms, not in that of *props.*, since هَذَا يَقُومُ وَيَقْعُدُ هَذَا قَائِمٌ وَقَاعِدٌ is allowable, but not هَذَا يَقُومُ وَيَقْعُدُ (8) a condition containing a *pron.*, and having its *corres.* indicated by the *enunc.*, as زَيْدٌ يَقُومُ عَمْرُو بْنُ قَامٍ Zaid 'Amr will stand, even if he (Zaid) stand, [the connection here being through a *pron.* in a *cond. prop.* exterior to the *enunc.* though a condition thereof (DM)] : (9) مَا مِنْ خَافٍ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ لَآبَدٌ لَهُمْ لَئِنْ كَانُوا لَا يَفْقَهُونَ إِلَّا الْغَايَةَ لَئِنْ كَانُوا لَا يَفْقَهُونَ إِلَّا الْغَايَةَ LXXIX. 40. 41. And as for him that feared the bar of his Lord, and refrained his soul from lust, verily Paradise, it shall be his abode, orig. مَاوَاةٌ, but according to the disallowers, in full لَآبَدٌ لَهُمْ لَئِنْ كَانُوا لَا يَفْقَهُونَ إِلَّا الْغَايَةَ the abode (for him): (10) the *prop.*'s being logically the *inch.* itself as in هَجِيرِي أَبِي بَكْرٍ لَا إِلَهَ إِلَّا اللَّهُ [The mid-day custom of Abū Bakr was to say "There is no god but God" which (*ex.*), however, is irrelevant, because the *enunc.* being the *expression*, is a single term, not a *prop.* (DM), and in the *enunc.* of the *pron.* of the case [167], a CXII. 1. [160] (ML). But the [enunciative (IA)] *prop.* when logically the *inch.* [itself (ML)], needs no *cop.* (IA, ML) in addition to the *prop.* itself (DM), as هَجِيرِي

الله حسبي ^{الله حسبي} My speech is "God is sufficient for me," where
 الله حسبي ^{الله حسبي} is itself what is meant by نطقى, and simi-
 larly لا اله الا الله ^{لا اله الا الله} قولى My saying is "There is etc."

§ 28. The *inch.* orig. precedes the *enunc.*, because the latter is logically a qualification of it, and therefore ought to follow, like the *ep.* As regards preceding the *inch.*, the *enunc.* is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The *enunc.* may precede [the *inch.* (M), when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قائم زيد ^{قائم زيد} (IA)], as مشنوء ^{مشنوء} تميمى ^{ميمى} *Hateful is he that hates thee!* (M, IA) أنا ^{انا} Tamimī am I, ^{سواء محياهم ومماتهم} سواء ^{سواء} XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers?, ^{سواء} being a *subst.* for (the preceding) كالتدين ^{كالتدين} الخ the 2nd of the 2 *objs.* of ^{نجعل} (B)], and ^{سواء عليهم انذرتهم} سواء عليهم انذرتهم ^{سواء} II 5. *Alike will it be to them whether thou have warned them, or have not warned them, i. e.* ^{سواء} سواء ^{سواء} قالم ^{قالم} ابوة زيد ^{ابوة زيد} (M); (b) قالم ^{قالم} ابوة زيد ^{ابوة زيد} [541] (M); (b) قالم ^{قالم} ابوة زيد ^{ابوة زيد} as

دُتِلَتْ أُمَةٌ مِنْ كُنْتُ وَاحِدَةً * وَبَاتَ مُنْتَشِبًا فِي بَرْتِي الْأَسَدِ

[by Ḥassān Ibn Thābit, *He whose sole antagonist thou wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion (J),*] where

قَدْ تَكَلَّتْ أُمَةٌ, [a verbal *prop.* (J),] is the *prepos. enunc.* of the *postpos. inch.* وَاحِدَةً, [the *cop.* being the ʾ in أُمَةٌ, which *pron.* may relate to مِنْ, as being prior in natural order though literally posterior (J)]; (c)

أَبُوهُ مُنْطَلِقٌ زَيْدٌ, as

يُؤْتِي مَلِكًا مَا أُمَةٌ مِنْ مُحَارِبٍ * أَبُوهُ وَلَا كَانَتْ كَلَيْبُ تَصَاهِرَةً

[by AlFarazdaq, the ʾ in أُمَةٌ and تَصَاهِرَةً relating to أَبُوهُ (I will drive my riding-beast) towards a king, whose father is such that his mother is not of the tribe of Muḥārib, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king's father did not take a wife from Kulaib, and was not the son of a woman of Muḥārib (J),] where مَا أُمَةٌ مِنْ مُحَارِبٍ, [a nominal *prop.* (J),] is a *prepos. enunc.* to أَبُوهُ; (d) قَائِمُ أَبُوهُ زَيْدٌ, (e)

عِنْدَكَ عَمْرُو (f), and (f) فِي الدَّارِ زَيْدٌ, The *enunc.* must follow

(1) when the *inch.* and *enunc.* are both *det.* [30], or *inde.* but capable of being an *inch.* [24], and there is nothing to distinguish the *inch.* from the *enunc.*, as أَخُوكَ

and أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو *A better than Zaid is* &c., where the *enuncs.* may not precede, because, if so, they would become *inchs.*, whereas they are meant to be *enuncs.*; but the *enunc.* may precede when there is evidence to show that the first-comer is an *enunc.*, so that in أَبُو يُوسُفَ أَبُو حَنِيفَةَ *Abū Yūsuf is like Abū Ḥanīfa* [100] the *enunc.* أَبُو حَنِيفَةَ might be put first [24], because it is known that the object is to liken Abū Yūsuf to Abū Ḥanīfa, not Abū Ḥanīfa to Abū Yūsuf, whence the saying

بَنُونَا بَنُو ابْنَانَا وَبَنَاتُنَا * بَنُوهُنَّ ابْنَاءُ الرِّجَالِ الْآبَاءِ

[*The children of our sons are our children; but our daughters, their children are the children of the most alien men (J)*], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the *enunc.* is a *v.* governing in the *nom.* the latent *pron.* of the *inch.*, as قَامَ زَيْدٌ قَامَ; for قَامَ زَيْدٌ is not admissible, if زَيْدٌ is to be a *postpos. inch.*, because it would be *ag.* of قَامَ; but when the *v.* governs in the *nom.* an explicit *n.*, like زَيْدٌ قَامَ أَبُوهُ, or a prominent *pron.*, like الْقَيْدَانِ قَامَا, the *enunc.* may precede, as قَامَ زَيْدٌ above and قَامَا الْقَيْدَانِ, though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the

enunc. is circumscribed by ^{أَنَا} ^{زَيْدٌ} ^{قَائِمٌ} , ^{أَنَا} as ^{زَيْدٌ} ^{قَائِمٌ} ^{أَنَا} Zaid is only standing, or ^{أَلَا} , as ^{مَا} ^{زَيْدٌ} ^{أَلَا} ^{قَائِمٌ} Zaid is not aught but standing, though it anomalously precedes with ^{أَلَا} in

^{يَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يَرْتَجَى * عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ الْمَعْوَلُ}

[by AlKumait, Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)], orig. ^{وَهَلْ الْمَعْوَلُ إِلَّا عَلَيْكَ} , [while if ^{بِكَ} b supposed the *enunc.* and ^{يَرْتَجَى} a *d. s.* to ^{النَّصْرُ} , there will be another *ex.* in the first hemistich (J)] : (4) when the *J* of inception is prefixed to the *inch.*, as ^{زَيْدٌ} ^{قَائِمٌ} because this *J* requires the head of the sentence, though precedence [of the *enunc.*] occurs anomalously in

^{خَالِي لَأَنْتَ وَمَنْ جَرِيرٌ خَالَهُ * يَنْدِلُ الْعَلَاءُ وَيَكْرُمُ الْآخِرَالَا}

[Assuredly thou art my maternal uncle; and whoever has Jarîr for his maternal uncle will attain eminence and surpass the, i. e. his, maternal uncles in nobility (J)]: (5) when the *inch.* requires the head of the sentence, like the *interrog. ns.*, as ^{مَنْ لِي مُنْجِدًا} ^{مَنْ} ^{لِي} ^{مُنْجِدًا} Who is for me, being helper? (IA). The *enunc.* must precede (1) when the *inch.* is an *indet.* [with no permissive save precedence of the *enunc.* (IA)], and the *enunc.* is an *adv.* or *prep.* and *gen.* (M, IA), as ^{فِي الدَّارِ امْرَأَةٌ} and ^{عِنْدَكَ رَجُلٌ} but

the *indet.* have a permissive, either order is admissible, as رَجُلٌ طَرِيفٌ عِنْدِي or رَجُلٌ طَرِيفٌ عِنْدِي *A witty man is by me* (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220.

[25], though the *current* idiom is عِنْدِي ثَوْبٌ جَيِّدٌ *I possess an excellent garment*, لِي عَبْدٌ كَيِّسٌ *I have a clever slave*,

and the like (K): سَلَامٌ عَلَيْكَ, however, وَيْلٌ لَكَ, and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), وَيْلٌ [e. g.], *orig.* an *inf. n.* having no *v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as فِي الدَّارِ صَاحِبُهَا *In the house is its owner*, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

أَهَابُكَ إِجْلَالًا وَمَا بِكَ قُدْرَةٌ * عَلَى وَلَكِنْ مَلَأَ عَيْنِي حَبِيبُهَا

[by Nuṣaib Ibn Rabāḥ, *I reverence thee to do thee honor, there not being in thee any power over me; but its beloved is what fills an eye* (J)], مَلَأَ عَيْنِي being a [necessarily (J)] *prepos. enunc.* and حَبِيبُهَا an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said

حَبِيبُهَا مَلٌ عَيْنٍ, the *pron.* would relate to a [word] posterior literally and in natural order, [the *pre.* and *post.* being like one thing, so that it is as though the *pron.* related to the *enunc.* مَلٌ itself (J)]: (3) when the *enunc.* requires the head of the sentence, as (IA) in أَيْنَ زَيْدٌ *Where is Zaid?* (M, IA), the *interrog.* requiring the head of the sentence (IA), كَيْفَ عَمْرُو *How is 'Amr?*, and مَتَى الْقِتَالُ *When will be the fighting?* (M): (4) when the *inch.* is circumscribed, as إِنَّمَا فِي الدَّارِ زَيْدٌ *Only Zaid is &c.* and مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدَ *We have not any duty save the following of Ahmad.*

§ 29. The *inch.* or *enunc.*, when indicated, is allowably or necessarily suppressed (IA). The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as مَا أَتْرَاكَ مَا الْخَطْمَةُ نَارٌ *And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God,* مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَخْضُودٍ CIV. 5. 6., i.e. هِيَ نَارُ اللَّهِ, *And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God,* مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَخْضُودٍ LVI. 26. 27., [i.e. هُمْ فِي سِدْرٍ (DM),] *What shall the companions of the right hand be? (They shall be) among thornless lote-trees (ML), [and] as صَحِيمٌ (He is) well, i.e. هُوَ صَحِيمٌ*, which you may also say, in reply to “How is

Zaid?" (IA), (b) after the ف of the *correl.*, as مَنِ عَمِلَ
 صَالِحًا فَلِنَفْسِهِ وَمَنِ أَسَاءَ فَعَلِيهَا XLI. 46. *Whoso doeth*
righteously, (his doing shall be) for his own soul; and
whoso doeth evil, (his evil-doing shall be) against it,
 i.e. فَعَمِلَتْهُ لِنَفْسِهِ and فَاسَاءَتْهُ عَلَيْهَا, (c) after saying, as

XVIII. 21. [539] (ML), i.e. هُمْ ثَلَاثَةٌ (DM), [and] as

لَا يُبْعِدُ اللَّهُ التَّلَبُّبَ وَالْمُغَارَاتِ إِذْ قَالَ الضَّمِيسُ نَعَمْ

by AlMurakkish (M) the elder, *God curse not the girding on*
of weapons and the forays when the army said, (These are)

camels! (SM, DM), i.e. هَذِهِ نَعَمْ (Jsh), and (d) after what

the *enunc.* is logically an *ep. of*, as IX. 113. [(539), after

IX. 112. (DM), i.e. هُمُ التَّائِبُونَ, meaning *The*

believers mentioned (K, B),] and صَمُّ بَكْمٍ عَمَى II. 17., [after

II. 15. (403) *They which &c.* (DM),]

(They are like) men deaf, dumb, blind, [a hyperbolic com-

parison (1) not a metaphor, the compared, i.e. the hypo-

crites, being (virtually) mentioned, since the *inch.*, though

suppressed, is in the predicament of what is spoken, as in

أَسَدٌ عَلَى وَفَى الْحَرْبِ نَعَامَةٌ * فَتَخَاضَ تَنْفَرٌ مِنْ صَفِيرِ الصَّانِرِ

هَلَّا كَرَّرْتَ عَلَى غَزَاةٍ فِي الْوَعَى * بَلْ كَانَ قَلْبُكَ فِي جَنَاحِي طَائِرٍ

(K), by 'Imrān Ibn Hittān, i.e. أَنْتَ أَسَدٌ, (*Thou art*) a

lion against me, but in battles an ostrich having wide-

spread flabby toes, that takes fright at the whistling of whistler. Wherefore didst thou not charge back upon Gzāla in the fray? But thy heart was in the two wings a bird, i. e. *was palpitating* (N), whereas in the metaphor the sentence is void of the compared, and, were it not for the indication of circumstance or context, would add nothing of signifying either that from which, or that to which, the idea is transferred, like the saying of Zuhair

لَيْسَ أَسَدٌ شَاكِي السَّلَاحِ مُقَدِّفٌ * لَهُ لَبْدٌ أَطْفَارُهُ لَمْ تَقْلَمْ

(K), describing Ḥuṣain Ibn Ḍamḍam, *Before a lion bawling with weapons, oft hurled into encounters, having mane, whose claws were not pared* (EM)]: (2) occasionally

in other cases, as XXIV. 1. [1], i. e. هَذِهِ سُورَةٌ, and similarly

بَابُ كَذَا, where S expresses it [هَذَا بَابٌ (DM) (This is) the chapter of such a subject (ML), وَاللَّهُ (This is) the new moon, by God!, الْمِسْكُ وَاللَّهُ (This is) musk &c.!, and عَبْدُ اللَّهِ وَرَبِّي (This is) 'Abd Allāh by my Lord!, said on observing the new moon, smelling an odour, and seeing a person (M), [and السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ (XIX. 66.) (He is) the Lord of the heavens and the earth and what is between them, therefore worship thou Him, i. e. هُوَ رَبُّكَ الْخَلْقِ, like

لَقَدْ خَلَقْنَاكُمْ فَتَابِعُوا * وَكَرُمَةُ الْحَيَيْنِ خَلَقُوا كَمَا هِيَ

لَقَدْ خَلَقْنَاكُمْ فَتَابِعُوا * وَكَرُمَةُ الْحَيَيْنِ خَلَقُوا كَمَا هِيَ

لَقَدْ خَلَقْنَاكُمْ فَتَابِعُوا * وَكَرُمَةُ الْحَيَيْنِ خَلَقُوا كَمَا هِيَ

(K), i. e. هُوَ لَا خَوْلَانَ [or هَذِهِ (Jsh)], *Many a* [woman (Jsh), tribe (N),] is there *saying*, (*These are*), or (*This is*), the tribe *Khawlān*: *therefore* [538, 540] *wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is* (N, Jsh). The *enunc.* is [allowably (M, IA)] suppressed, as (M, IA, ML) أَكَلَهَا دَائِمٌ ظِلُّهَا XIII. 35. *Its fruit shall be eternal, and its shade (shall be eternal)*, i. e. دَائِمٌ (ML), زَيْدٌ Zaid (*is with us*), i. e. زَيْدٌ عِنْدَنَا, which you may also say, in reply to "Who is with you?" (IA), خَرَجْتُ فَإِذَا السَّبُعُ *I went forth, and lo, the wild beast (was present)!* (M, IA), in one opinion, i. e. حَاضِرٌ,

نَحْنُ بِمَا عِنْدَنَا وَأَنْتَ بِمَا * عِنْدَكَ رَاضٍ وَالرَّأْيُ مُخْتَلِفٌ
[by Kais Ibn AlKhaṭīm alAust, *We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various* (J)], i. e. بِمَا عِنْدَنَا رَاضُونَ (IA), the *enunc.* of نَحْنُ being allowably suppressed because indicated by that of the 2nd *inch.*, which is, however, rare, that of the 2nd [*inch.*] being generally suppressed because indicated by [that of] the 1st (J)—[for] in زَيْدٌ وَعَمْرُو قَائِمٌ the suppressed should rather be [the] 2nd [*enunc.*], though 8 holds the suppression to be from the 1st [*inch.*], separation being thus avoided, and the *enunc.* [mentioned

(DM)] given to the neighbouring [*inch.*], and IH says that قَائِمٌ, if *enunc.* to the 1st, would occur in the position thereof, زَيْدٌ قَائِمٌ وَعَمْرُو, while some say that each of the two *inchs.* governs the *enunc.* [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, where-as the suppression is clearly from the 1st in نَحْنُ بِمَا آتَى and from the 2nd in فَآتَى وَقَيَّارُ آتَى [161] (ML), لَعْرِبٌ being *pred.* of أَنَّى, not *enunc.* of قَيَّارُ, because the *enunc.* is not conjoined with the ل (DM)—[وَحُورٌ عَيْنٌ LVI. 22.], i. e. وَفِيهَا حُورٌ [or وَلَهُمْ (B)], *And (therein, or for them, shall be) spouses dark-eyed large-eyed (K, B), like*

بَانَتْ وَغَيْرُ أَهْنٍ مَعَ الْبَلَى * أَلَّا رَوَاكِدَ جَمْرَهِنَّ هَبَاءٌ
وَمُشَجِّجٌ أَمَّا سِوَاهُ قَذَالَةٍ * فَبَدَأَ وَغَيْرُ سَارَةِ الْمُعْزَاءِ

(K), i. e. وَفِيهَا مُشَجِّجٌ, *They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it (N), and*

فَيَا ظَلِيَّةَ الْوَعَسَاءِ بَيْنَ جُلَاجِلٍ * وَيَيْنَ النِّقَا اَانتِ امَّ امَّ سَالِمٍ

[661] by Dhu -rRumma (M), i. e. اَانتِ خَيْرٌ, *Then, O doe-gazelle of the soft sandy ground between Julājil and the sand-hill, (art) thou (better), or Umm Sālim ?* (Jsh). Either case is admissible, [frequently after the ف (of the correl.), as IV. 94. (141) and II. 180. (18), i. e. فَالْوَجِبُ or فَعَلِيَّةٌ, and occasionally in other cases (ML),] as فَصَبْرٌ فَامْرِي صَبْرٌ جَمِيلٌ XII. 18., [an enunc. (K),] i. e. فَصَبْرٌ جَمِيلٌ, *But (my business is) seemly patience* (M, ML), or [an inch., because qualified (K),] فَصَبْرٌ جَمِيلٌ أَجْمَلٌ *But seemly patience (is more seemly)* (M) or أَكْمَلٌ *(is more exemplary)*, and طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ [25], i. e. أَمْرًا or أَكْمَلًا, the former being indicated by the saying [of 'Amr Ibn Abi Rabī'a alMakhzūmī (Jsh)]

فَقَالَتْ عَلَى اسْمِ اللَّهِ أَمْرٌكَ طَاعَةٌ * وَإِنْ كَانَ قَدْ كَلَّفْتَ مَا لَمْ تَعُودِ

Then she said, In God's name, thy business is obedience, [(or) thy bidding is obeyed, طَاعَةٌ (DM, Jsh), i. e. نَذْرٌ طَاعَةٌ (DM), being i. q. مُطَاعٌ (DM, Jsh),] even though it [167] be that thou hast been tasked with what thou hast not been accustomed to: the suppressed should rather be the inch. according to AlWāsiṭī, because the point of the predi-

cation lies in the *enunc.*; but the *enunc.* according to Al'Abdi, because defectiveness in the endings of the *prop.* is easier (ML) than in its beginning (DM). The two terms, *inch.* and *enunc.*, are said to be sometimes [allowed] ably] suppressed, because indicated, as ^{لَا تَأْتِي يَتَسَّى مِنْ} ^{مُحِيفٍ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ} ^{يَحْضُنَّ} LXV. 4. [*And such of your wives as have become* *hopeless of menstruating* by reason of their advanced age, *if ye doubt* concerning their period, i. e. *be ignorant of their period shall be three months* (B): *and such as have not menstruated*, i. e. *the young*, (*their period shall be three months*) (K)], the *inch.* and *enunc.*, ^{عِدَّتُهُنَّ} ^{الْخ} being suppressed, because indicated by what is [mentioned (K)] before it : but [here] they are suppressed only because they occur in the place of a single term, and apparently the suppressed is a single term ^{كَذَلِكَ} [and they that have not menstruated (shall be in like case) (B)]; and the best *ex.* is ^{نَعَمْ} Yes, (*Zaid is standing*) i. e. ^{نَعَمْ} ^{زَيْدٌ} ^{قَائِمٌ}, in reply to "Is Zaid standing?" The *inch.* is necessarily suppressed (1) with the anacoluthic *nom. ep.* [146] in praise, blame, or pity, as ^{بِزَيْدٍ} ^{بِزَيْدٍ} or ^{الْكَرِيمِ} or ^{الْخَبِيثِ} or ^{الْمُسْكِينِ} *I passed by Zaid*; (*he the noble or the vile or the poor*, i. e. ^{هُوَ} ^{الْكَرِيمِ} &c: (

when the *enunc.* is particularized by نَعِم or بُئِسُ, as نَعِمُ زَيْدٌ *Most excellent is the man*; (he, i. e. the eulogized, is) Zaid and بُئِسُ الرَّجُلُ عَمْرُو *Most evil is the man*; (he, i. e. the censured, is) 'Amr [472], i. e. هُوَ زَيْدٌ and هُوَ عَمْرُو : (3) in فِى زِمَّتِى لَأَفْعَلَنَّ, transmitted by F, *In my responsibility (is an oath)*, i. e. *I am responsible for an oath, assuredly I will do*, i. e. فِى زِمَّتِى يَمِينٌ, and similarly in what resembles it: (4) when the *enunc.* is an *inf. n.* a *subst.* for the *v.*, as صَبِرَ جَمِيلٌ, i. e. صَبْرِي حِطَّةٌ II. 55. وَقُولُوا حِطَّةٌ (IA); [thus] in حِطَّةٌ [337] from حَطَّ, like جَلَسْتُ [and رَكِبْتُ, and is *enunc.* of a (necessarily) suppressed *inch.* (K)], i. e. حِطَّةٌ مُسْتَلْتَنَا or أَمَرَكَ حِطَّةٌ, *And say ye, (Our petition, or Thine affair, is) a putting down [our sins from us]*; it is *orig.* in the *acc.*, which is also read here, [through subaudition of its *v.* (41) (K),] meaning حِطَّةً عَنَّا ذُنُوبَنَا meaning *(Put Thou down from us our sins) with putting down* (K, B), and is put into the *nom.* only to import the sense of *permanence*, like

شَكَا إِلَى جَمَلِي طُولَ أَلْسَرِي * صَبِرَ جَمِيلٌ فَكَلَانَا مُبْتَلَى

[My he-camel complained to me of the length of the

night-journey. (Thy patience is) goodly patience!, i. e. *is less than any other, for each of us is tried* (N), or] (*Thine affair is*) *goodly &c., orig.* صَبْرًا, i. e. أَصْبِرْ صَبْرًا, (*Be thou patient*) *with goodly patience* (K). The *enunc.* is necessarily suppressed (M, IA), because something else supplies its place, (1) in لَوْلَا زَيْدٌ لَّكَانَ كَذَا (M), [i. e.] when *enunc.* of an *inch.* after لَوْلَا, as لَوْلَا زَيْدٌ لَّاتِيَتْكَ, i. e. لَوْلَا زَيْدٌ مُّوجِبُ [27] (IA), because [the *enunc.* is known, and (J)] the *correl.* supplies its place (M); but with some rare exceptions, as IM here mentions, like

لَوْلَا أَبُوكَ وَلَوْلَا قَبْلَهُ عُمَرُ * أَلْقَتِ إِلَيْكَ مَعْدُ بِالْمَقَالِيدِ

[by Aflah Ibn Yasār, *If thy father (had) not (oppressed the people in his government), and if before him thy grandsire 'Umar (had) not (oppressed the people in his government also), the tribe of Ma'add would have thrown to thee the keys*, i. e. *submitted unto thee*, the *enunc.* قَدْ, necessarily suppressed after the 1st لَوْلَا, being anomalously mentioned after the 2nd through the mention of its *reg.* قَبْلَهُ (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e. g. قَبْلَهُ depending upon a suppressed *d.s.* not *enunc.* (J)]; and the 3rd is that it is obligatory, if the *enunc.* be *unrestricted being*, as لَوْلَا زَيْدٌ لَّكَانَ كَذَا, i. e.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ , لَوْلَا زَيْدٌ مُّوجِدٌ
 II. 252. *And if God's repelling men, some of them by means of some, (were) not (existing), the earth would become corrupt, i. e. وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ مُّوجِدٌ (J),* but that, if it be *restricted being*, then, if not indicated, it must be mentioned, as *لَوْلَا زَيْدٌ مُّحْسِنٌ إِلَىَّ مَا أَتَيْتُ* Had not Zaid been a benefactor to me, I should not have come, and, if indicated, it may be suppressed or expressed, as *لَوْلَا زَيْدٌ مُّحْسِنٌ إِلَىَّ لَهَكْتُ*, i. e. *لَوْلَا زَيْدٌ مُّحْسِنٌ إِلَىَّ*, where the *enunc.* may also be expressed, in reply to "Is Zaid a benefactor to thee ?", whence the saying of Abu -l'Alá alMa'arrí [describing a sword (Sh)]

يَذِيبُ الرَّعْبُ مِنْهُ كُلَّ عُضْبٍ * فَلَوْلَا الْغَمْدُ يَمْسِكُهُ لَسَلَا
 [Terror thereat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away, the *enunc.* يَمْسِكُهُ being indicated by the *inch.*, since the business of the scabbard is to withhold the sword (J)], which method is elsewhere preferred by IM: (2) when the *inch.* is a prescriptive sign of the oath [650, 651], as *لَعَمْرُكَ لَأَفْعَلَنَّ* [27] *Assuredly, thy life (is mine oath), I will surely do,* [only *عَمْرٌ* with *Fath* being used in the oath (H),] i. e. *لَعَمْرُكَ قَسَمِي*, [or *مَا أَتَسَمُّ بِهِ* (is what I swear by) (H),] and similarly, as some say, *يَمِينُ اللَّهِ لَأَفْعَلَنَّ*

The oath of God (is mine oath), &c., i. e. ^صالله ^يي، *قُسِمِي*, though here the suppressed may be an *inch.*, i. ^صالله ^يي، whereas with ^للَعْمَرَك it must be *enunc.*, because the *ل* of inception ought to be prefixed to the *inch.*; if, however, the *inch.* be not a prescriptive sign of the oath, as in ^ههَد ^االله ^للَا فَعَلِيَّ، i. e. ^ههَد ^االله ^ععَلَيَّ، *God's covenant (is upon me), &c., the enunc. may be expressed or suppressed: (3) when the inch. is followed by a و that is a prescriptive sign of association, as (L)* in ^ككُلُّ ^ررَجُلٍ ^ووَضِيعَتُهُ *Every man to his trade (M, IA), i. e.* ^ككُلُّ ^ررَجُلٍ ^ووَضِيعَتُهُ ^ممُقْتَرِنَانِ *Every man and his trade are joined together, وَضِيعَتُهُ being coupled to كُلُّ, and the enunc. supplied after the و of association, though some say that there is no need to supply the enunc., because the sense is* ^ككُلُّ ^ررَجُلٍ ^ممَعَ ^ووَضِيعَتِهِ *Every man is with &c. a complete sentence; if however, the و be not a prescriptive sign of association, the enunc. is not necessarily supplied, as* ^ززَيْدٌ ^ووَعَمْرُو ^ققَائِمَانِ (IA): [thus] in ^ووَمَا ^ننَكُم ^ووَمَا ^ننَكُم، XXXVII. 161. 162., [(where however, اِنْ is prefixed,) the و may be (a) in the sense of ^ممَعَ, as in ^ككُلُّ ^ررَجُلٍ ^ااَلَمْ، so that pause is allowable after ^ااَلَمْ، as after ^ككُلُّ ^ررَجُلٍ ^ااَلَمْ and ^ااَلَمْ ^ككُلُّ ^ررَجُلٍ ^ااَلَمْ، *تَعْبُدُونَ*, as after ^ككُلُّ ^ررَجُلٍ ^ااَلَمْ and ^ااَلَمْ ^ككُلُّ ^ررَجُلٍ ^ااَلَمْ، *تَعْبُدُونَ*,

because (K)] ^{وَمَا تَعْبُدُونَ} ^{مَا} supplies the place of the *pred.*, [on account of the sense of *conjunction* in it (B),] the sense being [For verily ye and what ye worship (are ^{قَرَنَاءُ} yoke-fellows) (B), (or) For verily ye are with what ye worship, i. e. are their yoke-fellows (K), i. e.] ye cease not to worship your deities: ye seduce not unto it, i. e. unto what ye worship, [any save him that is the brand of Hell-fire] (K, B); or (b) [intended to couple to the *sub.* of ^{أَنْ} (N),] as in

فَأَنْتَ وَالْكِتَابُ إِلَى عَلِيٍّ * كَذَابِغَةً وَقَدْ حَلِمَ الْأَدِيمُ

[by AlWalid Ibn 'Ukba, For verily thou and the writing to 'Alī are, i. e. with thy writing to 'Alī art, like a woman tanning when the hide has become worm-eaten (N),] For verily ye and what ye worship, ye seduce not into rebellion against Him, i. e. God, [any save &c.] (K), where ^{أَنْتُمْ} belongs to them and their deities, the 2nd *pers.* prevailing over the 3rd [170. A] (B): (4) when the *inch.* is (a) an *inf. n.* followed by a *d. s.* supplying the place of the *enunc.*, but incapable of being an *enunc.*, [such *inf. n.* governing the exponent of the *s. s.* (CA),] as in ^{ضَرَبِي الْعَبْدَ مُسِيئًا}, i. e. ^{أَنْ} ^{كَانَ} ^{مُسِيئًا} if you mean the future, or ^{أَنْ} ^{كَانَ} if you mean the past, My beating the slave (will be, or was, when he exists, or existed,) while doing wrong, ^{ضَرَبِي} being an *inch.*, [an *inf. n.* governing ^{الْعَبْدَ} the exponent (160) of the *pron.* latent in the suppressed *att.* ^{كَانَ} (CA),]

الْعَبْدُ a *reg.* of it, مُسَيِّئًا a *d. s.* to the latent *pron.* in
 expounded by الْعَبْدُ, supplying the place of the *enunc.*
 but incapable of being an *enunc.* to the preceding *inc.*
 so that you do not say ضَرْبِي الْعَبْدَ مُسَيِّئًا, because
beating is not describable as *doing wrong*, and كَانَ
 or اِذَا كَانَ an *adv.* of time, a *subst.* for the *enunc.*, which
 [is the اِسْتِقْرَارُ in the suppressed اِذَا (or اِنْ), i. e. اِنْ
 الْعَبْدُ كَانِ اِذَا كَانَ الْغُ (CA), and] is supplied before
 the *d. s.* that supplies its place (IA), [and similarly]
 ضَرْبِي زَيْدًا قَائِمًا (M); (b) [an اَفْعُلُ of superiority (CA)
pre. to such an *inf. n.*, as in تَبَيَّنِي الْحَقَّ مُنَوَّطًا بِالْحَكْمِ
*The most perfect of my explaining the truth (will be, or
 was, when it occurs, or occurred,) while made dependent
 upon the sciences, اَتَمُّ being [an اَفْعُلُ of superiority (CA)
 an inch. [pre. to تَبَيَّنِي (CA)], تَبَيَّنِي post., الْحَقَّ obj.*
 تَبَيَّنِي, and مُنَوَّطًا a *d. s.* [to the *pron.* latent in the sup-
 plied كَانَ (CA),] supplying the place of the *enunc.* of
 i. e. اِذَا كَانَ اَتَمُّ تَبَيَّنِي الْحَقَّ اِذَا كَانَ مُنَوَّطًا or (IA), and
 [similarly] in اَخْطَبُ مَا يَكُونُ الْاَمِيرُ قَائِمًا *The most or-
 dinary of the governor's being* [571] (*is, or was, when
 exists, or existed,*) standing (M): the كَانَ is held to

att., the *acc.* being a *d. s.*, not *non-att.*, the *acc.* being its *pred.*, (a) because only *indet. ns.* derived from *inf. ns.* have been seen used by the Arabs in this position, whereas *preds.* might be *det.* or *indet.*, *deriv.* or *non-deriv.*, (b) because the nominal *prop.* conjoined with the *و* occurs in place of this *acc.*, as اقرب ما يكون العبد من ربه وهو [1] ساجد words of the Prophet *The nearest of the servant's being to his Lord (is) when he is bowing down and*

خير اقترابى من المولى حليف رضى
وشر بعدى عنه وهو غضبان

The best of my drawing near to the friend (is when he exists) constantly satisfied; and the worst of my being far from him (is) when he is angry (A): (5) in اقام الزيدان.

§ 30. Sometimes the *inch.* and *enunc.* are both *det.* together, as زيد المنطلق Zaid is the departer, الله الهنا God is our God, and محمد نبينا God is our God, and Muhammad is our Prophet, انت انت Thou art he, [i. e. art the person specified (H),] and

انا ابو النجم وشعرى شعرى * لله نرى ما اجنى صدرى

by Abu -nNajm, [I am Abu -nNajm, i. e. am the person celebrated for perfection of chasteness in language (N); and my poetry is my poetry, i. e. is unaltered in chasteness

(Jsh), (or) *is excellent* (H): *to God be ascribed my genius, how supernaturally inspired is my bosom!* (Jsh)]. Here the *enunc.* may not precede [28]; but whichever precedes is the *inch.* (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] *inch.* may have two or more *enuncs.* [without a *con.*, whether they be in the sense of a single *enunc.* (IA)], as هَذَا حُلُوٌ حَامِضٌ *This is sweet, sour*, [i. e. مُزٌ combining sweetness and sourness, or be not so, as (IA)] وَهُوَ الْعَزِيزُ الرَّؤُوفُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لَمَّا LXXXV. 14-16. *And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth* (M, IA). Others allow plurality of *enuncs.* only when they are in the sense of a single *enunc.*; and hold that otherwise a *con.* is requisite, and that, if there be no *con.*, another *inch.* is to be supplied, as

مَنْ يَكُ ذَا بَتٍ فَهَذَا بَتِي * مَقِيطٌ مُصَيِّفٌ مُشْتِي

[by Ru'ba, where the plurality is both in word and sense, *Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter*, an *inch.* وَأَنَا being supplied to each (*enunc.* after بَتِي), but most correctly *this is my cloak, is sufficient for me through summer, is sufficient for me through*

spring, is sufficient for me through winter, مَقِيْطٌ اَلْفُ being
enuncs. of ذَا (J),] and

يَنَامُ بِاِحْدَى مَقْلَتَيْهِ وَيَتَّقَى * بِلْخَرَى الْمَنَايَا فَهُوَ يَقْطُلُ نَائِمٌ

[properly هَاجِعٌ, by Humaid Ibn Thaur describing the
wolf, where the plurality is also in word and sense
according to the assertion of the Arabs that the wolf
sleeps with one eye and wakes with the other, but merely
in word if the sense be that he is partly asleep and partly
awake, *He sleeps with one of his two eye-balls, and keeps
guard with another against the fates ; so that he is wake-
ful, (and he is) sleeping, an inch.* وَهُوَ being supplied, or
is sleeping, نَائِمٌ being a 2nd enunc. (J)]. Others allow
plurality only when the enuncs. are homogeneous, e. g.
when they are single terms, as زَيْدٌ قَائِمٌ ضَحْكٌ, or *props.*,
as زَيْدٌ قَامٌ ضَحْكٌ, and not when one is a single term
and the other a *prop.*, so that you do not say زَيْدٌ قَائِمٌ
ضَحْكٌ : that is, however, frequently allowed by inflec-
tionists in the K̤ur'ān and elsewhere, as قَاذَا هِيَ حَيَّةٌ تَسْعَى
XX. 21. *And behold, it was a serpent, was running*, تَسْعَى
being parsed as a 2nd enunc., though it may be a d. a.
(IA). The most correct [opinion] is that additional *inchs.*
should not be supplied, whether the enuncs. be in the
sense of a single enunc. or not, or have a *con.* or not, or

be plural in word and sense or in word alone, and whether they be homogeneous or not: because the *enunc.* serves to predicate, and two or more predications may be made of one thing; and because it is like the *ep.*, in which there may be plurality, as زَيْدُ الْعَالَمِ الْعَلَمَةُ The learned, erudite, intellectual Zaid came (J).

§ 32. When the *inch.* implies the sense of condition the ف may be prefixed to its *enunc.* (M); [for] like the ف connects the *correl.* with its condition [419], does it connect the *quasi-correl.* with the *quasi-condition* in such as الَّذِي يَأْتِينِي فَلَهُ دِرْهَمٌ He that comes to me shall have a dirham, the speaker's intention, that the getting of the dirham should be consequent upon the coming, being understood by means of its prefixion, whereas were it not prefixed, that would be admissible, or any other thing else (ML). Such [an *inch.*] is either a conjunction or a qualified *indet.*, when the *conj.* or *ep.* is a *v.* or an *adv.*, as يَنْفَقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً II. 275. They that expend their goods in beneficence by night and day secretly and openly shall have their reward with their Lord, [فَلَهُمْ أَجْرٌ being *enunc.* of بَكُم مِّنْ نِّعْمَةٍ, and the ف illative (B),] XVI. 55. [180] And such prosperity as is with

you is from God, [*ما* being conjunct, implying the sense of condition (B),] and *كُلُّ رَجُلٍ يَأْتِينِي فَلَهُ دِرْهَمٌ* or *فِي* *دَارِ* *Every man that comes to me, or that is in the house, shall have a dirham* (M). The text *وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ* *فَبِمَا كَسَبَتْ أَيْدِيكُمْ* XLII. 29. *And such adversity as befall-eth you is because of what your hands have wrought* is read with expression [of the *ف* (DM), because *ما* implies the sense of condition (K, B),] and suppression (ML), because of the sense of illativeness in the *ب* (B); so that the connection is [not necessary, but] allowable (DM). When, however, *لَيْتَ* or *لَعَلَّ* is prefixed [to the *inch.*], the *ف* is not prefixed, by common consent; while in the case of prefixion of *أَنَّ* [to the *inch.*] there is a dispute between Akh and the Author of the Book.

§ 33. The *pred.* of *أَنَّ* and its sisters is the *nom.* in such as *أَنَّ زَيْدًا أَخُوكَ* *Verily Zaid is thy brother* and *لَعَلَّ بَشْرًا صَاحِبُكَ* *Perhaps Bishr is thy companion*. According to our school it is in the *nom.* through the *p*, because this resembles the *v.* [516] in inseparability from *ns.*, and the *pret.* of it in being *uninfl.* upon *Fath*, so that its *acc.* is coordinated with the *obj.*, and its *nom.* with the *ag.*, *أَنَّ زَيْدًا أَخُوكَ* being regarded as parallel to *كَانَ عَمْرًا أَلَسَدَ*, and *ضَرَبَ زَيْدًا أَخُوكَ* *It is as though*

'Amr were the lion to ^{فَرَسٌ عَمْرًا الْأَسَدُ} *The lion re-*
'Amr; but according to the KK it is in the *nom.* through
the same [*op.*] as [the *enunc.*] in ^{زَيْدٌ أَخُوكَ} *the*
having no government in it (M).

§ 34. The *pred.* may in no case precede the *p.* (Sh)
It may not precede [the *sub.* (IA, Sh), because *ps.*, being
made to accord with *vs.* in being made *op.*, are subordinating
in government, and consequently the liberty of transposition
in their *regs.* should not be taken (Sh)], unless the *pred.*
be an *adv.* or *prep.* and *gen.* [498] (M, IA, Sh), in which
case it may intervene between the *p.* and *sub.* (Sh),
LXXXVIII. 25. 2 ^{أَنَّا إِيَّاهُمْ ثُمَّ أَنَّا عَلَيْهِمْ حَسَابُهُمْ}
Verily unto Us will be their returning; then verily upon
Us will depend their reckoning (M), ^{لَدَيْنَا أَنْكَالًا}
LXXIII. 12. *Verily with Us are heavy fetters, and*
tradition ^{إِنَّ فِي الصَّلَاةِ لَشُغْلًا وَإِنَّ مِنَ الشَّعْرِ لَحِكْمَةً} *Verily*
in prayer there is occupation; and verily from poetry there
is wisdom (Sh). Such precedence is (1) allowable,
^{لَيْتَ هُنَا or لَيْتَ فِيهَا غَيْرَ الْبُذِيِّ} *Would that in it, or here*
were other than the foul-mouthed, where ^{هُنَا or فِيهَا} *may*
either precede or follow ^{غَيْرَ}; (2) necessary, as ^{لَيْتَ فِي الدَّارِ صَاحِبُهَا}
Would that in the house were its owner, where
^{لَيْتَ فِي الدَّارِ} *may not be postpos.*, lest the *pron.* relate to
word posterior literally and in natural order [160]. T

reg. of the *pred.* may not precede the *sub.*, when the *reg.*

is not an *adv.* or [*prep.* and] *gen.*, as ^{اِنَّ زَيْدًا اَكَلَ طَعَامَكَ}

Verily Zaid is eating thy food, not ^{اِنَّ طَعَامَكَ زَيْدًا اَكَلَ} ;

and similarly, [according to the majority (J),] when the

reg. is an *adv.* or *prep.* and *gen.*, as ^{اِنَّ زَيْدًا وَاْتَقَى بِكَ}

or ^{اِنَّ زَيْدًا جَالِسٌ عِنْدَكَ} *Verily Zaid is trusting in thee* or *sitting*

by thee, not ^{اِنَّ بَكَ زَيْدًا اَلْع} or ^{اِنَّ عِنْدَكَ اَلْع} , though

some allow it, and assign as an instance of it

^{فَلَا تَلْحَنِي فِيْهَا فَاِنَّ بِحُبِّهَا * اَخَاكَ مُصَابُ الْقَلْبِ جَمُّ بِلَابِلَهٗ}

(IA) *Then censure thou me not for the love of her; for*

terly through love of her thy brother is stricken at heart,

many are his troubles on account of her, ^{بِحُبِّهَا}, the *reg.*

of the *pred.* ^{مُصَابُ الْقَلْبِ}, preceding the *sub.* ^{اَخَاكَ} (J).

All else that has been mentioned respecting the sorts,

states, and conditions of the *enunc.* stands good in the

case of the *pred.* (M). In

^{يُغَضُّ الطَّرْفَ مِنْ مَكْرِ وَدَهْيٍ * كَانَ بِهِ وَلَيْسَ بِهِ خُسُوعًا}

He lowers the eye from deceit and craft, as though in him

(but it is not in him) were humility the parenthetic *prop.*

is prettily interposed between the [*prepos.*] *pred.* of ^{كَانَ}

and its *sub.* (BS). In ^{اِنَّ خَيْرَ مَنْ اسْتَاَجَرَتِ الْقَوَى الْاَمِيْنُ}

XXVIII. 26. *Verily a most excellent person that thou hast*

hired is the strong, the trustworthy خَيْرٌ مِنْ (B) [in] خَيْرٌ الْقَوِيُّ الْخ (K) is made *sub.* (K, B) and *pred.*, [so that the *pred.*, being synarthrous, is more *det.* than the *sub.*, which is (only approximately *det.*, being) *pre.* to خَيْرٌ شَخْصٍ (qualified by اسْتَأْجَرْتُ), i.e. an *indet.* (182) (N)]; the precedence [of خَيْرٌ] being caused by the stress [laid upon what is made *sub.* (N)], as in

أَلَا إِنَّ خَيْرَ النَّاسِ حَيًّا وَهَالِكًا * أَسِيرٌ ثَقِيفٌ عِنْدَهُمْ فِي السَّلَاسِلِ

[by Abu-shShaghb al'Absī, *Now verily the best of men, living and perishing, is the captive of Thakāf beside them in chains* (T), the *pred.*, as *pre.* to a proper name, being more *det.* than the *sub.*, which is *pre.* to the synarthrous (262)], so that what is more fit to be *pred.* is made *sub.* (K). The *prop.* occurring as *pred.* must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

إِنَّ الَّذِينَ قَتَلْتُمْ أَمْسَ سَيِّدَهُمْ * لَا تَحْسَبُوا لَيْلَهُمْ عَنْ لَيْلِكُمْ نَامًا

[*Verily they whose chief ye slew yesterday, reckon ye not, orig. لَا تَحْسَبُونَ ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night* (DM)] and

إِنِّي إِذَا مَا الْقَوْمَ كَانُوا أَنْجِيَةً * وَأَضْطَرَبَ الْقَوْمَ اضْطِرَابَ الْأَرَشِيَةِ

وَشَدَّ فَوْقَ بَعْضِهِم بِالْأَرْدِيَةِ * هُنَاكَ أَوْصِيَنِي وَلَا تُوصِي بِيَّةَ

[*Verily I, whenever the people are communing of disquieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over* (the ب being i. q. عَلَى) *me, i. e. اسْتَحَقَّ أَنْ أَكُونَ وَصِيًّا عَلَى غَيْرِي* *I am worthy of being trustee over others (DM)], except the pred. of the contracted أَنْ, which may be precatory, as in the reading of XXIV. 9. [525] (ML).*

§ 35. The *pred.* is [sometimes (M) allowably] suppressed, as *أَنْ لَهُمْ مَالًا*, [i. e. *أَنْ مَالًا وَأَنْ وَلَدًا* (M),] *Verily (they have cattle, and verily (they have) children.*

*أَنْ مَحَلًّا وَأَنْ مَرْتَحَلًا * وَأَنْ فِي السَّفَرِ أَنْ مَضَوْا مَهَلًا*

by AlA'shà, (M, ML), i. e. *أَنْ لَنَا الْخَ*, *Verily (we have) a sojourning in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh),]*

إِذَا قَبِلَ سِيرُوا أَنْ لَيْلَى لَعَلَّهَا
جَرَى دُونَ لَيْلَى مَائِلُ الْقَرَى اعْضُبُ

i. e. *لَعَلَّهَا قَرِيبَةٌ* (ML), *When it is said, "Journey ye;*

verily Lailà, perchance she (is nigh)," a watcher hi-
ous as a wry-horned, broken-horned bull [(or) ram (DM)
runs in front of Lailà, the prop. لَعْلَهَا قُرَيْبَةً being pr
of انَّ (Jsh), زَيْدًا انَّ Verily Zaid (is for us), i. e. لَنَا
said in reply to "Is any one for you? Verily the peo
are against you," انَّ غَيْرَهَا اِبْلًا وَّشَاءَ Verily (we ha
others, camels and sheep, i. e. انَّ لَنَا ,

كُنْتُ فِي وَادِي الْعَقِيقِ رَاتِعًا * يَا لَيْتَ اَيَّامَ الصَّبِيِّ رَوَّاجِعًا
[by Al'Ajjāj (SM, Jsh) or, as Ibn Ya'ish says, Ru'ba (S
When I was in the vale of Al'Akik revelling in ple
— O would that (ours were) the days of youthful fo
returning! (Jsh)], i. e. يَا لَيْتَ لَنَا [533]. and the say
of 'Umar Ibn 'Abd Al'Aziz to a man of Kuraish t
claimed kindred with him فَاِنَّ ذَاكَ Well, surely
(is admitted), then, on his mentioning his need, ذَاكَ
Perhaps that, i. e. thy desire, (will be realised), i. e.
لَعَلَّ مَطْلُوبَكَ حَاصِلٌ and ذَاكَ مُصَدِّقٌ. It is necessa
suppressed in لَيْتَ شِعْرِي, [لَيْتَ being able to dispe
with its pred. through the two objs. of its sub. شِعْرِي
which needs two objs. because it is in the sense of شِعْرِي
and the full phrase being لَيْتَ شِعْرِي رَاتِعٌ, i. e. شِعْرِي
وَقَعَ عَلَيَّ or عَلِمْتُ (T)].

§ 36. The *pred.* of **لَا** as a generic *neg.* is [the *nom.*] in the saying of the Hījāzīs **لَا رَجُلٌ أَفْضَلُ مِنْكَ** *Not a man is more excellent than thou*: and Hātim in **وَلَا كَرِيمٌ** [37] either forsakes his *dial.* of Tayyi for that of AlHījāz or makes **مُصْبِرٌ** not a *pred.*, but an *ep.* made to accord [in case] with the place of **لَا** together with the [*sub.*] denied [102]. It also is in the *nom.* through the *p.*, because **لَا** is treated like **أَيُّ**, as being its *opp.* [in sense] and like it inseparable from *ns.* (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hījāzīs (M, IA), and necessarily by the Tamīmīs (IA, Sh, ML) and Tā'īs (IA)], as (M, IA, Sh, ML) **لَا فَوْتَ** XXXIV. 50., i. e. **لَهُمْ**, *And (they shall have) no escape*, **لَا ضَيْرَ** XXVI. 50., i. e. **عَلَيْنَا**, *No hurt (shall be upon us)* (Sh, ML), **لَا فَتَى** **إِلَّا عَلَى وَلَا سَيْفٌ إِلَّا ذُو الْفَقَارِ** *There is no champion but 'Alī, and no sword but Dhu -lFakār, the dogma of the creed*, i. e. **لَا إِلَهَ فِي الْوُجُودِ إِلَّا اللَّهُ** *No god (is in existence) save God* (M), [and] **لَا رَجُلٌ** *No man (is standing)* said in reply to "Is any man standing?", the *pred.* **قَائِمٌ** being suppressed, necessarily according to the Tamīmīs and Tā'īs, and allowably according to the Hījāzīs; this holds

good whether the *pred.* be or be not an *adv.* or a *pre*
and *gen.* (IA): and [hence some even say that (ML)]
is not mentioned (M, ML) *at all* by the Tamīmīs [and
Ṭā'īs] (M). But when not indicated (IA), [and there-
fore] unknown (Sh), its suppression is not allowable
according to any, [much less necessary (Sh),] as اَحَدٌ
صَلُّواْ غَيْرِ مِنَ اللّٰهِ [words of the Prophet (IA)] *Not any*
more jealous than God (IA, Sh) and

١ اللّٰقَاحُ غَدَتُ مَلَقَىٰ أَصْرَتَهَا * وَلَا كَرِيمٌ مِنَ الْوِلْدَانِ مُصْبِحٌ

[36] (IA) *When the milch camels become so dry of milk that the strings used to fasten their udders in order that their little ones may not suck them are cast away as useless, and not a noble boy of the children is given a morning draught of their milk, where the pred. مصبوح necessarily mentioned, because, if suppressed, it would not be known, since there is nothing to indicate it (J).*

§ 38. The *sub.* of مَا, لَا, [لَا تَ, and إِنَّ (107) assimilated to لَيْسَ is [the *nom.*] in [such phrases as مَا زَيْدٌ مُنْطَلِقًا Zaid is not departing and جُلُّ أَفْضَلُ Jullu is more excellent than thou. Their resemblance to لَيْسَ is in negation and prefixion to the *indef.* and *enunc.*; but مَا [like إِنَّ] resembles it more closely as being confined to negation of the present [546, 550].

for which reason it is prefixed [like ^{اِنْ}] both to the *det.* and *indet.*, as ^{مَا} ^{أَحَدُ} ^{أَفْضَلُ} ^{مِنْكَ} and ^{مَا} ^{زَيْدٌ} ^{مُنْطَلَقًا}, whereas ^{لَا} [like ^{لَاَت}] is prefixed only to the *indet.* The use of ^{لَا} in the sense of ^{لَيْسَ} is rare, e. g.

مَنْ صَدَّ عَنْ نِيرَانِهَا * فَأَنَا ابْنُ قَيْسٍ لَا بَرَّاحٌ

[547] (M), by Sa'd Ibn Mālik Ibn Dubai'a Ibn Kais, *Whoever turns away from its fires, I am the descendant of Kais; no quitting of place (is with me in war)*, where ^{لَا}, being like ^{لَيْسَ}, governs the *indet.* in the *nom.*, and the *pred.* is understood, i. e. ^{لَا} ^{بَرَّاحٌ} ^{عِنْدِي} ^{فِي} ^{الْحَرْبِ} : some, however, make ^{بَرَّاحٌ} an *inch.*, and the *enunc.* understood; that is *good* only when ^{لَا} is repeated, as ^{لَا} ^{عَبْدٌ} ^{لِي} ^{وَلَا} ^{أَمَةٌ} : *I have neither male slave nor female slave* [104]; but the poet may put an *indet.* into the *nom.* after ^{لَا} when not repeated, because the *o. f.* of what is denied by ^{لَا} is the *nom.*, so that it is like a recurrence to the *o. f.*; the *nom.* is [accordingly] used here by poetic license instead of the *acc.* (T).

THE ACCUSATIVES.

§ 39. The unrestricted *obj.* is the [complementary (Sh), (i. e.) *acc.* (IA),] *inf. n.* [331] (M, IA, Sh) *corrob.* of its *op.* or explanatory of its mode or number, [as ضَرَبْتُ ^{ضَرْبًا} or ضَرَبْتُ ^{ضَرْبَ الْأَمِيرِ} or ضَرَبْتُ ^{ضَرْبَتَيْنِ} *I struck with striking or with the striking of the governor or two strokes* Sh)]. It is named *unrestricted* [*obj.* (IA)] because the name مَفْعُول applies to it without restriction (IA, Sh) by a *prep.* or the like, whereas it applies to the other *objs.* only when it is restricted, as مَفْعُولٌ ^{بِـ} or مَعَهُ or فِيهِ or لَهُ (IA): thus ضَرَبْتُ ^{ضَرْبًا} in ضَرَبْتُ ^{ضَرْبًا} is مَفْعُول, because it is the thing itself that you have done; whereas زَيْدًا in ضَرَبْتُ ^{زَيْدًا} is not the thing that you have done, but the person that you have done an act, namely *beating*, to, and is therefore named مَفْعُولٌ ^{بِـ}; and similarly with the rest of the *objs.* For this reason Z and IH mention the unrestricted *obj.* before the others, as being really the *obj.* [The 2nd *inf. n.* in رُكِعَ زَيْدٌ رُكُوعٌ حَسَنٌ *Zaid's lowering of the head in prayer is a fine lowering &c.* is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd [الْفَجُورُ] in كَرِهْتُ ^{الْفَجُورَ} ^{الْفَجُورَ} ^{الْفَجُورَ} *I abhorred debauch-*

chery, debauchery, though a *corrob.* complementary *inf.* n., is excluded, because the corroborated is not the *op.* of the *corrob.* (Sh). The unrestricted *obj.* is (1) *corrob.*, [as ^{كَلَّمَ} ^{اللَّهُ} ^{مُوسَى} ^{تَكْلِيمًا} IV. 162. *And God spake with Moses with speaking* and ^{وَيَسْلَمُوا} ^{تَسْلِيمًا} IV. 68. *And submit themselves with submission* (Sh)]; (2) explanatory of mode, [as ^{فَلَاخْذَنَاهُمْ} ^{أَخَذَ} ^{عَزِيزٌ} ^{مُقْتَدِرٌ} LIV. 42. *And We chastised them with the chastising of One mighty, omnipotent* and ^{جُلُوسُ} ^{الْقَاضِي} ^{جُلُوسًا} *I sat with the sitting of the judge*, i. e. *as the judge sits* (Sh)]; (3) explanatory of number (IA, Sh), as ^{فَدَكَّتَا} ^{دَكَّةً} ^{وَاحِدَةً} LXIX. 14. *And they shall be beaten together with one single beating* and ^{ضَرْبَتَيْنِ} ^{ضَرْبَتٌ} or ^{ضَرْبَاتٌ} (Sh). It is vague, as ^{ضَرْبًا} ; and precise, as ^{ضَرْبَةً} and ^{ضَرْبَتَيْنِ} (M). When *corrob.* of its *op.*, it may not be dualized, or pluralized, [but must be made *sing.*, as ^{ضَرْبًا} ^{ضَرْبَتٌ}, because it is equivalent to repetition of the *v.*, and the *v.* is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as ^{سَرَّتْ} ^{سَيْرِي} ^{زَيْدُ} ^{الْحَسَنِ} ^{وَالْقَبِيمِ} *I journeyed with Zaid's two journeyings, the fair and the foul*, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-

ber, it may be dualized or pluralized (IH, IA) without compute. It is put into the *acc.* [432] by the *inf. n.*, as ضَرَبْتُ ضَرْبًا شَدِيدًا, or *v.*, as ضَرَبْتُ زَيْدًا ضَرْبًا, *qual.*, as أَنَا ضَارِبٌ زَيْدًا ضَرْبًا (IA).

§ 40. It is sometimes [not the *inf. n.* of the *v.* (mentioned), but (M)] in the sense of the *inf. n.* (M, IA, S i. e. (1) an *inf. n.* (M, IA), (a) coinciding with the *v.* derivation, as وَاللَّهِ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا LXXI. [And God hath made you to grow out of the earth, *growing*, نَبَاتًا being governed in the *acc.* by أَنْبَتَكُمْ because it implies the sense of نَبَتُمْ (K)] and نَبَتْ إِلَى اللَّهِ LXXIII. 8. [And devote thyself unto God with devotion, a syllepsis for نَبَتْ لِنَفْسِهِ, نَبَتْ being i. q. نَفْسُهُ (K)]; (b) not coinciding with it therein (M), [but] *syn.* with the *inf. n.* of the *v.* mentioned (IA), as قَعَدْتُ جُلُوسًا (IA) and أَفْرَحِ الْجَدَلِ Be thou joyful with gladness (IA) (2) not an *inf. n.* (M), (a) كُلٌّ or بَعْضٌ *pre.* to the *inf.* as قُلْ لَا تَمِيلُوا كُلَّ الْمِيلِ IV. 128. Wherefore be ye not partial with entire partiality; (b) the *dem.*, qualified by the *inf. n.*, as ضَرْبَتُهُ ذَلِكَ الضَرْبَ, or not qualified by it, ذَاكَ الطَّيِّبِ [443], i. e. طَلَنْتُ ذَاكَ; (c) the *pran.* of t

inf. n. [43], as ^{لَا} ^{أَعَذِبُهُ} ^{أَحَدًا} ^{مِّنَ} ^{الْعَالَمِينَ} V. 115. [*Where-*
with I will not chastise any one of the classes of created
beings, the pron. relating to the inf. n. (K, B),] i. e. لَا
^{فَاجْلِدُهُمْ} ^{ثَمَانِينَ} ^{جَلْدَةً} ; (d) its *num.*, as
 XXIV. 4. *Scourge ye them with fourscore stripes*; (e) the
instrument, as ^{فَرَبْتَهُ} ^{سَوْطًا} *I beat him with a whip, orig.*
^{ضَرَبَ} ^{سَوْطًا}, the *pre. n.* being suppressed, and the *post.*
n. put into its place (IA); (f) like (M, Sh) ^{وَلَا} ^{تَضُرُّهُ} ^{شَيْءٌ}
 IX 39. *Nor shall ye harm Him in any wise* (Sh), ^{ضَرَبْتَهُ}
^{أَلْوَاعًا} ^{مِّنَ} ^{الضَّرْبِ} *I struck him with divers modes of strik-*
ing and ^{أَيَّ} ^{ضَرْبٍ} *and* ^{أَيُّ} ^{ضَرْبٍ} *with what a striking!*,
^{أَشْتَمَلَ} ^{الْعَصَا} [*He wrapped himself up in his garment,*
and then threw the left side over the right (H)], and ^{قَعَدَ}
^{الْقَرْصَا} [*He squatted upon his buttocks, making his thighs*
touch his belly and holding in his legs by clasping his
hands round them, with the ucc. as inf. ns. (H),] because
they are modes of wrapping oneself up and sitting (M),
as though you said He wrapped himself up with the ^{شَمَلَةٌ}
known by this name (H).

§ 41. The *op.* of the *corrob. inf. n.* may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the *op.*: and ^{ضَرْبًا} ^{زَيْدًا},

where, as will be seen, the *op.* is necessarily suppressed, it not *corrob.*, but a command, devoid of corroborative force, equivalent to ^{زَيْدًا} ^{أَضْرِبْ}, because it occurs in its place for the two may not be combined, whereas any *corrob.* may be combined with the corroborated; and moreover the *corrob. inf. n.* does not govern, whereas ^{زَيْدًا} is governed in the *acc.* by ^{ضَرْبًا}, which is thus a *subst.* ^{أَضْرِبْ} in sense and government (IA). The *op.* of the *inf. n.* [not *corrob.* (IA) of its *op.*] is suppressed, [because indicated (IA),] (1) allowably, [as ^{خَيْرٌ مَّقْدَمٌ} (*Thou hast arrived*) with a most excellent arrival, ^{مَوَاعِيدُ عَرْقُوبٍ} (*Thou promisest*) with the promises of 'Urķūb, and ^{بَابُ الْخَيْلِ} (*Thou chafest*) with the chafing of the horses against the bridles, said to him that arrives from a journey, or falls short in his promises, or is irate, when the saying ^{أَوْفَرَقَكَ فَرَقًا}, i. e. ^{أَوْفَرَقًا خَيْرًا مِنْ حُبٍّ}, (*shall I fear thee*) with fear better than love? (M), (as ^{ضَرَبْتَنِي} Two strokes said in reply to "How many (strokes) struckest thou Zaid?" (IA)]: (2) necessarily when the *inf. n.* is (M, IA) (a) a *subst.* for the *v.*, which is regular in command and prohibition, as ^{مَا لَا تَعُودُ}, i. e. ^{قُمْ قِيَامًا وَلَا تَقْعُدْ تَعُودًا}, (*Stand thou*) with standing

(and sit) not with sitting, and in invocation, as سَقِيََا لَكَ ,
i.e. سَقَاكَ اللّٰهُ , God send thee rain !, and similarly after
interrogation signifying reproof, as

أَتَوَانِي وَقَدْ عَلَاكَ الْمَشِيبُ

[for أَتَوَانِيَا (720),] i. e. أَتَتَوَانِي , What! delayest thou when
hoariness has mounted upon thee?, but rare in the case of
the enunciatory v., as أَفْعَلُ وَكَرَامَةٌ , i. e. وَأَكْرِمَكَ , [كَرَامَةٌ
being a simple substantive from أَكْرَامُ (H),] Do thou
whilst I honor thee, the inf. n. in such exs. being go-
verned in the acc. by a necessarily suppressed v., and
being a subst. for it in indicating its sense: as regards
the imp., however, the inf. n. is a subst. for only the 2nd
pers., as ضَرَبَا زَيْدًا , i. e. أَضْرِبْ , e. g.

يَمْرُونَ بِالذِّهْنِ خَفَانًا عِيَابِهِمْ
وَيَرْجِعُونَ مِنْ دَارَيْنِ بَجَرِ الْحَقَائِبِ
عَلَى حِينِ إِلَهِي النَّاسِ جَلَّ أَمْرُهُمْ
فَنَدَلَا زَرْيَقَ أَلْمَالِ نَدَلُ الثَّعَالِبِ

[by ALA'shà (J),] نَدَلَا being a subst. for أَنْدَلُ , not for
لَيَنْدَلُ , and زَرْيَقُ a voc., not a nom. to نَدَلَا , because the
2nd pers. of the imp. does not govern an explicit n. in

the nom. [165], and therefore its *subst.* does not do so. [They (certain robbers) pass by Ad Dahnà light as to the saddle-bags, and return from Dārīn swollen as to the sack. At the time that the principal part of their affairs have been diverted the attention of the people they say, Snatch thou from Zuraik, the goods, with the snatching of the foxes, the attention of] of ^{أَیْرَجَعُنِ} being made *fem.* because the ^{لُصُوصِ} are rendered *fem.* as the ^{جَمَاعَةِ} (21), or because they are graded with women on account of their ignobleness, or because the use of females is tropically used for males, and the colour being *red.* (J)]: (b) distributive of the result of what precedes it, as ^{إِذَا اتَّخَذْتُمُوهُمْ أَفْدًا فَشَدُّوا الْوُثَاقَ فَمَا مِنَّا بَعْدُ} XLVII. 4. 5. So, when ye have made great slaughter among them, make fast the bond; then either ye shall grant grace afterwards, or ye shall take ransom. i. e. ^{فَمَا تَحْنُونَ مِنَّا وَأَمَّا تَقْدُونَ فِدَاءً}: (c) a *subst.* for *v.* that is made *enunc.* to a concrete *n.*, when the *n.* is repeated or circumscribed, as ^{زَيْدٌ سَيَّرَ سَيَّرًا}, i. e. ^{زَيْدٌ يَسِيرُ سَيَّرًا}, *Zaid journeys incessantly*, ^{سَيَّرَ} being necessarily suppressed, because the repetition stands in its place, and ^{إِنَّمَا زَيْدٌ سَيَّرًا} and ^{مَا زَيْدٌ إِلَّا سَيَّرًا}, i. e. ^{إِنَّمَا زَيْدٌ يَسِيرُ سَيَّرًا} and ^{زَيْدٌ يَسِيرُ سَيَّرًا}, *being necessarily suppressed*, because the corroboration in the circumscription stands in the place of repetition; whereas when the

God hath prescribed (that) unto you, [i. e. ^{نَبَّأَ اللَّهُ ذَٰلِكَ}], and ^{عَلَيْكُمْ كِتَابًا} (K),] and ^{صِبْغَةَ اللَّهِ} II. 132. With God baptism (M), an *inf. n. corrob.* of ^{أَمَنَّا} II. 130. We have believed [in God &c.] (K, B): God hath baptized (us with belief, nor have we been baptized with your baptism), i.

^{صَبَّغَنَا اللَّهُ بِالْإِيمَانِ} (K), [or] ^{صَبَّغَنَا اللَّهُ بِصِبْغَتِهِ} ^{وَلَمْ نَصْبِغْ بِصِبْغَتِكُمْ} hath baptized (us with His baptism), i. e. ^{صَبَّغَنَا اللَّهُ بِصِبْغَتِهِ}

(B); (b) something else (M, IA), i. e. occurs after a *prop.* that admits of being [indicative of what is signified by] the *inf. n.* or of being [indicative of] something else, but becomes through the mention of the *inf. n.* an unequivocal indication of [what is signified by] the *inf. n.*,

^{أَنْتَ ابْنِي حَقًّا} Thou art my son, truly, the full phrase being

^{أَحَقُّهُ حَقًّا} I verify (it), and ^{حَقًّا} being named “corrob.” of something else” than itself because the preceding

prop. may be [indicative of what is signified by] ^{حَقًّا}, or may be [indicative of] something else, since *Thou art my son* may be a proper phrase, or a trope in the sense *Thou art in respect of affection on the same footing*

my son in mine estimation, whereas, when ^{حَقًّا} is said, the *prop.* becomes an unequivocal indication that what is meant is *sonship in reality*, so that the *prop.* is modified by the *inf. n.*, which is therefore *corrob.* of something else than itself, since the modified must be different from the

modifier (IA), [and] as ^{هَٰذَا عَبْدُ اللَّهِ الْحَقِّ لَا الْبَاطِلِ} This is God's true servant, not the false

أَجِدُّكَ لَا تَفْعَلُ كَذَا *is 'Abd Allāh, truly not falsely, and* كَذَا *What! seriously will thou not do such a thing? (M) :*
 (e) meant to denote comparison after a *prop.* containing the logical *ag.* of the *inf. n.*, as لَزِيدٍ صَوْتُ صَوْتِ حِمَارٍ, where صَوْتُ حِمَارٍ is a comparative *inf. n.* governed in the *acc.* by a *v.* necessarily suppressed, i. e. يَصُوتُ صَوْتُ حِمَارٍ, and the preceding *prop.* لَزِيدٍ صَوْتُ contains the logical *ag.*, i. e. زَيْدٌ, *Zaid has a producing of sound, (he produces sound) like an ass' producing of sound; and as* لَيْبِكِي بَكَاءُ النَّحْلِ, i. e. لَيْبِكِي بَكَاءُ النَّحْلِ, *He has a weeping, (he weeps) like the weeping of the bereaved mother :* but the *nom.* is necessary if no *prop.* precedes, as صَوْتُهُ صَوْتُ حِمَارٍ; or if the preceding *prop.* does not contain the logical *ag.*, as هَذَا بَكَاءُ بَكَاءِ التَّكْلِ (IA) : (f) trans-
 mitted dualized, as لَيْبِكِي [115] : (g) aplastic, as سُبْحَانَ اللَّهِ *I extol the absolute immunity of God from all imper-*
fections, [سُبْحَانَ] being (K, B) an *inf. n.*, like غَفْرَانٌ, in the sense of تَسْبِيحٌ i. q. تَنْزِيهِهُ, hardly ever used except *pre.*, but sometimes (B) a (generic) proper name (K, B) for التَّسْبِيحِ (8), like عَثْمَانُ for a man (K), in the sense of التَّنْزِيهِ, anomalously, and then cut off from prefixion and declined as a diptote, as

لَمَّا جَاوَنِي فَخَرَةً * سَبْحَانَ مَنْ عُلْقَمَةُ الْفَاخِرِ

I saying when his bragging came to me, I marvel
'*Alkama the braggart* (B), and being governed in the a
by subaudition of its v., which is never expressed (K,

on II. 30., XVII. 1.), in full اَسْبَحَ اللّٰهُ سَبْحَانَ , and th

treated as a v., supplying the place thereof (K),] اَنِ اللّٰهُ

I seek refuge with God, [i. e. اَعُوْذُ بِاللّٰهِ مُعَاذًا (K, B,

XII. 23), while اَعُوْذُ بِاللّٰهِ اَنْ نَّلْخُذَ XII. 79. means اَعُوْذُ

بِاللّٰهِ مُعَاذًا مِنْ اَنْ نَّلْخُذَ *We seek refuge with God from*

taking, the inf. n. being pre. to the direct obj., and

suppressed (K),] and اَعْمَرَ اللّٰهُ *I pray God to prolong*

thy life, [as in the saying of 'Umar Ibn Abi Rabi'a a
Makhzūmī

اَيُّهَا الْمُنْكَحُ الثَّرِيَا سَهِيلاً * عَمَرَكَ اللّٰهُ كَيْفَ يَلْتَقِيَانِ

O thou that weddest Ath-Thurayyà to Suhail, I pray God
&c., how shall they meet together ? (H)]. Some inf. n.
governed in the acc. by vs. understood have no v. of the

own, like اَكْبَرُ [كَأ] *Mayst thou stink !*, [كَأ] *May*

thou stumble and fall !, اَفْء [197], وَيَحْكَ *Mercy on thee*

[28] *Woe to thee!*, [عَم] وَيَبْكُ, وَيَسْكُ

and وَيَلُ, when pre. (T, H) without the ل (T), being
governed in the acc. by a v. understood (T, H), i.

اللّٰهُ وَيَصَا *God make mercy to cleave to him*

(T), and so in ^{لَزِيذٌ} وَيَحَا ^{وَيَلَا} and ^{وَيَلَا}, i.e. ^{لَزِيذٌ} الزَّيْمَةُ ^{وَيَحَا} اللَّهُ ^{وَيَلَا} وَيَحَا, but being in the *nom.* as *inchs.* in ^{وَيَحَا} وَيَحَا ^{وَيَلَا} and ^{وَيَلَا} وَيَلَا (H)].

§ 42. Sometimes *ns.* not *inf. ns.* are made to follow that course: (1) concrete substantives, as ^{تَرَبَّأَ} [لَهُ] وَجَنَدًا (God make) *dust (to cleave) to him and stones!*, and ^{فَاهَا} فَاهَا *Her mouth to thy mouth*; (2) *eps.* [76,333], as ^{هَنِيئًا} هَنِيئًا LII. 19. ^{كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ} in ^{هَنِيئًا} [هَنِيئًا], ^{مَرِيئًا} مَرِيئًا being an *ep.* used in the same way as the *inf. n.* that stands in the place of the *v.*, as in

وَكُنْتُ كَذِي رَجُلَيْنِ رَجُلٍ صَحِيحَةٍ
وَرَجُلٍ رَمَى فِيهَا الزَّمَانُ فَشَلَّتْ
هَنِيئًا مَرِيئًا غَيْرَ دَائٍ مُخَامِرٍ
لَعَزَّةٍ مِنْ أَعْرَاضِنَا مَا اسْتَحَلَّتْ

(K) by Kuthayyir, *And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away. . Wholesome, salutary, not an infecting distemper, for 'Azza of our honours be what she has desolated!* (N), where مَا is governed in the *nom.* by it, as it would be by the *v.*, as though he said ^{هَنَا عَزَّةُ الْمُسْتَحَلِّ} هَنَا عَزَّةُ الْمُسْتَحَلِّ

مِنْ أَعْرَاضِنَا^{٨٣} , i. e. هُنَاكُمْ مَا آخِ , *Eat ye and drink: may the recompense of what ye were wont to do be wholesome for you!*, and the ب being *red.*, as in XIII. 43. (503) (K), and أَقَامُوا وَقَدْ قَعَدَ النَّاسُ^{٨٤} *What! standing, i. e. stand thou, when the people have sat down?*

§ 43. A case of pronominal [40] *inf. n.* is اِظْنِ^{٨٥} اللَّهُ^{٨٦} , the ذ being the *pron. of thinking*, as thou said you said اِظْنِ ظَنِّي^{٨٧} , 'Abd Allāh, *I think it, is departing*. (M).

§ 44. The direct *obj.* is what the action of the verb befalls (M, Sh), as ضَرَبْتُ زَيْدًا^{٨٨} *I beat Zaid* and اِشْرَفْتُ^{٨٩} السَّفَرَ^{٩٠} *I intended the journey*, whereas the unrestricted *obj.* is the befalling action itself, the *adverbial obj.* is what the action befalls in, the *causative obj.* is what the action befalls on account of, and the *concomitate obj.* is what the action befalls together with. By *befalling* is meant ideal dependence, not actual contact, which would exclude اِرْدَتِ السَّفَرَ^{٩١} , i. e. the dependence of the direct *obj.* upon what is not intelligible without it, for which reason it belongs only to the *trans. v.* (Sh). It is what distinguishes the *trans.* from the *intrans. v.*; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted *obj.*, being liable to be confounded with the *ag.* (Sh). Such confusion is common when

is an incomplete *n.*, [i. e. incomplete without a *conj.* or *cp.* (DM),] and the other a complete *n.*; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)].

To know the *ag.* from the *obj.*, put in the place of the complete, if it be in the *nom.*, the *nom. pron.* of the 1st *pers.*, and, if in the *acc.*, the *acc. pron.* thereof, substituting for the incomplete a *n. syn.* with it in rationality

or irrationality: thus ^{أعجب} ^{زيد} ^{ما} ^{كره} ^{عمرو} is not allow-

able, because ^{أعجبت} ^{الثوب} is not; while the *acc.* [of

^{زيد} (DM)] is allowable, *What 'Amr disliked pleased Zaid,*

because ^{أعجبني} ^{الثوب} is: but if ^{ما} be applied to rational

beings, the *nom.* is allowable, because ^{أعجبت} ^{النساء}

I pleased the women is allowable; and if the incomplete

n. be ^{من} or ^{الذي}, either construction is allowable.

You say (a) ^{أمكن} ^{المسافر} ^{السفر} *The journey was possible*

for the traveller, because you say ^{أمكنني} ^{السفر}, not

^{أمكنك} ^{السفر}: (b) ^{أدع} ^{زيدا} ^{إلى} ^{الخروج} *What led Zaid*

to going forth?, and ^{أكره} ^{زيد} ^{من} ^{الخروج} *What did*

Zaid dislike of the going forth?, with ^{زيد} in the 1st in

the *acc.* as *obj.*, the *ag.* being the *pron.* of ^{ما} latent, and

in the 2nd in the *nom.* as *ag.*, the *obj.* being the *pron.* of

^{ما} suppressed, [^{ما} in either case being an *inch.*, and its

pron. the cop. of the enunciative prop. (DM),] not converse, because you say مَا دَعَانِي إِلَى الْخُرُوجِ and كَرِهْتُ مِنْهُ, not دَعَوْتُ التَّوْبَ إِلَى الْخُرُوجِ, [this (تَوْبَ) being substituted for the latent *acc. pron. relating* فَنِي التَّوْبَ, [or rather كَرِهْتُ مِنَ الْخُرُوجِ (DM),] and مِنْ الْخُرُوجِ, with the *ي* of the 1st *pers.* in place of (DM)]. And you say فِي رِزْقِ عَمْرٍو عِشْرُونَ دِينَارًا Twenty dinars were added to the allowance of 'Amr and عِشْرُونَ in the *nom.*, not otherwise, [because it is the *dir. obj.* (438) in the *o. f.* السُّلْطَانُ فِي رِزْقِ عَمْرٍو عِشْرِينَ The sovereign added to &c. twenty (DM)]: but عَمْرٍو in عَمْرٍو زَيْدٍ فِي رِزْقِهِ عِشْرُونَ may be in the *nom.*, the being void of the *pron.*, so that it must be made *sing.* v. the *du.* or *pl.*, and the mention of the *prep.* and *gen.* necessary for the sake of the *pron.* relating to the *inc.* or in the *acc.*, the *v.* [here doubly *trans.* (DM)] assuming the *pron.*, so that the latter becomes prominent in the *du.* or *pl.*, [e. g. زَيْدَا فِي رِزْقِهِمَا عِشْرِينَ or زَيْدَا فِي رِزْقِهِمَا عِشْرِينَ The two Zaid, or The Zaid, had twenty added to their allowance (DM),] and the mention of the *prep.* and *gen.* is not necessary. When there is no fear of ambiguity, the *ag.* is given the inflection of the *obj.*, and the converse, [but not regularly (DM),]

كَسَرَ الزَّجَاجَ الْحَجَرَ [432] خَرَقَ النَّعْجَ The stone broke the glass, and

مِثْلُ الْقَنَافِذِ هَدَّاجُونَ قَدْ بَلَغَتْ
نَجْرَانَ أَوْ بَلَغَتْ سَوَاتِمَهُمْ هَجَرَ

[by AlAkhtal, They are like hedgehogs, tottering in their gait: their shameful deeds have reached the people of Najrān, nay, أَوْ being i. q. بَلَّ, have reached the people of Hajar (Jsh)]: the acc. of both has also been heard, like

قَدْ سَالَمَ الْحَيَاتُ مِنْهُ الْقَدَمَا * الْأَنْعَوَانُ وَالشَّجَاعُ الشَّجَعَا

[by Abū Ḥayyān alFak'asī, The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of الْحَيَاتِ, though الْقَدَمَا is said to be a du. [nom.], The two feet of him have made peace with the serpents, with its نِ suppressed by poetic license, like

هُمَا خُطِلَتَا أَمَّا إِسَارٌ وَمِنْهُ * وَأَمَّا دَمٌ وَالْقَتْلُ بِالنَّحْرِ اجْتَرِ

[by Ta'abbata Sharra, They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free (T)]; and the nom. of both, like

أَنَّ مَنْ صَادَ عَقَقًا لِمَشْرُومٍ * كَيْفَ مَنْ صَادَ عَقَقَانِ وَبُومٍ

(ML) Verily he that has snared a magpie is unlucky. How shall he be that has snared two magpies and an owl?

(Jsh). The direct *obj.* is governed in the *acc.* by one of the 4 [*ops.*], the *trans. v.*, its *qual.*, its *inf. n.*, and its verbal *n.*, as وَرَرْتُ سُلَيْمَانَ دَاوُدَ XXVII. 16. *And Solomon preceded David*, اِنَّ اللّٰهَ بِالْعَمْرِوۃِ L XV. 3. *Verily attaineth His purpose*, II. 252. [16], and اِنۡفُسَكُمْ V. 104. [*Keep ye to the correction of your souls*, the *p* and *gen.* being made a (verbal *imp.*) *n.* (187) for اِنۡفُسَكُمْ and therefore governing اِنۡفُسَكُمْ in the *acc.* (B)], generally mentioned, as in these *exs.* (Sh).

§ 45. The *op.* is allowably understood [when indicated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) اَنْزَلَ رَبُّنَا خَيْرًا XVI. 32., i. e. اَنْزَلَ رَبُّنَا خَيْرًا *W* hath your Lord vouchsafed? They will say, (Our Lord hath vouchsafed) good (Sh), زَيْدًا (I beat) Zaid, i. e. زَيْدًا (Beat thou) Zaid addressed to him that says "I will beat the worst of men," by subaudition of اِضْرِبْ (M); (2) circumstantially, as مَكَّةَ (Thou seekest) Makka and مَكَّةَ (Thou wilt hit) the mark said by subaudition of تَرِيْدُ (Beat thou) Zaid, i. e. زَيْدًا (Beat thou) Zaid, اَكَلْتُ هَذَا بَخْلًا (Doest thou) thy story, and اَكَلْتُ هَذَا بَخْلًا

from niggardliness?, said by subaudition of ^{أَضْرِبُ} [47], ^{هَاتِ}, and ^{تَفْعَلُ} to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too ^{أَلْهَلَّ} ^{وَاللَّهُ} (*They have seen*) the new moon, by God said when the observers of the new moon utter the Takbīr, ^{خَيْرًا لَنَا وَشَرًّا لِعَدُوِّنَا} (*Thou hast seen*) good for us and evil for our foes!, said to him that sees a vision, and ^{أَهْلَ} ^{ذَاكَ} and ^{أَهْلَهُ} (*Thou hast commended*) the man worthy of that and thereof said to him that commends a man, i.e. ^{رَأَيْتُ}, ^{أَبْصَرْتُ}, and ^{ذَكَرْتُ}; and hence

كُنْ تَرَاهَا وَلَوْ تَأَمَّلْتَ إِلَّا * وَلَهَا فِي مَفَارِقِ الرَّاسِ طَلِبَا

i.e. ^{وَتَرَى} ^{لَهَا}, [by 'Ubaid Allāh Ibn Kais arRukayyāt *Thou wilt not see her, even though thou look intently, but (thou wilt see) belonging to her in the partings of the head perfume (Jsh),*] and their saying ^{كَالْيَوْمِ رَجُلًا} by subaudition of ^{لَمْ أَر} (*I have not seen*) a man like to-day, [as] says Aus, [suppressing ^{لَمْ أَر} (K, 1445),]

حَتَّى إِذَا الْكَلَّابُ قَالَ لَهَا * كَالْيَوْمِ مَطْلُوبًا وَلَا طَلِبًا

So that when the dog-keeper said to them, (*I have not seen*) like to-day a pursued nor pursuers (M).

§ 47. These are proofs, [says S (M),] that I have heard from the Arabs [or from trustworthy persons who have] asserted that they had heard them from the Arabs (S)]:- the saying ^{لَهُمْ} ^{ضَبْعًا} ^{وَزُبًّا} ^{اللَّهُمَّ}, [an imprecation upon a man's flocks (S),] *O God, (unite, or place, Thou among them) a hyena and a wolf*, i. e. ^{لَهُمْ} ^{أَجْمَعُ} ^{فِيهَا} ^{ضَبْعًا} ^{أَلْفٌ} [or ^{أَجْعَلُ} ^{فِيهَا}, what is meant being easily expounded because the understood (word) is sometimes expressed (S)]; ^{بَابِي} ^{الصَّبِيَّانَ} ^{الضَّبَّانَ} (Blame thou) the boys, by my father, i. e. ^{لَمْ} ^{أَلْفٌ}, heard by Abu -lKhattāb from an Arab in reply to "Why have ye spoiled your place?"; and ^{وَجَادًا} Yea; (*I know therein*) places holding water, i. e. ^{أَعْرَفُ} ^{بِهِ} ^{وَجَادًا}, said by an Arab in reply to "Is there not in such a situation a place holding water?" (S, M). Hence too the saying of Miskīn [adDārimī (Jsh)]

^{أَنْتَ} ^{أَخَاكَ} ^{إِنْ} ^{مَنْ} ^{لَا} ^{أَخَالَكَ} * ^{كَسَاعٍ} ^{إِلَى} ^{الْهِجَابِ} ^{بَغَيْرِ} ^{سِلَاحٍ}
 [(Cleave thou to) thy brother, thy brother; verily that has no brother is like one running to the front without a weapon (Jsh),] i. e. ^{الزَّمْ} ^{أَخَاكَ} [61]; and ^{وَعَمْرًا}, i. e. ^{إِضْرِبْ} ^{أَلْفٌ} (Beat thou) Zaid and 'Amr, like as you say ^{زَيْدًا} ^{وَعَمْرًا} ^{رَأَيْتَ}; and the sayings ^{مُبَكِّاتِكَ} ^{لَا} ^{أَمْرٌ} ^{مُضْحَكَاتِكَ} (Keep thou to) the bidding

them that make thee weep, not the bidding of them that make thee laugh, i. e. **عَلَيْكَ أَمْرُ النَّخْلِ**, and **الطَّبَّاءُ عَلَى الْبَقَرِ**, i. e. **خَلَّ الطَّبَّاءُ**, (*Leave thou*) the gazelles (alone) with the wild cows, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), (or) **اخْتَارَ** or **اخْتَرْتُ**, (*I have, or He has, preferred*) the gazelles to the cows, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, **بَقَرٌ** being a *met.* for wives (Md)]. But you may not say **زَيْدًا**, meaning **لَيَضْرِبُ زَيْدٌ عَمْرًا**; nor **زَيْدٌ عَمْرًا**, meaning **لَيَضْرِبُ زَيْدٌ عَمْرًا**, when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat 'Amr; Zaid [here] and 'Amr [above] being absent: for the [imp.] v. of the absent [ag.] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying **زَيْدًا**, that you are giving *him* an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the v., as **عَلَيْكَ**, they dislike to say **عَلَيْكَ زَيْدًا**, lest what is not derived from a verbal paradigm be assimilated to the v. [in receiving variations of person]. And in **زَيْدًا**, meaning **إِضْرِبْ زَيْدًا** [45], where

you do address [the person ordered], you [may] understand the *v.*, only because you do not assign to the person addressed another *v.*, as though you had said ^{أَضْرِبْ} ^{لَهُ} ^{قُلْ} (Say thou to him, Beat thou) Zaid, the ambiguity imported from understanding in one command two *vs.* for two [different] subjects being disapproved (S).

§ 48. The *op.* is necessarily understood in the *voc.* (M, IH), which is [the *n.* denoting] the person whose attention is besought by means of a *p.*, expressed or supplied [56], acting as a [quasi—] *subst.* for ^{أَدْعُو} (IH). The *voc.* is [logically (IA) a direct *obj.* (IA, Sh),] governed in the *acc.* (M, IA, Sh, ML), literally or constructively (M), by [a *v.* (IA)] ^{أَدْعُو}, [necessarily (ML)] suppressed (IA, ML), not by ^{يَا} and its sisters [554] as *ps.*, nor as [verbal (DM)] *ns.* for ^{أَدْعُو} assuming the *pron.* of the *ag.* (ML). For ^{يَا} ^{أَدْعُو} ^{عَبْدَ} ^{اللَّهِ} is *orig.* ^{يَا} ^{أَدْعُو} ^{عَبْدَ} ^{اللَّهِ} O (I call) 'Abd Allāh, ^{يَا} being a premonitory *p.*, ^{أَدْعُو} an originative, not enunciatory, *v.*, its *ag.* latent, and ^{عَبْدَ} ^{اللَّهِ} an *obj.* and *post. n.*; but from frequency of usage the *v.* is necessarily suppressed, ^{يَا} and its sisters being made a *quasi-subst.* for it (Sh). If the *voc. p.* were absolutely a *subst.* for the *v.* of calling, its suppression would not be allowable [1] (ML). The *voc.* is (1) *apothetic*,

(a) *det.*; (b) *indet.*, specifically intended or not: (2) *pre.* or *quasi-pre.* (IA). It is [literally (M, Sh, KN)] in the *acc.* [as an *obj.* (Sh)], (1) when *pre.*, [as

يَا عِبَادَ اللَّهِ قُلُوبِي مُتَمِّمٌ * بِأَحْسَنِ مَنْ صَلَّى وَاقْبَحِهِمْ فَعَلًا

(KN) *Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed* (Jsh)]; (2) when *quasi-pre.*, [i. e. having some complement of its sense attached to it (Sh, KN),

namely a *n.*, (a) governed by it in the *nom.*, as يَا مَحْمُودًا *O thou whose deed is praised*, or *acc.*, as يَا طَالِعًا جَبَلًا *O thou that art climbing a mountain*, (b) governed in

the *gen.* by an *op.* dependent upon it, as يَا رَفِيقًا بِالْعَبَادِ *O Thou that art tender to men* and يَا خَيْرًا مِنْ زَيْدٍ *O better than Zaid*, or (c) coupled to it before the calling, as

يَا ثَلَاثَةً وَثَلَاثِينَ *O Three-and-thirty in the case of a man so named* (KN)]; (3) when an [apothetic (IA)] *indet.*

(M, IA, Sh, KN), not specifically intended, like the blind man's saying يَا رَجُلًا خُذْ بِيَدِي *O man, take thou hold of my hand* and

يَا رَاكِبًا إِنَّمَا عَرَضَتْ فَبَلِّغْ * نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلَاقِيَا

(IA, Sh, KN), by 'Abd Yaghūth Ibn Wakḳās alHārithī, *Then, O rider, if thou come to Al'Arūd, do thou announce to my boon companions of the people of Najrān that there*

will be no meeting between me and them (J, Jsh). It constructively in the *acc.*, (1) when an aprothetic *det.* like *يَا زَيْدُ*, *يَا غُلَامُ*, and *يَا أَيُّهَا الرَّجُلُ* [51] (M): [for when [resembling the *pron.* by being (Sh)] aprothetic [i.e. neither *pre.* nor *quasi-pre.* (Sh, KN),] and *det.* [specifically intended (IA), i.e. meant to signify some one specified (Sh, KN), whether a proper name or not (Sh),] it is *uninfl.* (IA, Sh, KN) upon what it would be made *nom.* with (IA, KN), if it were *infl.* (KN), [i.e. upon *Ḍamma*, (a) when neither a *du.* nor *perf. pl. masc.* as *يَا زَيْدُ* *O Zaid* and *يَا رَجُلُ* *O thou man*, (b) when broken *pl.*, as XXXIV. 10. [49], or upon its *subst.* [16] the *ل*, if a *du.*, as *يَا زَيْدَانِ* and *يَا رَجُلَانِ* *O ye two men* or *و*, if a *perf. pl. masc.*, as *يَا زَيْدُونَ* and *يَا مُسْلِمُونَ* *O ye Muslims* (Sh); and is in the place of an *acc.* as a *subj.* (IA): the *voc.* that ought to have *Ḍamm* may, however, be put into the *acc.*, when its *Tanwīn* is necessary [to a poet (IA)], as

ضَرَبْتُ صَدْرَهَا إِلَى وَقَالَتْ * يَا عَدِيًّا لَقَدْ وَقَّتْكَ الْأَوَاقِي

[by Muḥalhil, *She smote her bosom marvelling at me, i.e. at mine escape, and said, O 'Adī, assuredly the preservers (683) have preserved thee!*, *إِلَى* being i. q. *مِنِّي* (J)], or be pronounced with *Ḍamm* [and *Tanwīn* (IA)], as

سَلَامُ اللَّهِ يَا مَطَرُ عَلَيْهَا * وَلَيْسَ عَلَيْكَ يَا مَطَرُ السَّلَامُ

(IA, Sh), by Muḥammad Ibn ‘Abd Allāh alAḥwas, concerning Maṭar, whom he hated, but whose wife he loved, *The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation* (J): (2) when the ج of the call for help or of wondering is prefixed to it (M): (a) one says يَا لَزِيدَ لَعْمَرٍ O (I call) Zaid, (come thou, or I call thee, or called,) for ‘Amr; so that [the n. denoting] the person invoked to help, [its ج being a red. (504) prep., (not dependent upon any thing), is a voc. uninfl. upon Daḥm supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the red. prep.; but, according to IM, its ج being an essential prep. (J), with the sense of making trans. (DM), dependent upon يَا as (quasi—) subst. for اَدْعُو (J),] is governed in the gen. by a ج pronounced with Fath, because the voc. occurs in the situation of the pron. [504], with which the ج has Fath, as لَكَ and لَكْ; and [the n. denoting] the person that help is invoked for, [not a direct obj., its ج (504) being causative (DM),] is governed in the gen. by a ج pronounced with Kasr (IA), dependent upon a suppressed [word], a v. of an independent prop., i. e. [تَعَالَى (J) or] اَدْعُوكَ لَعْمَرٍ, or a n., a d. s. to the voc., i. e. مَدْعُوا لَعْمَرٍ (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fath [of the ج] is necessary, if يَا be repeated, as يَا لَزِيدَ وَيَا لَعْمَرٍ وَيَا لَبَكْرٍ; and Kasr, if it be not

repeated, as **يَا لَزِيدٍ وَلِعَمْرٍو وَلِبَكْرِ** (IA): in **يَا لَزِيدٍ** with Fath of the **ل** he is invoked to help; but with Kasr he is invoked for him, [the *n.* denoting] the person invoked to help being suppressed: while **يَا لَكَ** and **يَا لِي** admit of the two modes, both allowed by IJ in

فَيَا شَوْقِي مَا أَبْقَى رِيَا لِي مِنَ النَّوَى
وَيَا دَمْعِي مَا أَجْرَى رِيَا قَلْبِي مَا أَصْبَى

(ML), i. e. **يَا أَبْقَاكَ** (DM, Jsh), and **يَا أَجْرَاكَ**, and **يَا أَبَاكَ**. And, *O my longing, how lasting thou art!* and, *O people, help ye me from the distance of the friend!* and, *O my tears, how streaming ye are!* and, *O my heart, how forlorn thou art!* (Jsh), i. e. *I call myself for safety, or I call (the people) to save me, from &c.* (DM): (b) [the *n.* denoting] what is wondered at is like [that denoting] the person invoked to help, as **يَا لَدَاهِيَةِ** *Oh! the calamity!* and **يَا لِلْعَجَبِ**, being governed in the *gen.* by a **ل** [50] pronounced with Fath (IA), because like the **ل** of **يَا لَزِيدٍ** call for help (J): **يَا لِلْعَجَبِ** with Fath of the **ل** means *O thou wonder, (come thou and present thyself)*; but with Kasr of the **ل** the *voc.* is suppressed, and the wonderer summoned to (H): [and] in **يَا لَهَا** the **يَا** is a *voc. p.*, the *voc.* being suppressed, or a premonitory *p.*, i. q. **يَا لَهَا**, t.

ل in either case depending upon a suppressed *v.*, i. e.
 أَلَا أَعْجَبُوا لَهَا or يَا قَوْمَ أَعْجَبُوا لَهَا
 (*marvel ye*) at her; but the *pron.* is not a *voc.* with the ل
 of wonder prefixed to it, as in

فَيَا لَكَ مِنْ لَيْلٍ كَانَ نَجْوَمُهُ * بِكُلِّ مَغَارٍ أَلْقَتِلْ شَتَّ يَبْذُلْ

[by Imra alKais (EM)], *orig.* يَا أَيُّكَ or يَا أَنْتَ *O thou*,
 the detached *acc.* or *nom. pron.* becoming converted into
 an attached *gen. pron.* when the *prep.* ل is prefixed, [For,
O marvel of a night, it is as though *its*, an enallage from
 the 2nd to the 3rd pers., *stars with every firmly twisted*
cord were made fast to mount Yadhbul (EM)], because
 the *pron.* of the 3rd pers. is not made a *voc.* (BS): (3).
 when it is lamented [55], like يَا زَيْدَا (M).

§ 49. The *appos.* of the *voc.*, (1) when a *subst.* or
 anarthrous [*synd.*] serial, [whether the *voc.* be *infl.* or
uninfl. (Sh, KN),] is treated as though it were itself a
voc.: you say (M, IA, Sh, KN) in the case of the *subst.*
 (Sh, KN) يَا سَعِيدٌ كَرَزٌ *O Sa'id, "Wallet,"* with Damm
 without Tanwin, like يَا كَرَزٌ (KN), يَا عَبْدَ اللَّهِ كَرَزٌ (Sh),
 and يَا سَعِيدُ ابْنُ عَبْدِ اللَّهِ with the *acc.*, like يَا عَبْدَ اللَّهِ
 (KN); and in the case of the serial (Sh, KN) يَا زَيْدٌ وَعَمْرُو
O Zaid and 'Amr [or *أو عمرو* or *'Amr* or *لا عمرو* not *'Amr*

(M)] with Damm (M, KN), **يَا عَبْدَ اللَّهِ وَخَالِكَ** (Sh), **يَا زَيْدُ وَأَبَا عَبْدَ اللَّهِ** (IA, KN) with the *acc.* (KN), **يَا أَبَا عَبْدَ اللَّهِ** (IA): (2) when not a *subst.* or anarthrous [synd.] serial (Sh), [i. e.] when an *ep.*, *corrob.*, [synd.] *exp.* or synarthrous [synd.] serial (IA, KN), (a) if the *voc.* *uninfl.*, (a) when *ep.* [51] of **أَيُّ** [184], must be in the *nom.* [according to the form (KN), because it is (signification of) the person intended by the call (IA), as **يَا أَيُّهَا النَّاسُ** II. 19. *O ye men* and **يَا أَيُّهَا النَّبِيُّ** VIII. 65. *O thou Prophet* (KN), though AlMāzini allows it to be in the *acc.* (IA, Sh) by analogy with **يَا زَيْدُ الظَّرِيفُ** in **يَا زَيْدُ الظَّرِيفُ** the *nom.* or *acc.* (IA), and cites a reading **يَا أَكْفَارِينَ** CIX. 1. *O ye unbelievers*, which, if authentic, is a solitary anomaly (Sh)]; (b) when *pre.* and anarthrous, must be in the *acc.* [according to the place, as **يَا زَيْدُ صَاحِبَ عَمْرٍو** *O Zaid, the companion of 'Amr*, **يَا تَمِيمُ كُلَّكُمْ** or **يَا تَمِيمُ** *O Tamīm, all of you or them*, **يَا زَيْدُ أَبَا عَبْدَ اللَّهِ** *O Zaid, Abū 'Abd Allāh*, and **يَا زَيْدُ وَأَبَا عَبْدَ اللَّهِ** *O Zaid, Abū 'Abd Allāh* (KN)]; (c) when aprothetic [or *pre.* and synarthrous (IA, KN)], may be in the *nom.* [according to the form of the *voc.* (KN)], or *acc.* (IA, Sh, KN) according to its place, as **يَا زَيْدُ الظَّرِيفُ** *O witty Zaid*, **يَا تَمِيمُ**

يَا سَعِيدُ كَرَزْ or أَجْمَعِينَ O *Tamīm*, all of you, كَرَزَا or يا زَيْدُ وَالضَّحَّاكُ (KN), though Khl, S, and IM prefer the *nom.*; the *voc.*, when *uninfl.* before being a *voc.*, is assumed to be *uninfl.* upon Damm after being a *voc.*, and the *appos.* is in the *nom.* from regard to the supplied Damm, or *acc.* from regard to the place, as يَا هَذَا الْعَاقِلُ O *thou intelligent man* (IA); the poet [Ru'ba Ibn Al'Ajjāj (Jsh)] says

يَا حَكَمَ الْوَارِثُ عَنْ عَبْدِ الْمَلِكِ * تَبْلَغُ الزَّهْرَاءُ فِي جُنْحِ الدَّلَكِ
[O *Hakam*, inheriting from 'Abd 'Al-Malik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the *nom.* and *acc.*; another [Jarīr (Jsh)] says

فَمَا كَعْبُ بْنُ مَامَةَ وَابْنُ سَعْدَى * بِأَكْرَمٍ مِنْكَ يَا عَمْرُ الْجَوَانِ
(KN) So that not Ka'b Ibn Māma and Ibn Su'dā are more generous than thou, O munificent 'Umar (Jsh); Dhu-r-Rumma [(or) Ru'ba Ibn Al'Ajjāj (Jsh)] says

أَنْتِ رَاسِطَاتُ سَطْرِنَ سَطْرَا * لِقَائِلُ يَا نَصْرَ نَصْرَا

[156] (Sh) Verily I, by lines that have been writ with writing, i. e. the lines of the *Kur'ān*, am saying, O Naṣr, Naṣr, Naṣr! (Jsh); another says

أَلَا يَا زَيْدُ وَالضَّحَّاكُ سَيَرَا * فَقَدْ جَاوَزْتُمَا خَمَرَ الْهَارِيقِ

[Now, O Zaid and AdḌaḥḥāk, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text جَبَالٌ أَوْبَىٰ مَعَهُ وَالطَّيْرُ XXXIV. 10. [O ye mountains, recite ye the praises of God with him, and birds (B)] is occasionally read أَوْبَىٰ , [as coupled to the form of جَبَالٌ by assimilation of the accidental vowel of uninflected to the vowel of inflection (B)]; these are the *exs.* of the apothetic, and the synarthrous *pre.* is similar, as أَيْدٍ الْحَسَنِ الْوَجْهَ O Zaid the handsome in face and

صَاحِبُ يَا ذَا الضَّامِرِ الْعَنْسَى * بِالرَّحْلِ وَالْأَقْتَابِ وَالْحِلْسَى

[by Khuzaz Ibn Laudhān, O companion, O thou lean in respect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the *nom.* [51] and *acc.* (KN): (b) if the *voc.* be *infl.* must be in the *acc.*, as يَا عَبْدَ اللَّهِ صَاحِبَ عَمْرٍو O 'Abd Allāh companion of 'Amr, يَا بَنِي تَعِيمٍ كُلَّهُم, and يَا بَنِي تَعِيمٍ يَا بَنِي تَعِيمٍ O 'Abd Allāh Abū Zaid; and since the *pre.*, when an *appos.* to the *uninfl.*, must be in the *acc.*, a fortiori ought it to be in the *acc.* when an *appos.* to an *infl.*; the text says قُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ XXXIX. 47. thou, O God, Creator of the heavens and the earth, being an *ep.* of the name of God, though S asserts that

it is a 2nd *voc.* (O) *Creator* with the *voc. p.* suppressed, because, according to him, the *voc.* that is always used as a *voc.* may not be qualified, and ^{لَهُم} *اللهم* [52] is not used except as a *voc.* (Sh).

§ 50. When ^{أَبْنِ} *أَبْنِ* [or ^{أَبْنَةُ} *أَبْنَةُ* (M)] does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the *voc.* must have Damm, not Fath, and the *l* of ^{أَبْنِ} *أَبْنِ* must be expressed (IA), as ^{أَخِينَا} *يَا زَيْدُ أَبْنِ أَخِينَا* (M, IA), ^{عَمَّنَا} *يَا هِنْدُ أَبْنَةُ عَمَّنَا* (M), ^{عَمْرٍو} *يَا زَيْدُ الظَّرِيفِ أَبْنِ عَمْرٍو*, and ^{عَمْرٍو} *يَا غَلَامُ أَبْنِ عَمْرٍو* (IA). When it does [so] occur (M), [i. e.] when the *voc.* is [aprothetic (IA),] a proper name, qualified by ^{أَبْنِ} *أَبْنِ* [or ^{أَبْنَةُ} *أَبْنَةُ* (IH)] *pre.* to a proper name (IH, IA, Sh) and not separated from the *voc.* (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in ^{أَبْنِ} *أَبْنِ* and ^{أَمْرُ} *أَمْرُ* [16] (M), [so that] the *voc.* has Fath (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the Damm to remain (Sh), as ^{عَمْرٍو} *يَا زَيْدُ أَبْنِ عَمْرٍو* (M, IA, Sh),

يَا صَالِحَةَ بِنْتِ عُبَيْدِ اللَّهِ قَدْ وَجِبَتْ
لَكَ الْجَنَانُ وَبَوَاتُ الْمَهَا الْعَيْنَا

O Talḥa, the son of 'Ubaid Allāh, the gardens of Paradise have become due to thee; and thou hast espoused large-eyed beauties (Sh), and *يَا هِنْدُ ابْنَةُ عَاصِمٍ* (M), Damm, as *يَا زَيْدُ بْنُ عَمْرٍو*, and the *l* of *ابْنِ* must be elided in writing (IA). [Thus] in *يَا عِيسَى ابْنُ مَرْيَمَ* V. 1 [below] *O Jesus, the son of Mary* the vowel of *عِيسَى* [assumed to be] assimilated to the vowel of the *ابْنِ*, *يَا زَيْدُ بْنُ عَمْرٍو*, which is the ordinary *dial.*; or *عِيسَى* [be assumed to] have Damm, like *يَا زَيْدُ بْنُ عَمْرٍو*, as proved by the saying [of Imra al-Kais]

*حَارِثُ بْنُ عَمْرٍو كَانَتْنِي خَمْرٌ * وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتِمُرُ*

[*O Hārith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness: and his complying with what he complies with of the bidding of his soul, injuring the man, orig. يَا حَارِثُ* (N)], because curtailment [occurs only in the [voc.] pronounced with Damm (K). The *l* is elided from *ابْنِ* only when it occurs as an *ep.* between two proper names—names, surnames, or cognomens—make known that it with the name before it becomes equivalent to a single name, because of the closeness of attachment of the *ep.* to the qualified, and that it occupies the place of an element thereof, for which reason *Tanwīn* [609] is elided from the name before it, as *يَا مُحَمَّدُ*, like as it is elided from the compounded names

رَامِهْرَم and بَعْلَبَك : but in every other case the *l* must
 be expressed, namely when أَبْنِ is (1) *pre.* to a *pron.*, as
 هَذَا زَيْدُ ابْنِكَ This is Zaid thy son, (2) *pre.* to any but
 [the name of] his father, as الْمُعْتَمِدُ أَخِي ابْنِ اللَّهِ the son of the brother of Al-
 Mu'tamid 'ala-llāh the son of the brother of Al-
 Mu'tamid 'ala-llāh [and V. 112 above], (3) affiliated to
 the higher ancestor, as أَبُو الْحَسَنِ ابْنِ الْمُهْتَدِي بِاللَّهِ Abu
 l-Hasan, the descendant of AlMuhtadi bi-llāh, (4) made to
 deviate from the *ep.* to the *enunc.* or *pred.*, as أَنْ كَعْبًا ابْنِ لُؤَيٍّ
 Verily Ka'b was the son of Lu'ayy, (5) made to
 deviate from the *ep.* to interrogation, as هَلْ تَمِيمٌ ابْنُ مُرٍّ
 Was Tamīm the son of Murr?; because ابْنِ in enuncia-
 tion and interrogation is on the footing of the detached
 from the first name, since the full phrase is أَنْ كَعْبًا هُوَ ابْنُ لُؤَيٍّ
 هَلْ تَمِيمٌ هُوَ ابْنُ مُرٍّ Verily Ka'b, (he) was &c. and
 Tamīm, was (he) &c.?, so that the *l* is expressed in it as
 when the sentence begins with it (D). In the *non-voc.*,
 also, they say when they qualify هَذَا زَيْدُ ابْنِ أَخِينَا This
 is Zaid the son of our brother and هِنْدُ ابْنَتُ عَمِّنَا Hind the
 daughter of our paternal uncle, but هَذَا زَيْدُ بَنِي عَمْرٍو and
 هِنْدُ ابْنَتُ عَلَمٍ [609], and similarly in the *acc.* and *gen.*;

whereas when they do not qualify, the Tanwīn is invariably used: the Tanwīn, however, is allowed by poetic license in the case of the *ep.*, as

جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ * كَرِيمَةٌ أَخْوَالِهَا وَالْعَصْبَةَ

[A damsel of the tribe of *Kais Ibn Tha'laba*, noble regards her maternal uncles and the paternal kind (Jsh)].

§ 51. The vague *voc.* is (1) أَيْ [57,184] (M): say يَا أَيُّهَا الرَّجُلُ O thou man, يَا أَيُّهَا ذَا يَا أَيُّهَا O thou, this man [and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا O thou that hast done that (IA),] أَيْ being [an aprothetic *voc. uninfl.* upon *Da* (48) (IA),] qualified by a synarthrous [generic (IA)] or a *dem.* [599] (M, IA), [as] says Dhu - r Rumma

يَا ذَا الْبَلْخِ الْوَجْدِ نَفْسَهُ * لِشَيْءٍ نَحْتَهُ عَنْ يَدَيْهِ الْمَقَادِرُ

(M) Now, O thou, this man, whose soul passion is destined, because of a thing that the decrees of God have diverted from his hands (Jsh), or a synarthrous conjunction and هَا being *red.* (IA): what is governed by the *voc. p.* أَيْ, the subsequent *n.* being its *ep.* [49], like زَيْدٌ الطَّرِيفُ save that أَيْ, not being independent like زَيْدٌ, may not be dissevered from the *ep.* (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a correction of the sense of the *voc. p.*, and *subst.* for the prefix

required by ^{أَي} (K): (2) a *dem.*: this is qualified only by the synarthrous *n.* (M): you say ^{يَا هَذَا الرَّجُلُ} *O thou man* (M, IA), ^{الرَّجُلُ} being necessarily in the *nom.*, if ^{هَذَا} be made a connective for calling him, like as the *ep.* of ^{أَي} is necessarily in the *nom.* [48] (IA), and ^{يَا هَؤُلَاءِ الرِّجَالُ} *O ye men*, and S cites ^{يَا ذَا الضَّامِرِ} [49] (M); whereas, if the *dem.* be not made a connective for calling what follows it, its *ep.* need not be in the *nom.*, but may be in the *nom.* or *acc.* (IA): and you say in the case of [an *appos.*] other than the *ep.*, ^{يَا هَذَا زَيْدٌ} or ^{زَيْدًا} *O thou Zaid* and ^{يَا هَذَانِ زَيْدٌ وَعَمْرُو} or ^{زَيْدًا وَعَمْرًا} *O ye two, Zaid and 'Amr*, [as a *synd. expl.*,] and ^{يَا هَذَا ذَا الْجُمَّةِ} *O thou long-haired one* as a *subst.*

§ 52. The synarthrous is not made a *voc.* [599] (M), [since] the *voc. p.* and ^{أَلْ} may not be combined [184] (IA); except in (1) ^{أَلَلَّهُ} (M, IA), because the *art.* does not quit it, like as it does not quit ^{النَّجْمُ} *The Pleiades* [11], being a *subst.* for the Hamza of ^{أَلَلَّهُ} (M), ^{أَلَلَّهُ} being *orig.* ^{أَلَلَّهُ}, as

مَعَاذَ أَلَلَّهِ أَنْ تُكُونِ كَطَلْبِيَّةٍ * وَلَا دُمِيَّةٍ وَلَا عَقِيلَةَ رَبِّهِ

[by AlBa'ith Ibn Huraith, *God forefend that in beauty*

she should be only like a doe-gazelle or a decorated im
or a noble cow of a herd of wild cattle! (T)], like سُ
orig. ^{سُ}الاناسى, as

ان المنايا يطلعن على الاناس الامينا

[*Verily the fates come unawares upon the men from fear* (N)], the Hamza being suppressed and *art.* made a *subst.* for it, for which reason (K, 6) say ^ءيَا ^االلّٰه with the *disj.* Hamza (K, 1A), like ^ايَا ^االلّٰه as well as ^صيَا ^االلّٰه with the *conj.* Hamza; though the commonest *vac.* is ^طاللّٰهُ [49], [meaning *O God* (H), being a *voc. uninfl.* upon Damm (J),] with a doubt [aug. (J)] م substituted for the *voc. p.*, [which is suppressed (56) (ZN), to avoid prefixing ^ايَا to ^اآل, the being selected because of the affinity between them being determinative and the م a *subst.* for the ^اآ of determination in the *dial.* of Himyar (599, 687), doubled order to be biliteral like ^ايَا, and put last to secure a beginning through beginning with the name of God, and because the *subst.* need not be in the place of the original, like the 8 of ^اعَدَّة and the 1 of ^اأَبِي (J), and the 2nd م being vocalized with Fath, preferred on account of its lightness because of the concurrence of two quiescents (H)]; the imitated *prop.* used as a name, as ^ررَجُلٌ ^ممَنْطَلَقٌ

الرجل منطلق في the case of him whose name is الرجل منطلق.
The saying

فيا الغلمان اللذان فرّا * اياكما ان تعقبانا شرّا

[Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight (J)] is a poetic license (IA); [and]

من اجلك يا التي تيمت قلبي * وانت بخيلة بالوصل عني

[On thine account, O thou that hast enslaved my heart, while thou art grudgingly withholding union from me (Jsh)], like يا الله, is anomalous.

§ 53. When the *voc.* is repeated in the state of prefixion (M), [e. g.] in يا تيم تيم ألف [below] (IA) (1) both *ns.* may be in the *acc.* (M, IA), as

يا تيم تيم عدي لا ابا لكم * لا يلقينكم في سورة عمر

by Jarīr, [O Taim, Taim of 'Adā, (may ye have no father!), let not 'Umar cast you into evil (Jsh)], and

يا زيد زيد اليعملات الذبل * تطاول الليل عليك فانزل

(M), by 'Abd Allāh Ibn Rawāḥa alAnṣārī, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou (Jsh): the 1st being, according to S, *pre.* to what follows the 2nd *n.* [125], which is [red. (J),] interpolated [101] between the *pre.* and *post. ns.*, [in the *acc.* as a *corrob.*, without Tanwīn

for conformity to the 1st (J)]; but, according to M *pre.* to a suppressed [word] like **what** the 2nd is *pre.* to *orig.* **يَا تَيْمٌ عَدِيَّ تَيْمٌ عَدِيَّ**, the 1st **عَدِيَّ** being suppressed because indicated by the 2nd (IA), and the 2nd **تَيْمٌ**, *pre.* to **عَدِيَّ**, being in the *acc.* according to the modes mentioned [below] (J): (2) the 1st may have Damm (M, IA), the 2nd being in the *acc.* as a [*lit.* (J)] *corrob.*, or as a subaudition of **اعْنِي** *O Taim, (I mean) Taim of 'Adi,* as a [total (J)] *subst.*, or *synd. expl.*, or [2nd (J)] *v.* (IA) with the **يَا** suppressed, and being, in all these modes of parsing, *pre.* to **عَدِيَّ** (J).

§ 54. When the *voc.* is *pre.* to the **ي** of the 1st *pe.* [its predicament, if it be unsound, is like its predicament when not a *voc.* (129): but if it be sound (IA), like **يَا** (KN),] the following *dial. vars.* are allowable, (1) elision of the [quiescent (KN)] **ي**, [because it occupies the place of the Tanwīn, which is elided in this *cat.* (T, 129),] & retention of the Kasra [as an indication of it (KN), which is the commonest (*var.*) (IA), as **يَا عِبَادُ فَاتَّقُونِ** XXX 18. *O My servants, fear ye then Me* (KN)]: (2) retention of the **ي** quiescent, [which is less common than the (IA), as **يَا عِبَادِي لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ** XLIII. 68. *O servants, there shall be no fear for you to-day*: (3) elision of the **ي**, and) Damm of the letter that was pronounced

with Kasr on account of the *ي*, which is a weak *dial.*: they have transmitted *يَا أُمَّ لَا تَفْعَلِي* O my mother, do thou not; and *قَالَ رَبِّ احْكُم بِالْحَقِّ* XXI. 112. He said, My Lord, judge Thou with righteousness is read (KN)]: (4) Fath of the *ي*, [as *يَا عِبَادِي الَّذِينَ اسْرِفُوا عَلَىٰ أَنْفُسِهِمْ* as XXXIX. 54. O my servants, who have been extravagant in sinning against your own souls (KN)]: (5) conversion of the Kasra [before the *ي* pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the *ي* into *ا* (IA, KN), because it is mobile and preceded by Fath, as *يَا حَسْرَتًا* XXXIX. 57. O my remorse for that I have been remiss in respect of the due of God! and *يَا أَسْفَا عَلَىٰ يَوْسُفَ* XII. 84. O mine anguish for Joseph! (KN): one says *يَا رَبَّاجِزْ عَنِّي* O my Lord, forgive Thou me; and in pause *يَا رَبَّاءَ* and *يَا غَلَامًا* (M); (6) elision of the *ا* and retention of the Fatha (IA, KN) as an indication of it, as

*وَلَسْتُ بِرَاجِعٍ مَا فَاتَ مِنِّي * بَلْهَفَ وَلَا بَلَيْتَ وَلَا لَوْ أَنِّي*

[Nor am I recovering what has escaped from me because of my saying "O my regret!", nor because of my saying "Would that I!", nor because of my saying "If I" (Jsh)], i.e. *يَا لَهْفَ*, [orig. *يَا لَهْفِي* (Jsh)]. When the *voc. pre.* to the *ي* is *أب* or *أُم*, 10 *dial. vars.* are allowed, the

6 mentioned and (7) change of the **ی** into **ت** pronounced with Kasr, as the Seven except Ibn 'Āmir read in **يَا أَبَتِ** XII. 4. &c. *O my father* (KN): the **ت** is a **ة** of feminization, since it is converted into **ة** in pause [646]; substituted for the **ی** (M, K on XII. 4.) of prothesis, because [the signs of] feminization and prothesis are related in that each is an augment to the *n.* at its end; and allowed to be affixed to the *masc.*, as in **حَامَّةٌ ذَكَرٌ** *A male pigeon* and **رَجُلٌ رُبْعَةٌ** *A middle-sized man*: and the Kasra is that which was before the **ی** in **يَا أَبِي**, relegated to the **ت**, because the **ة** of feminization must be preceded by Fath, while the **ت** may not remain quiescent, the Kasra dropping off because of the Fatha required by the **ة**, since it is a *n.*, and *ns.* ought to be vocalized because *orig. infl.*, the **ی**, *orig. vocalized*, being made quiescent only for lightness, because it is a soft letter, whereas the **ت** is a sound letter, like the **ك** of the *pron.*, so that it must be vocalized (K): (8) change of the **ی** into **ت** pronounced with Fath, as Ibn 'Āmir reads [in the whole of the Kur'ān (B), because this is the vowel of the original **ی** in **يَا أَبِي**, or because the **ا** is elided from **يَا أَبَتَا**, and the Fatha before it preserved, as is done (with the Kasra) when the **ی** is elided in **يَا غُلَامُ** (K)]: (9) **يَا أَبَتَا** with the **ت** and **ا**, as read anomalously: (10) **يَا أَبَتِي** with the **ت** and **ی**: these [last] two *vars.*

are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says ^{يَا}أَبْتُ and ^{يَا}أَمْتُ (D, IA), as ^{يَا}أَبْتُ لَا تَعْبُدِ الشَّيْطَانَ XIX. 45. *O my father, worship thou not the Devil* and ^{يَا}أَبْتُ لِمَ تَعْبُدُ مَا لَا يَبْصُرُ XIX. 43. *O my father, wherefore worshippingst thou what heareth not nor seeth?* (D); ^{يَا}أَبْتُ and ^{يَا}أَمْتُ (IA); ^{يَا}أَبْتَا and ^{يَا}أُمَّتَا, [that not being reckoned a combination of the *subst.* and original (K); but rarely, because the *ا* is (also) a *subst.* for the *ي* (K on XIX. 43.)]; and in pause ^{يَا}أَبْه and ^{يَا}أُمَّه (D); but not ^{يَا}أَبْتِي and ^{يَا}أُمَّتِي (D, IA), by analogy to ^{يَا}عَمَّتِي (D), the *subst.* and original not being combinable (IA): and (11) ^{يَا}أَبْتُ with Damm is read, treated as a *n.* made *fem.* by means of the *ة*, [like ^{يَا}ثُبَّة (K),] without regard to the fact that the *ت* is a *subst.* (K, B) for the *ي* of prothesis (K). When the *voc.* is *pre.* to a *n. pre.* to the *ي*, [like ^{يَا}غُلَامَ غُلَامِي (KN),] the *ي* must be expressed, [pronounced with Fath or quiescent (KN),] except in ^{أَبْنِ}أُمِّي and ^{أَبْنِ}عَمِّي, where (IA, KN) the *ي* is [generally] elided [for lightening, as in the *voc. pre.* to the *ي* (B on VII. 149.),] from frequency of usage (IA), [and] four *dial. vars.* are allowable, (1) Fath and (2) Kasr of the *م*, both read by the Seven in ^{قَالَ}أَبْنِ أُمِّ إِبْنِ الْقَوْمِ

استضعفوني VII. 149. *He said, Son of my mother, verily the people deemed me weak and* قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي
XX. 95. *He said, O son of my mother, seize thou not my beard,* (3) expression of the *ي*, as

يَا ابْنَ أُمِّي وَيَا شَقِيقَ نَفْسِي * أَنْتَ خَلَفْتَنِي لِدَهْرٍ شَدِيدٍ

[by Abū Zubaid atTā'i, *O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate* (Jsh)], and (4) conversion of the *ي* into *ا*, as

مِنْ أَنْ رَأَتْ رَأْسِي كَرَأْسِ الْأَصْلَعِ
يَا بِنْتَ عَمَّا لَا تَلُومِي وَاهْجَعِي

[after (1), *Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep* (N, Jsh)], which [last] two vars. are rarely used (KN): they say *يَا ابْنَ أُمِّ* or *عَمِّ* (M, IA), and *يَا ابْنَ أُمِّي* or *عَمِّي*; and Abu -nNajm says *يَا بِنْتَ عَمَّا*: [because] they make the two *ns.* like one *n.* (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like *وَا زَيْدَاةُ* *Ah Zaid!*,] or figuratively, like the saying of 'Umar *وَا عَمْرَاةُ* *Ah 'Umar! Ah 'Umar!* when informed of a dearth that had befallen some of the Arabs (J),] or

suffered from, [whether the cause of pain, like *وَإِصْصِيَاءُ*,
Ah mine affliction!, or the seat of it (J),] like *وَإِظْهَرَاءُ*,
Ah my back! (IA). The lamented is always (M, IA)
 known, *وَإِ مِنْ حَفَرَ بَيْتَ زَمْزَمَ*, *Alas for him that dug the*
well of Zamzam! not being disapproved because equiva-
 lent to *وَإِ عَبْدُ الصَّلْبَاءِ*, *Alas for 'Abd AlMutṭalib!* (M),
 [and] *det.*, not *indet.*, as *وَإِ رُجْلَاءُ*; but not vague, like
 the *dem.*, as *وَإِ هَذَا*; nor conjunct, unless anarthrous
 and notorious through the *conj.*, like *وَإِ مِنْ حَفَرَ آخِ* (IA).
 It must have *يَا* or *وَ* prefixed to it (M): and *!* is [option-
 ally (M)] affixed to its final, as (M, IA) *وَإِ زَيْدًا لَا تَبْعُدْ*
Ah Zaid, perish not! (IA), *وَإِ زَيْدًا*, or *وَإِ زَيْدٌ*; and to
 the [n.] *post.* [to it], as *وَإِ أَمِيرَ الْمُؤْمِنِينَ*, *Ah the Com-*
mander of the Believers!; [and to its *conj.* or *corrob.*]; but
 not to the *ep.*, as *وَإِ زَيْدٌ الطَّرِيفَاءُ*, according to Khl, while
 according to Y it is affixed thereto (M): and the *δ* [of
 pause (IA)] is affixed to it after the *!* in pause, [as *وَإِ*
زَيْدًا; or one pauses upon the *!*, as *وَإِ زَيْدًا* (IA)]; not
 in continuous speech (M, IA), except by poetic license,
 like

أَلَا يَا عَمْرُو عَمْرَاءُ * وَعَمْرُو بْنُ الزُّبَيْرَاءُ

[Now, Oh 'Amr, 'Amr, and 'Amr the son of AzZubair!

in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The δ in عَمْرَا and الزَّيْبَرَا is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: عَمْرَا a *corrob.* is in the *nom.* (49), the sign of which is a Damma supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental Fathā for affinity to the ا of lamentation; or in the *acc.*, the sign of which is a Fathā apparent in its final: and الزَّيْبَرَا a *post. n.* is in the *gen.*, the sign of which is a Kasra supplied upon its final, prevented &c. (J)]. What precedes the ا is elided, if an ا , as وَا مَوْسَا , the ا of مَوْسَى being elided, or a Tanwīn at the end of a *conj.*, as وَا مِنْ آلِخ , or of anything else, as $\text{يَا غُلَامَ زَيْدَا}$. When the final is Fathā, the ا is affixed unaltered, as وَا غُلَام أَحْمَدَا : but otherwise the final consonant must be pronounced with Fath, as $\text{وَا غُلَامَ زَيْدَا}$ and وَا زَيْدَا ; unless ambiguity would be thus produced, as وَا غُلَامَهُوَا and وَا غُلَامَكِيَا , *orig.* وَا غُلَامَا and وَا غُلَامَك , where the ا must be converted into و after the Damma and ي after the Kasra, because, if you elided the Damma and Kasra, pronouncing with Fath, and added the ا , saying وَا غُلَامَاهَا and وَا غُلَامَكَا , the lamented *pre.* to the *pron.* of the 3rd *pers. sing. masc.* and 2nd *pers. sing. fem.* would be con-

founded with that *pre.* to the *pron.* of the 3rd *pers. sing. fem.* and 2nd *pers. sing. masc.* When the lamented is *pre.* to the *ى* of the 1st *pers.*, one says, in the *dial.* that makes the *ى* quiescent [54], *وَإِذَا عَبْدًا* or *وَإِذَا عَبْدِيَّ*, pronouncing the *ى* with Fath or eliding it, and affixing the *إ*; in the *dial.* that elides the *ى*, contenting itself with the Kasra, or converts the *ى* into *إ* and the Kasra into Fatha, eliding the *إ* and contenting itself with the Fatha, or retaining the *إ*, only *وَإِذَا عَبْدًا*; and in the *dial.* that pronounces the *ى* with Fath, only *وَإِذَا عَبْدِيَّ*. The *ل* of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an *إ* put at the end as a *subst.* for it, as *يَا زَيْدًا لِعَمْرٍ* and *يَا عَجَبًا لَزَيْدٍ* (IA). The *إ* is to prolong the sound of the *voc.* invoked to help, wondered at, or lamented, like

يَا يَزِيدَا لَأَمَلٍ نَيْلٍ عَزَّ * وَغْنَى بَعْدَ فَاقَةٍ وَهَوَاٍ

[O Yazīd, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

يَا عَجَبًا لِهَذِهِ الْفَلَيْقَةِ * هَلْ تَذْهَبِي الْقَوَابِ الرِّيقَةِ

[O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حَمَلْتُ أَمْرًا عَظِيمًا فَاصْطَبِرْ لَهٗ * وَقُمْتُ فِيهِ بِأَمْرِ اللَّهِ يَا عَمْرًا

(ML), by Jarīr, Thou wast charged with a great matter,

i. e. the *خَلَاةٌ*, and hadst patience thereat, and fulfilledst in it the command of God, O 'Umar (Jsh).

§ 56. Suppression of the *voc. p.* is (1) disallowed with (a) the lamented ; (b) the person invoked to help ; [(c) the *pron.*, as *يَا أَيُّكَ* O thou (IA) ;] and (d) the *dem.* or generic *n.* (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM),] allow it here ; and IM follows them, because it has been heard, as *ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ* II. 79. Nevertheless ye, (O) ye breakers of the covenant, *slay yourselves*, i. e. *يَا هَؤُلَاءِ* [554],

ذَا ارْعَوْا فَلَيْسَ بَعْدَ اشْتِعَالِ الرَّاسِ شَيْبًا إِلَى الصَّبِيِّ مِنْ سَبِيلٍ [(O) thou, refrain thou (41) from doing evil ; for there is not after the glistening of the head with hoariness any way to youth (J)], and *أَصْبَحَ لَيْلٌ* Become thou morning, (O) night (IA): [but] *هَؤُلَاءِ* is the *enunc.* of *أَنْتُمْ*, *تَقْتُلُونَ* being *expos.*, *ye are these breakers &c.*, *ye slay &c.* (B) ; such suppression [in verse] is attributed by the BB to poetic license (J) ; *أَتَدِمُّ مَخْنُوقٌ* (M, ML), *أَصْبَحَ لَيْلٌ* Ransom thyself, (O) strangled, *كُرَّا* [58] Lower thy neck, (O) partridge (M), and

*إِذَا هَمَلْتُ عَيْنِي لَهَا قَالَ صَاحِبِي * بِمِثْلِكَ هَذَا لَوْعَةٌ وَغَرَامٌ*

(ML), by Dhu -rRumma, *When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i. e. (O) man, are heart-burn and desire* (Jsh) are anomalous (M, ML); and AlMutanabbi is charged with a solecism in

هَذِي بَرَزْتُ لَنَا فَهَجَّتْ رَسِيْسًا
ثُمَّ انْصَرَفْتُ وَمَا شَفِيْتُ نَسِيْسًا

[(O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)], though it is replied that هَذِي is an unrestricted obj., i. e. هَذِهِ الْبَرَزَةُ, [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the *dem.* to the *inf. n.* is always qualified by that *inf. n.* [40], being refuted by a verse [of AlMutanabbi (?) (Jsh)] cited by himself

يَا عَمْرُو إِنَّكَ قَدْ مَلَلْتَ صَحَابَتِي
وَصَحَابَتِيكَ إِخَالُ ذَاكَ قَلِيلُ

(ML) O 'Amr, verily thou hast wearied of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2) allowable (M, IA), as هَذَا يَوْسُفُ أَعْرِضْ عَنْ هَذَا XII. 29. Joseph, turn thou away from this matter, رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ VII. 139. My Lord, show thou me Thyself: I shall behold Thee,

مَنْ لَا يَزَالُ مُحْسِنًا أَحْسِنُ إِلَيْكَ , and اَيْتَهَا الْمَرَاةُ , اَيْهَا الرَّجُلُ

Thou that ceaseest not to be doing good, do Thou good unto me: (3) necessary in اَللّٰهُمَّ , because the م is a *subst.* for it [52] (M): [and] the combination of the م and *voc. p.* in

اَنْتَ اِذَا مَا حَدَّثَ الْمَا * اَقُولُ يَا اَللّٰهُمَّ يَا اَللّٰهُمَّ

[by Abū Khirāsh alHudhālī, *Verily I, whenever a calamity befalls me, say, O God, O God* (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the م to be part of a suppressed *prop.*, i. e. يَا اَللّٰهُ اَمْنًا بِخَيْرٍ *O God, bring us good* (J), by suppression of the *voc. p.*, the dependents of the *v.*, and its Hamza (B on III. 25)].

§ 56.A. *Ns.* used only as *vocs.* are (1) such as يَا فُلٌّ , i. e. يَا رَجُلٌ , يَا لَوْمَانُ for the *very mean*, and يَا نَوْمَانُ for the *great sleeper*; which [sort] is [confined to what has been] heard: (2) فُعَالٌ [193], *uninfl.* upon Kasra, used as a term of blame and reviling for the *fem.*; which is regular from every *tril.* [att.] *v.*, as يَا خَبَابُ , يَا فَسَاقُ , and يَا لَكَاعُ : (3) فَعْلٌ used as a term of blame for the *masc.*, as يَا فُسَقُ , [i. e. يَا اَيْهَا الْفَاسِقُ , *det.* since they say يَا فُسَقُ الصَّخْبِيكُ *O thou abominable profligate* with the *ep. synarthrous* (H),] يَا غُدْرُ *O thou traitor*, and يَا لُكْعُ *O thou vile one*; which is frequent, though not regular. Some

n. confined to the *voc.* are sometimes otherwise used in poetry, like

تَضَلَّ مِنْهُ اِبْلَى بِالْهُوَجَلِ * تَدَافَعُ الشَّيْبُ وَلَمْ تُقَتِّلْ
فِي لُجَّةٍ اَمْسَكَ فَلَانًا عَنْ فُلٍ

(IA), by Abu-nNajm, *My camels stray from the path because of it, i. e. the dust, in the desert*: they have jostled together with the jostling together of the white-haired men while they have not slain any one in a mingling of many shouts in battle, wherein it is said [144], *Keep thou such a one off from such a one*: Ibn Hishām, however, objects that the *mets.* for *Zaid* and *Hind* are فُلَانٌ and فُلَانَةٌ [14], not فُلٌ and فُلَةٌ, which are *mets.*, as S says, for *man* and *woman*, and are the ones confined to the *voc.*; so that فُلٌ in the verse is *orig.* فُلَانِي, which is not confined to the *voc.*, the *l* and *ن* being elided from it by poetic license (J).

§ 57. The *acc.* of particularization is one of the [direct] *objs.* that the *op.* is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a *voc.* (Sh). It is like the *voc.* literally; but differs from it in being (1) unaccompanied by a *voc. p.*, (2) necessarily preceded by something, (3) [sometimes] synarthrous (IA). It is a *det.* explicit *n.*, intended to be particularized by the predicament of a preceding *pron.*, generally of the

1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

لَنَا مَعْشَرُ الْأَنْصَارِ مُجَدُّ مَوْثِلٌ * بِارْضَانَا خَيْرَ الْبَرِيَّةِ أَحْمَدًا

We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Ahmad, (b) self-abasement, as

جَدُّ بَعْفُورٍ فَأَنْنِي إِلَيْهَا الْعَبْدُ إِلَى الْعَفْوِ يَا إِلَهِي فَقِيرٌ

Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as

إِنَّا بَنِي نَهْشَلٍ لَا نَدْعِي لِأَبٍ * عَنْهُ وَلَا هُوَ بِالْأَبْنَاءِ يَشْرِينَا

[by Bashāma Ibn Ḥazn anNahshalī, *Verily we, (I mention) the Banū Nahshal, disclaim not him for a father, nor sells he us for other sons (T)*]. It is (1) synarthrous, as نَحْنُ الْعَرَبُ أَقْرَى النَّاسِ لِلضَّيْفِ *We, (I particularize) the Arabs, are the most hospitable of men to the guest, i. e.* نَحْنُ أَخَصُّ الْعَرَبِ (2) pre., as

نَحْنُ بَنِي ضَبَّةٍ أَصْحَابُ الْجَمَلِ

نَنْعَى ابْنَ عَفَّانٍ بِأَطْرَافِ الْأَسَلِ

[by AlA'raj alMa'nī, *We, (I mention) the Banū Dabba, are the companions of "The He-camel:" we announce the death of Ibn 'Affān with the tips of the spears (T)*]

and the sayings of the Prophet ^{أَنَا آلُ مُحَمَّدٍ لَا تَحِلُّ لَنَا} *Verily we, (I particularize) the family of Muḥamad, the poor-rate is not lawful for us* and ^{نَحْنُ مَعَاشِرُ} *We, (I particularize) the companies of the Prophets, are not inherited from: what we have left is alms: (3) أَيْ*, which is here, as in the *voc. [51], uninfl. upon Damma, made fem. with the fem., always sing., aprothetic literally and constructively, followed by the premonitory هَا*, and qualified by a synarthrous *n. in the nom., as* ^{أَنَا أَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ} *I will do such a thing, thou man* and ^{اللَّهُمَّ اغْفِرْ لَنَا أَيُّهَا} *O God, forgive Thou us, thou band (Sh): they make أَيْ with its ep. an indication of particularization and explanation, meaning by the man and band only themselves and what they denominate by أَنَا and the pron. in لَنَا*, as though it were said *I will do, particularized by that from among men and forgive Thou us, particularized from among the bands (M): آيَةٌ* and its *ep. ought both to be in the acc., [آيَةٌ being reg. of a suppressed أَخْصَ (DM),] like* ^{نَحْنُ الْعَرَبُ الْغُ} *but, being literally like that used in the voc., it is given the predicament of the latter, though the cause of the uninflectedness,*

[the occurrence of the *voc.* in the place of the *ك* of allocation (DM),] is non-existent; whereas الْعَرَبُ cannot be a *voc.*, being synarthrous, so that it is given the predicament proper for it, [the *acc.* through a suppressed *op.* (DM)]; while مَعَاشِرُ must be in the *acc.*, [being *pre.* (DM),] whether its own condition [as *reg.* of a suppressed (*v.*) (DM)] be regarded, or that of the *voc.*, which it resembles (ML): (4) seldom a proper name, so that in بَكَ اللَّهُ نَرْجُو الْفَضْلَ *Through Thee, (we particularize) God, do we hope for grace* there are two anomalies, its following a *pron.* of the 2nd *pers.* and its being a proper name (Sh). And hence the saying الْحَمْدُ لِلَّهِ الْحَمِيدِ *Praise be to God, (I extol) the Praiseworthy!*, the reading وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ CXI. 4. *And his wife, (I revile) the female carrier of firewood*, and مَرَرْتُ بِالسَّكِينِ *I passed by him, (I commiserate) the poor, the distressed* (M). Though the *acc.* of praise [&c.] ought to be *det.* (K on III. 16.), it occurs *indet.* in the saying of the Hudhali

وَيَأْرِى إِلَى نِسْوَةٍ غُلَّ * وَشَعْنًا مَرَّاضِعَ مِثْلَ الْبَعَالِي

(M, K) *And he repairs to women bare of ornaments, and (I compassionate) dishevelled females, giving suck, haggard like the ogresses*, where the *و* is inserted to strengthen the affixion of the *ep.* to the qualified (N). And this is what

is called *acc.* of praise, reviling, or commiseration [146] (M).

§ 58. Curtailment, i. e. elision of the ending [for lightness (IH, KN)], is allowable in the [*det.* (KN)] *voc.*, [as *يَا سَعَا*, orig. *يَا سَعَانُ* (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a *voc.*, as

لِنَعْمَ الْفَتَى تَعَشُرُ إِلَى ضَوْءِ نَارِهِ
طَرِيفُ بَنِي مَالٍ لَيْلَةَ الْجُوعِ وَالْخَصْرِ

i. e. *مَالِك* (IA), by Imra al Kais, (*By God*), *most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Ṭarīf Ibn Mālīk, in the night of hunger and bitter cold* (J)]. The *voc.* must be [not *pre.* (M, IH, IA) or *quasi-pre.* (R, Jm), nor a *prop.* (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like *عُثْمَانُ* and *جَعْفَرُ* (IA), and pronounced with Damma (KN),] or made *fem.* with the *ة* (M, IH, IA, KN), like *فَاطِمَةُ*, *جَارِيَّةُ*, and *شَاةُ*: you say *يَا عَثْمُ*, *يَا جَعْفُ*, *يَا مَعْدِي* [below]; and *يَا شَا اُنْجِنِي* —whence the saying *O sheep, abide thou by the tent*—with elision of the *ة* but of nothing more: whereas *عَبْدُ شَمْسٍ*, *شَابُ قَرْنَاهَا*, *قَاتِمُ*,

and ^{زید} are not curtailed (IA); while ^{یا صَاح}, [*orig.* ^{صَاحِب} or ^{صَاحِبِي} (J),] and ^{أَصْلَحَ كَرًا} [56] are anomalous. The curtailed is simple or *comp.* In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two *aug.* in the predicament of a single *aug.*, as in ^{مَرَوَان}, ^{عَثْمَان} (M),] or a sound [*rad.* (Jm)] letter and preceding [*aug.* (R, Jm)] letter of prolongation, [when the *n.* is of more than four letters (IH), as in ^{مَنْصُور}, ^{عَمَار}, ^{مَسْكِين} (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an *aug.*, soft, quiescent letter, fourth or upwards, as in ^{عَثْمَان}, ^{مَنْصُور}, ^{مَسْكِين}, must be elided with the final, as ^{مُخْتَار}, ^{يَا مَنْصُ}, ^{يَا مَسْك}; but if not *aug.*, as in ^{مُخْتَار}, not soft, as in ^{فِرْعَوْن}, not quiescent, as in ^{قَنْوَر}, or not fourth [or upwards], as in ^{مَجِيد}, it may not be elided, as ^{يَا مُخْتَا}, ^{يَا قَنَو}, ^{يَا مَجِي}; though such words as have their [penultimate] و or ی preceded by Fatha, like ^{فِرْعَوْن} and ^{غَرْنِيق}, are treated by Fr and Jr like ^{مَنْصُور} and ^{مَسْكِين}, as ^{يَا فِرْعَ} and ^{يَا غُرْنِ}, while other GG disallow that, as ^{يَا فِرْعَو} and ^{يَا غُرْنِ} (IA). In the [synthetic (IA)] *comp.* the last *n.* is [completely (M)] suppressed, as (M, IA) ^{يَا سِيبَ} from ^{سِيبُوِيَّة} (M), ^{يَا}

مَعْدِي from مَعْدِيكَرْبُ . The prothetic or *att. comp.* is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَا تَابِطًا from تَابِطٌ شَرًّا . Two *dials.* are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the *dial.* of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَا تُمُو , يَا حَارُ [with a quiescent و (IA), يَا قَمَطُ , يَا جَعْفُ , و (IH), from كَرُو (IA), قَمَطَرُ , جَعْفَرُ , تُمُوذُ , حَارِثُ (Jm)]: (2) [it is not understood as expressed, which is termed the *dial.* of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete *n.*, [being made *uninfl.* upon Damm (IA),] as يَا تُمِي , يَا حَارُ (IH, IA), the و being converted into ي , and the Damma into Kasra, because there is no *infl. n.* ending in و preceded by Damma, but the و must be converted into ي , and the Damma into Kasra [721], يَا قَمَطُ , يَا جَعْفُ (IA), يَا كَرَا (IH). What contains the ة of feminization to distinguish the *fem.* from the *masc.* [265], like مُسَلِّمَةٌ , must be curtailed according to the *dial.* of him that awaits the [elided] letter, as يَا مُسْلِمُ , not according to the other *dial.*, يَا مُسْلِمٌ , lest it be confounded with the *voc.* of the

masc.; whereas what contains the ڤ not to distinguish [the *fem.* from the *masc.*] is curtailed according to either *dial.*, as ^{يا}مَسْلَمٌ from ^{مَسْلَمَةٌ} a proper name (IA). In XLIII. 77. [59] ^{يا}مَالِ is read, [like

يُحْيِي رَفَاتِ الْعِظَامِ بِالْيَةِ * وَالْحَقُّ يَا مَالٍ غَيْرَ مَا تَصِفُ

He will quicken the crumbled particles of the bones when decayed: and the truth, O Mālik, is not what thou describest (K), and ^{يا}مَالِ (K, B). [And in the former verse] ^{مَالٍ} has Tanwīn according to the *dial.* of him that does not await the elided letter; whereas according to the other *dial.* it would not have Tanwīn (J).

§ 59. The *voc.* is sometimes suppressed, as XXVII. 25. [2] (M, IH), ^{يا} being *voc.*, and its *voc.* suppressed, [i. e. ^{أَلَا} يَا قَوْمُ (B),] as in (K, B)

أَلَا يَا أَسْلَمَى يَا دَارَ مَيِّ عَلَى الْبَلَى
وَلَا زَالَ مِنْهَا بِجَرَعَاتِكَ الْقَطَرُ

(K), by Dhu -rRumma, i. e. ^{يا}هَذِهِ, *Now, O (thou), be thou safe, O dwelling of Mayy, from being worn away, and may the rain cease not [454] to be pouring in thy barren sandy land!*, ^{مَيِّ} being *gen.* of ^{مَيِّ}, diptote because a

logically *fem.* proper name, not curtailed from مَيْتَة, as is sometimes imagined, and مِنْ i. q. عَلَى (J), [and]

وَقَالَتْ أَلَا يَا أَسْمَعَ نَعْظُكَ بِخُطَّةٍ
فَقُلْتُ سَمِيعًا فَأَنْطَلِقِي وَأَصِيبِي

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللَّهِ وَالْأَقْوَامِ كُلِّهِمْ * وَالصَّالِحُونَ عَلَى سِمْعَانَ مِنْ جَارٍ

(M), i. e. يَا قَوْمُ, O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim'an as a neighbour! (SM). When followed immediately by what is not a *voc.*, like the *v.* in XXVII.

25. and أَلَا يَا أَصْبَحَانِي الْخ [551], the *p.* in IV. 75. [411]

and يَا رَبَّ كَاسِيَةِ الْخ [2], or the nominal *prop.*, as in

يَا لَعْنَةُ الْخ, يَا is said to be *voc.*, the *voc.* being suppressed; and to be merely premonitory, [*corrob.* of the inceptive أَلَا (J) in أَلَا يَا أَسْلَمِي الْخ and the like,] lest catachresis ensue through the suppression of the whole *prop.*, [if يَا be made *voc.* (DM)]: while IM says that, if followed immediately by prayer, as in يَا لَعْنَةُ الْخ, or command, as in XXVII. 25., it is *voc.*, because the *voc.* frequently

occurs before them, as II. 33. [158] and **يَا مَالِكُ لِيَقْضِيَ** الخ XLIH. 77. *O Mālik, let &c.* [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The *op.* [of the direct *obj.*] is necessarily understood in (1) cautioning (M, IH, IA), as **إِيَّاكَ وَالْأَسَدَ** (M, IH), i. e. **أَتَقِي نَفْسَكَ أَنْ تَتَعَرَّضَ لِلْأَسَدِ وَالْأَسَدُ أَنْ يَهْلِكَ** (*Guard thou thyself (from exposing thyself to the lion), and the lion (from destroying thee)*), the saying [of 'Umar (R)] **إِيَّايَ وَأَنْ يَحْذِفَ أَحَدُكُمْ الْأَرْنَبَ**, i. e. **نَعْنِي عَنْ مُشَاهَدَةِ حَذْفِ الْأَرْنَبِ وَنَحْنُ حَذَفُهَا عَنْ حَضْرَتِي وَمُشَاهَدَتِي** (*Remove thou me (from beholding throwing at the hare), and (remove) throwing at her (from my presence and view)*), meaning prohibition of throwing at the hare (M), and **الطَّرِيقَ** [61] (IH)—which is properly for the 2nd *pers.*, anomalously for the 1st in **إِيَّايَ وَأَنْ يَحْذِفَ** الخ, and more anomalously for the 3rd in **إِذَا بَلَغَ الرَّجُلُ الْخَ** [162]—provided it be by means of (a) **إِيَّاكَ**, &c., whether there be coupling, as **إِيَّاكَ وَالشَّرَّ**, i. e. **إِيَّاكَ أَحْذِرْ**, (*I caution thee against the evil*), or not, as **إِيَّاكَ أَنْ تَفْعَلَ**, (*I caution thee (against)*), i. e. **إِيَّاكَ أَحْذِرْ مِنْ أَنْ الْخَ**, **كَذَا**

doing thus (IA): they say ^{أَيَّكَ} ^{الْأَسَدَ}, whereas the idiom is to prefix the ^و to ^{الْأَسَدَ}, as said the Prophet ^{أَيَّكَ وَمُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ يَقْرِبُ عَلَيْكَ الْبَعِيدَ وَيُبَعِدُ عَلَيْكَ الْقَرِيبَ} *Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far, and the poet* [Mudarris Ibn Rib'ī (N)]

فَأَيَّكَ وَالْأَمْرَ الَّذِي إِنْ تَوَسَّعَتْ
مَوَارِدُهُ ضَاقَتْ عَلَيْكَ الْمَصَابِرُ



[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because ^{أَيَّكَ} is governed in the *acc.* by subaudition of a *v.* ^{أَتَقَى} or ^{أَبْعَدَ} *trans.* to only one *obj.*, so that, when another *n.* is afterwards uttered, the *con.* must be prefixed thereto, as if you said ^{أَتَقَى الشَّرَّ وَالْأَسَدَ}, though the ^و may be omitted on repetition of ^{أَيَّكَ}, as the *v.* is with repetition of the *n.* in ^{الطَّرِيقَ الطَّرِيقَ}, as says the poet, [Fadl Ibn 'Abd ArRaḥmān alKuraḥī (CD),]

فَأَيَّكَ أَيَّكَ الْمَرَاءَ فَإِنَّهُ * إِلَى الشَّرِّ دَعَاوُ وَلِلشَّرِّ جَالِبُ

[Then (remove) thyself, thyself, a corrob., far from (497) disputation; for verily it is wont to incite to evil and an

attractor of evil (Jsh)]; and, if you say ^{أَيَّكَ أَنْ تَقْرَبَ}, because ^{أَنْ} and the ^{أَلَسَدِ}, it is better to prefix the ^و, because ^{أَنْ} and the ^و are equivalent to the *inf. n.*, so that it is like ^{أَيَّكَ} though the ^و may be omitted, ^{أَنْ} and the ^و after it being explanatory of the cause of the cautioning, so that it is as though you said ^{أَحْذَرُكَ لِأَجْلِ أَنْ} ^{تَقْرَبَ} (I caution) thee (on account of) thine approaching the lion, as says the poet

فَبَيِّحْ بِالسَّرَائِرِ فِي أَهْلِهَا * وَأَيَّكَ فِي غَيْرِهِمْ أَنْ تَبُوحَا

Then divulge thou secrets among them that are worthy thereof; and (I caution) thee among others (on account of) thy divulging (D): and you say ^{أَيَّكَ مِنْ} ^{أَلَسَدِ} and ^{مِنْ} ^{أَيَّكَ} (I caution) thee against the lion and against throwing; and ^{أَيَّكَ} ^{أَنْ} ^{تَحْذِفُ} by supplying ^{مِنْ}, but not ^{أَيَّكَ} ^{أَلَسَدِ}, because ^{مِنْ} may not be supplied (IH): (b) something else, but with coupling, as ^{مَازٍ رَأْسُكَ}, i.e. ^{يَا مَازِينَ قِي رَأْسُكَ وَأَحْذَرِ السَّيْفَ}, (O) *Māzin*, (guard) thy head, and (beware of) the sword, or repetition, as ^{أَحْذَرِ الضَّيْعَمَ الضَّيْعَمَ}, i.e. ^{أَحْذَرِ الضَّيْعَمَ}, (Beware thou of) the lion, the lion (IA): (2) ^{أَمْرًا وَنَفْسَهُ} (M, IH), i.e. ^{دَعَا مَعَ}, (Leave thou) a man with himself, ^{شَانَكَ وَالْحَجْمَ}, ^{نَفْسَهُ},

i. e. ^{بَادِرْ} ^{أَهْلَكَ} ^{وَاحْذَرِ} , ^{عَلَيْكَ} ^{شَانَكَ} ^{مَعَ} ^{الْحَجِّ} , (*Keep thou to thy business with pilgrimage* (M), ^{أَهْلَكَ} ^{وَاللَّيْلِ} , [i. e. ^{بَادِرْ} ^{أَهْلَكَ} ^{وَاحْذَرِ} , (*Betake thyself early to thy family, and (beware of) the night (and its darkness)* (H), meaning *Betake thyself early to them before the night* (M),] ^{عَذِيرَكَ} [^{مِنْ} ^{فُلَانٍ} , said when a person has done evil to the person addressed (R),] i. e. ^{عَانِزَكَ} or ^{أَحْضَرَ} ^{عَنْزَكَ} , (*Present thou thine excuse or excuser [on account of (doing evil to) such a one, i. e. Thou hast an excuse for thine ill-treatment of him* (R), (as) says 'Amr Ibn Ma'dikarib

^{أُرِيدُ} ^{حَيَاتَهُ} ^{وَيُرِيدُ} ^{قَتْلِي} * ^{عَذِيرَكَ} ^{مِنْ} ^{خَلِيلِكَ} ^{مِنْ} ^{مُرَادٍ}

I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murād! (H)],

^{هَذَا} ^{وَلَا} ^{زَعَمَاتِكَ} , i. e. ^{وَلَا} ^{أَتَوْهُمْ} , This [(is the truth) (R)];

and (*I think*) *not thine assertions*, ^{أَعْطَنِي} , i. e. ^{كِلَيْهِمَا} ^{وَتَمْرًا} ,

(*Give thou me*) *both of them and dried dates*, ^{كُلَّ} ^{شَيْءٍ} ^{وَلَا} ,

[^{أَيْتَ} ^{كُلَّ} ^{شَيْءٍ} ^{وَلَا} ^{تَرْتَكِبُ} ^{الْفَحْشَاءَ} , [i. e. ^{أَيْتَ} ^{كُلَّ} ^{شَيْءٍ} ^{وَلَا} ^{تَرْتَكِبُ} ^{الْفَحْشَاءَ} , (*Do thou everything ; but (perpetrate) not defamation of a free-born man*, ^{أَبْتَ} ^{أَمْرًا} (M, R), i. e. ^{أَبْتَ} ^{أَمْرًا} ,

Abstain thou (from this, and engage in) a moderate matter (R),

^{أَنْتَهُوَ} ^{خَيْرًا} ^{لَكُمْ} IV. 169. (M, IH) *Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better*

for you (R), ^{حَسْبُكَ خَيْرًا لَكَ} *Sufficient for thee (be what thou hast done of this matter: and engage in) a better for thee,* ^{وَرَاكَ أَوْسَعُ لَكَ} *Retire thou to a distance, (and repair to) a (place) wider for thee,* ^{مَنْ أَنْتَ زَيْدًا}, i.e. ^{تَذَكَّرُ زَيْدًا} or ^{ذَاكَرًا}, *Who art thou (mentioning) Zaid?*, ^{أُصِيبَتْ رَحْبًا لَا ضَيْقًا وَآتَيْتُ}, i.e. ^{مَرْحَبًا وَاهْلًا وَسَهْلًا}, *(Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodden) a smooth (region, not a rugged one) (M),]* and ^{إِنْ تَأْتِنِي فَاهْلُ اللَّيْلِ وَاهْلُ}, *(Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodden) a smooth (region, not a rugged one) (M),]* and ^{فَأَنْتَ تَأْتِي أَهْلًا لَكَ بِاللَّيْلِ وَالنَّهَارِ} (M, R), i.e. ^{فَأَنْتَ تَأْتِي أَهْلًا لَكَ بِاللَّيْلِ وَالنَّهَارِ}, *If thou come to me, (verily thou wilt come to) kinsfolk (of thine) by night and kinsfolk (of thine) by day (M), which are confined to hearsay (IH); the suppression being necessary because they are provs., or like the prov. in frequency of usage (R).*

§ 61. They say ^{الْأَسَدُ الْأَسَدُ} *The lion! The lion!*, ^{الصَّبِيُّ الصَّبِيُّ} *The wall! The wall!*, ^{الْجِدَارُ الْجِدَارُ} *The boy! The boy!*, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and ^{الطَّرِيقُ الطَّرِيقُ} *The path! The path!*, i.e. ^{خَلَّةٌ} (M). But, [if there be not (إِيَّاكَ, &c.,

nor) coupling, nor repetition (IA),] the *op.* may be [understood or (IA)] expressed, as (S, IA) ^{الْأَسَدُ} or ^{لَا تُوَلِّى الصَّبِيَّ}, ^{إِحْزِرِ الْجِدَارَ}, (IA), ^{إِحْزِرِ الْأَسَدَ}, and ^{خَلِّ الطَّرِيقَ} : Jarir says

خَلِّ الطَّرِيقَ لِمَنْ يَبْنِي الْمَنَارَ بِهِ
وَابْزُرْ بِبَرْزَةِ جِدِّي اضْطُرَكَ الْقَبِيرُ

(S) *Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee* (N). The *op.* is necessarily understood in [the *acc.* of ^{الزَّمَّ}, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as ^{أَخَاكَ} (47) (Sh),] if there be coupling, [as ^{أَخَاكَ} ^{الزَّمَّ}, i.e. ^{أَخَاكَ}, (Cleave thou to) thy brother and doing good to him (IA)], or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as ^{الصَّلَاةَ جَامِعَةً} (*Be ye present at*) prayer when congregational, ^{الصَّلَاةَ} being governed in the *acc.* by ^{أَحْضُرُوا} supplied, and

أَخَاكَ الَّذِي إِنْ تَدَعَيْتَهُ لِمَلَّةٍ
يُجِبُّكَ كَمَا تَبْغِي وَيَكْفِكَ مَنْ يَبْغِي

by supplying ^{أَزِمُّ} (Cleave thou to) thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though ^{أَخَاكَ} may be an *inch.* in the dial. of him that uses ^{أَخ} with the *!* in every case, like ^{مَكْرَهُ} ^{أَخَاكَ لَا بَطْلُ} *A coerced man is thy brother, not a man of valour* (Sh): and ^{أَيَا} is not used in it (IA).

§ 62. The *op.* is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i. e.] in distraction, [as ^{وَكُلُّ} ^{أَنَسَانٍ} ^{الزَّمَنَةَ} XVII. 14. *And (We have fastened upon) every man, We have fastened upon him* (Sh)]. Distraction is that a *n.* should precede, and be followed by a *v.* or [*op.* (IA)] *qual.*, [i. e. an *act.* or *pass. part.* (IA),] capable of governing what precedes it, the said *v.* or *qual.* being distracted from [governing (Sh)] it by governing (a) its *pron.*, literally, like ^{زَيْدًا} ^{أَنَا} ^{ضَارِبُهُ} ^{الآنَ}, ^{زَيْدًا} ^{ضَرَبْتَهُ} or ^{زَيْدًا} ^{أَنَا} ^{ضَارِبُهُ} ^{الآنَ} or ^{غَدًا}, [and ^{أَنْتَ} ^{مَعْطَلَةٌ} (Thou art given) the dirham, *thou art given it* (IA),] or constructively, like ^{زَيْدًا} ^{مَرَرْتُ} ^{بِهِ}, [both ^{ضَرَبْتُ} and ^{مَرَرْتُ} being distracted by the *pron.* of ^{زَيْدًا}, but ^{ضَرَبْتُ} reaching the *pron.* by its own means, and ^{مَرَرْتُ} by means of a *prep.*, so that the *pron.* is literally in the *gen.*, but constructively in the *acc.*, while, if

not distracted by the *pron.*, they would govern زَيْدًا, as they do the *pron.*, so that you would say زَيْدًا ضَرَبْتُ and زَيْدٌ مَرَرْتُ (IA),] or (b) what is *pre.* to its *pron.*, like زَيْدًا أَنَا (IA, Sh) or مَرَرْتُ بِغُلَامَةٍ, and زَيْدًا أَنَا (Sh). The *acc.* [by distraction (Sh)] is not allowable in (M, IH, IA, Sh) (a) أَزِيدُ ذُهِبَ زَيْدٍ, *Zaid, was he taken away?* (M, IH), because ذُهِبَ and its *syn.* أَذْهَبُ do not govern the *acc.* (Jm); (b) زَيْدٌ أَنَا, because the *act. part.*, when in the sense of the past, does not govern (IA); (c) زَيْدٌ دَرَاكَةً, *Zaid, overtake him* [or زَيْدٌ أَنَّهُ فَاضِلٌ (Sh)], because the verbal *n.* [or *p.* (Sh)] does not govern what precedes it, and what does not govern does not expound an *op.*; (d) زَيْدٌ أَنَا الضَّارِبُ (IA, Sh), because أَل is conjunct, so that the *reg.* of its *conj.* does not precede it (Sh); (e) وَكُلُّ شَيْءٍ فَعَلُوهُ, *And everything that they have done is recorded in the volumes* (IH, Sh) or زَيْدٌ مَا أَحْسَنَهُ, because فَعَلُوهُ is an *ep.*, and the *ep.* does not govern the qualified, while the *v.* of wonder, being *aplastic*, is like the *p.*, so that it does not govern what is before it, especially when the *م.* of wonder, to which the head of the *prop.* belongs, is

between them (Sh): and in **الرَّانِيَّةُ وَالزَّالِي فَاجْلِدُوا كُلَّ**
وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ XXIV. 2. the **ف** is by reason of
the sense of condition, according to [Fr and (B)] Mb,
[**أَلْ** being i. q. **الَّذِي**, *She that hath committed adultery,*
and he that &c., scourge ye each one of them with an
hundred stripes (K), and what is after this **ف** does not
govern what is before it (Jm)]; and it is two props.,
according to [Khl and (K)] S, [(*Among what hath been*
ordained unto you is the scourging of) *the adulteress and*
the adulterer. Wherefore scourge ye &c. (K), and part of
one prop. does not govern part of another (Jm)]: but, if
not, the acc. [which is read (K, B)] is preferable (IH).
F says that **وَرَهْبَانِيَّةً ابْتَدَعُوهَا** LVII. 27. [*And (they*
originated) asceticism, they originated it (K, B)] belongs
to the cat. of **زَيْدًا ضَرْبَتَهُ**: but ISh objects that the acc.
in this cat. must be particular [25], in order that putting
it into the nom. by inchoation may be correct; and the
ordinary opinion is that it is coupled to what is before it,
ابْتَدَعُوهَا being an ep., and a pre. n. being necessarily
supplied, i. e. **وَحُبَّ رَهْبَانِيَّةٍ** *And (the love of) asceticism*
that they originated: while the saying of BD that **فَرِحُوا**
أَلْفَ [below] belongs to the cat. of distraction is like the
saying of F about the text; and apparently it is an acc.
of praise [57] (ML) (*I praise*) *a horseman that they left*

to be &c. (Jsh): the reply, however, is that مَا, though red., stands in the place of an ep., i.e. فَارِسًا أَيْ فَارِسِي. (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an inch., in which case the prop. after it is in the place of a nom. as enunc.: or (Sh)] acc. by reason of an op. necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the prop. after it has no place, because expos. (Sh); the understood agreeing with the expressed in sense and letter, as زَيْدًا ضَرْبَتَهُ, i.e. ضَرْبَتِ زَيْدًا ضَرْبَتَهُ, or sense not letter, as جَاوَزَتْ زَيْدًا مَرَرَتْ بِهِ, i.e. زَيْدًا مَرَرَتْ بِهِ. (A). Some read وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr on Abi Hāzim

فَأَمَّا تَمِيمٌ تَمِيمٌ بَنُ مَرْ * فَالْقَاهُمْ الْقَوْمَ دَوْبَى نِيَامًا

with the nom., And, whatever be the case, Tamīm, Tamīm on Murr, or acc., And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu-rRumma says

إِذَا ابْنُ أَبِي مُوسَى بِلَالًا بَلَغْتَهُ * فَقَامَ بِنَاسٍ بَيْنَ وَصْلِكَ جَاءَ

When (thou reachest) the grandson of Abū Mūsà, Bilāl, when thou reachest him, and a slaughterer stands up with are that will be cutting between thy two joints (Jsh)].

And hence ^{أَخَا}عَمْرًا لَقِيتُ (I became concerned with) ^{أَمْرًا}‘Amr, I met his brother and ^{غُلَامَةً}بَشْرًا ضَرَبْتُ (I insulted) ^{لَابِسْتُ}Bishr, I beat his young man by subaudition of and ^{أَهَنْتُ}(M). The *acc.* is common, [says S (M)]; but the *nom.* is better (S, M), because, when he means to make govern, it is nearer to that to say ^{زَيْدًا}ضَرَبْتُ or ^{زَيْدًا}ضَرَبْتُ, and not make the *v.* govern a *pron.* (S). The *acc.* is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and *ant. props.* (Jm),] after a *con.* preceded by a verbal *prop.* (M, IH, IA, Sh) not constructed upon an *inch.* (Sh), when the *con.* and *n.* are not separated (IA), as ^{هُوَ}خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَذَا هُوَ XVI. 4. 5. *He hath created man from a drop of sperm—and, lo, he is a fluent adversary!*—and (created) the beasts, created them for you (Sh); the Kur’ān says ^{أَعَدَّ}يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ ^{أَعَدَّ}لَهُمْ عَذَابًا أَلِيمًا LXXVI. 31. [*He maketh whom He willet*h to enter into His mercy; and (hath threatened or requited) the evil-doers, hath prepared for them a grievous chastisement, ^{الظَّالِمِينَ}الظَّالِمِينَ being governed in the *acc.* by a *v.* expounded by ^{أَعَدَّ}أَعَدَّ النَّحْ, like ^{أَعَدَّ}أَعَدَّ and ^{كَافًا}كَافًا (K, B), in order to be uniform with the *prop.* that it is coupled to (B), ^{وَعَادًا}وَعَادًا وَتَعْمَدُ وَاصْحَابَ الرِّسِّ وَتَوَرَّوْنَا بَيْنَ ذَلِكَ كَثِيرًا

وَكَلَّا ضَرْبًا لَّهُ الْأَمْثَالُ XXV. 40. 41. (S) *And 'Ād, and
Thamūd, and the fellows of the uncased well, and many
generations between them. And (We warned) all, We
propounded unto them parables, كَلَّا being governed in the
acc. by what ضَرْبًا الْآلِف indicates, i. e. اَنْذَرْنَا (K, B) or
خَذَّلْنَا (K)], and فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ VII. 28.
(M) *A party hath He guided, and (abandoned) a party,
and hath necessarily befallen them, i. e. فَرِيقًا وَخَذَّلَ
(K, B), which [construction] is common in the Kur'ān;
and ArRabī' Ibn Dabū' alFazārī says**

أَصْبَحْتُ لَا أَحْمِلُ السِّلَاحَ وَلَا * أَرُدُّ رَأْسَ الْبَعِيرِ إِنْ
وَالذِّئْبُ أَخْشَاهُ إِنْ مَرَرْتُ بِهِ * وَحَدِي وَأَخْشَى الرِّيحَ وَالْمَطَرَ

*have become so decrepit that I bear not arms, nor
back the head of the he-camel if he take fright,
(dread) the wolf, dread him, if I pass by him alone,
dread the winds and the rain (N)]; whereas in يَغْشَى
طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
a band of you, while a band, their own souls dis-
torted them the , is not copulative, but is the , of incep-
[80] (S): but if the con. and n. be separated, the
as it would be if not preceded by anything, as قَامَ*

زَيْدٌ وَأَمَّا عَمْرُو فَكَرِمَةٌ, where the *nom.* is preferable and
 قَامَ زَيْدٌ وَأَمَّا عَمْرُو فَكَرِمَةٌ, where the *acc.* is preferable
 (IA); the Revelation has وَأَمَّا ثَمُودُ الْخ XLI. 16. *And, &c.*,
Thamūd, We &c., [where the *nom.* is chaster, because
 of its occurring after the inceptive *p.* (K),] though it is
 read with the *acc.* (M): (b) in a place more appropriate
 for the *v.* (M, IH), (a) before command or prohibition
 (M, IH, IA, Sh) or prayer (M, IA, Sh), as زَيْدًا أَضْرِبْهُ
 (*Beat thou*) Zaid, *beat thou him*, زَيْدًا لَا تَضْرِبْهُ (*Beat thou*
not) Zaid, *beat thou not him*, and زَيْدًا رَحِمَهُ اللَّهُ (*God*
have mercy upon) Zaid, *God have mercy upon him!* (IA);
 (b) after an instrument generally prefixed to the *v.* (IA,
 Sh), [i. e.] after an *interrog. p.* (M, IH), as أَبْشُرَا مِنَّا
 وَاحِدًا نَتَّبِعُهُ LIV. 24. (*Shall we follow*) a human being,
of ourselves, one, shall we follow him? (Sh), or a *neg. p.*,
 [مَا, لَا, or اِنْ (Jm), as مَا زَيْدًا ضَرَبْتُهُ (*I have*) not
 (*beaten*) Zaid, *I have not beaten him* (M),] or [the *cond.*
 (IH)] اِذَا or حَيْثُ (M, IH), as اِذَا عَبْدُ اللَّهِ تَلَقَّا فَكَرِمَةٌ
 When (thou meetest) 'Abd Allāh, when thou meetest him,
 honor thou him and حَيْثُ زَيْدًا تَجِدُهُ فَكَرِمَةٌ Where (thou
 findest) Zaid, where thou findest him, &c. (M): (c) when
 it is feared that the exponent may be mistaken for an *ep.*,

as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the v. (M, IA, Sh), (a) the *cond. instruments* (IH, IA), as ^{اَ اَ اَ اَ اَ اَ} اِنْ زَيْدًا اَكْرَمْتَهُ اَكْرَمَكَ If (thou honor) Zaid, if thou honor him, I shall honor thee and ^{اَ اَ اَ اَ اَ اَ} حَيْثُمَا زَيْدًا تَلَقَّاهُ فَارْكَمَهُ Wherever (thou meetest) Zaid, wherever thou meetest him, honor thou him, though according to some, who allow the *n.* after these instruments, the *nom.* as an *inch.* is not disallowed, as in the saying [of An-Namir Ibn Taulab (SM)]

^{اَ اَ اَ اَ اَ اَ} لَا تَجْزَعِي اِنْ مَنَفْسٍ اَهْلَكْتَهُ * ^{اَ اَ اَ اَ اَ اَ} وَاِذَا هَلَكْتَ فَعِنْدَ ذَلِكَ فَاجْزَعِي

(IA) Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine, generally related with the *acc.*, if (I consume) valuable property, if I consume it (SM); (b) ^{اَ اَ اَ اَ اَ اَ} هَلَّا, ^{اَ اَ اَ اَ اَ اَ} اَلَّا, ^{اَ اَ اَ اَ اَ اَ} لَوْلَا, and ^{اَ اَ اَ اَ اَ اَ} لَوْ مَا (M, IH), as ^{اَ اَ اَ اَ اَ اَ} اَلَا زَيْدًا ضَرَبْتَهُ Wherefore (didst thou) not (beat) Zaid, didst thou not beat him? (IH), because they require the *v.*, and are not followed by *inchs.* [573] (M). The *nom.* [by inchoation (Sh)] is (1) preferable, when the *n.* is not preceded by what makes the *acc.* necessary or preferable, [or the *nom.* necessary, or the two cases equally allowable (IA),] as ^{اَ اَ اَ اَ اَ اَ} زَيْدٌ ضَرَبْتَهُ, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the *acc.*: this, however, is refuted by [the readings (Sh)] ^{اَ اَ اَ اَ اَ اَ} XXXV. 30. (They shall enter) gardens of everlasting abode, they shall enter them

(IA, Sh) and سُورَةٌ أَنْزَلْنَاهَا XXIV. I. (*We have revealed*) a chapter, *We have revealed it* (Sh); S and other masters of Arabic have transmitted the *acc.* from the Arabs, and it is common; and ISh cites the saying [of 'Alkama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-l-Hārith (T, Jsh)]

فَارِسًا مَا غَادِرُوهُ مُلْحَمًا * غَيْرَ زَمِيلٍ وَلَا نَكْسِيٍّ وَكَلِّ

with the *acc.* (IA) (*They left*) a horseman—*what a horseman!*—*they left him to be* [meat for the wild beasts (T, Jsh)], *not cowardly, nor impotent, committing his affair to another*, مَا being *red.*, not *neg.*, otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal *prop.*, like إِذَا denoting unexpectedness, as خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُهُ عَمْرُو *I went forth; and, lo, Zaid, 'Amr was beating him!* (IA, Sh), because this إِذَا is not followed by the *v.* expressed or supplied; (b) when the *v.* comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the *n.* and *v.* (Sh), like the *cond.* and *interrog.* instruments and the *neg.* مَا, as زَيْدٌ أِنْ لَقِيْتَهُ مَا لَقِيْتَهُ *Zaid, if you meet him, what you will meet him* (IA). The two cases are equally allowable after a *con.* preceded by a [bi-form (IA)] *prop. nominal* in the former, verbal in the

latter part, as ^{٥٨}زید ^{٥٨}قام ^{٥٨}وعمر ^{٥٨}اکرمته, the *nom.* [of ^{٥٨}عمر] being allowable from regard to the former, and *acc.* from regard to the latter part (IA, Sh), affinity being attained in either case : the Revelation gives the *acc.* in

الرحمن علم القرآن خلق الإنسان علمه البيان الشمس والقمر بحسبان والنجم والشجر يسجدان والسماء رفعها LV. 1-6.

The Compassionate hath made known the *Kur'ān*, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the tree bow down unto Him—and (hath reared) the heaven,

hath reared it, ^{٥٨}والسماء ^{٥٨}الخ being coupled to the *enunc.* علم القرآن (Sh); and the *nom.* as an *inch.* is also read (B). In the five preceding cases there is no distinction

between the *pron.*'s being attached to the *v.* distracted by it, as ^{٥٨}زید ^{٥٨}ضربتة, or separated from it by a *prep.*, as ^{٥٨}زید ^{٥٨}بمررت, or by prothesis, as ^{٥٨}زید ^{٥٨}ضربت ^{٥٨}غلامه or ^{٥٨}غلام ^{٥٨}بمررت : so that the *acc.* is preferable in ^{٥٨}مررت ^{٥٨}بغلامه or ^{٥٨}صاحبه

; ^{٥٨}ان ^{٥٨}زیدا ^{٥٨}مررت ^{٥٨}به ^{٥٨}اکرمک, and necessary in ^{٥٨}زید ^{٥٨}مررت ^{٥٨}به, and necessary in the *nom.* is preferable in ^{٥٨}زید ^{٥٨}مررت ^{٥٨}به, and necessary in

^{٥٨}خرجت ^{٥٨}فإذا ^{٥٨}زید ^{٥٨}مر ^{٥٨}به ^{٥٨}عمر; and both cases are equally allowable in ^{٥٨}زید ^{٥٨}قام ^{٥٨}وعمر ^{٥٨}مررت ^{٥٨}به : and the case is similar

with ^{ضربت} ^{غلامه} ^{زيد} or ^{مررت} ^{بغلامه}. And when the *v.* governs an extraneous [*n*] followed by an *appos.* comprising the *pron.* of the preceding *n.*—an *ep.*, as ^{زيدا} ^{ضربت} (*I insulted*) Zaid, *I beat a man that loves him*, ^{رجلا} ^{يحببه} (*I insulted*) Zaid, *I beat a man that loves him*, *synd. expl.*, as ^{زيدا} ^{ضربت} ^{عمرا} ^{ابا} (*I insulted*) Zaid, *I beat 'Amr his father*, or *n.* coupled by the *و* exclusively, as ^{زيدا} ^{ضربت} ^{عمرا} ^{واخا} (*I insulted*) Zaid, *I beat 'Amr and his brother*—the extraneous *n.* follows the course of the *n. pre.* to the *pron.* of the preceding *n.* (IA). The *expos. prop.* needs a *cop.*, as ^{زيدا} ^{ضربته} or ^{اخا} ^{ضربت} or ^{عمرا} ^{ضربت} or ^{واخا} or ^{عمرا} ^{اخا} when you construe the *أخ* to be an *expl.* But if you construe it to be a *subst.*, the [preceding] *n.* may not be governed in the *acc.* by distraction, [because the *expos. prop.* does not contain the *pron.* of the *n.* (DM)]; nor in the *nom.* as an *inch.*, [because the *enunc. prop.* does not contain a *cop.* (DM)]: and similarly if you couple by anything but the *و*. And in ^{والذين} ^{كفروا} ^{فتعسا} ^{لهم} XLVII. 9. *And they which have disbelieved, God make them to stumble and fall!* ^{والذين} is an *inch.*, and ^{تعسا} an *inf. n.* to a suppressed *v.*, [i. e. ^{فاتعسهم} (DM),] which is the *enunc.*, [the *ف* being prefixed to the *enunc.* of the conjunct because it resembles condition (DM)]; not an *acc.* to a suppressed [*inf. n.*]

expounded by ^{تَعَسَا}, like as you say ^{زَيْدًا ضَرْبًا آيَةً}, [i. e. ^{ضَرْبًا زَيْدًا} ^{آيَةً}, the exponent ^{ضَرْبًا} being distracted by the *pron.* of the preceding *n.*, whereas ^{لَهُمْ} does not depend upon the *inf. n.* (DM)]: and similarly ^{لَهُ} ^{زَيْدًا جَدْعًا} and ^{لَهُ} ^{عَمْرًا سَقِيًا} are not allowable. For the ^{لُ} depends upon a suppressed word, [i. e. ^{أَرَادَتِي لَهُمْ} and ^{لَهُ}, which is an inceptive (*prop.*), a reply to “Whom meanest thou by the ^{تَعَسَى} and the ^{جَدْعُ} and the ^{سَقَى}?” (DM),] not upon the *inf. n.*, because it is not *trans.* by means of the *p.*; and is not the ^{لُ} of strengthening, because it is inseparable, whereas the ^{لُ} of strengthening is not inseparable. But in ^{سَلْ بَنِي إِسْرَائِيلَ كَمْ أَتَيْنَاهُمْ مِنْ آيَةٍ} II. 207., if you construe ^{مِنْ} to be *red.*, ^{كَمْ} may be an *inch.*, [*Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto* (DM),] or *obj.* to ^{أَتَيْنَا} supplied after it, [*how many multitudes (We have vouchsafed), We have vouchsafed them a sign* (DM)]: whereas, if you construe it to be *expl.* of ^{كَمْ}, neither construction is allowable from want of the *rel.* to ^{كَمْ}; which is only a *prepos.* 2nd *obj.*, *how many a sign We have vouchsafed them* (ML).

§ 63. Suppression of (IA, ML) the direct *obj.* (IA), [or] the two *objs.* of ^{أَعْطَى} [443], or the 2nd or 1st only

(ML), is allowable, [if not detrimental (IA),] as [ضُرِبْتُ *I beat (Zaid) (IA),*] XCII. 5., XCIII. 5., and IX. 29. [434] (IA, ML), i. e. حَتَّى يُعْطَوْكُمْ الْجَزِيَّةَ ; but not if detrimental, as when the direct *obj.* occurs in reply to a question, as ضُرِبْتُ زَيْدًا in reply to "Whom didst thou beat?", or occurs circumscribed, as مَا ضُرِبْتُ إِلَّا زَيْدًا, in neither of which may زَيْدًا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct *obj.* (1) is frequent (M, ML) (a) after لَوْ شِئْتُ [or أَرَدْتُ (K, B on II. 19., DM) or اخْتَرْتُ or the like, since the *v.* of the *correl.* indicates the suppressed *obj.* (DM),] as فُلُوْا شَاءَ لَهْدَاكُمْ أَجْمَعِينَ VI. 150. *Wherefore, if He had willed (the guiding of you), He would have guided you all*, i. e. فُلُوْا شَاءَ هِدَايَتِكُمْ ; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

وَلَوْ شِئْتُ أَنْ أَبْكِي دَمًا لَبَكَيْتَهُ * عَلَيْهِ وَلَكِنْ سَاحَةُ الصَّبْرِ أَوْسَعُ

(K, B), by Ishāk Ibn Ḥassān alKhuzaimi (N), *And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping*

and repining (Jsh), and ^{لَو} ^{أَرَادَ} ^{اللَّهُ} ^{أَنْ} ^{يَتَّخِذَ} ^{وَلَدًا}

XXXIX. 6. *Had God desired that He should get offspring*

(K)]; (b) after negation of knowledge and the like, as

^{وَلَكِنْ} ^{لَا} ^{يَعْلَمُونَ} ^{أَنَّهُمْ} ^{السَّفَهَاءُ} II. 12. *Now surely they are the light-witted. But they know not (that they are*

light-witted), i. e. ^{أَنَّهُمْ} ^{سَفَهَاءُ}, and ^{وَنَحْنُ} ^{أَقْرَبُ} ^{إِلَيْهِ} ^{مِنْكُمْ} ^{وَلَكِنْ}

^{لَا} ^{تُبْصِرُونَ} LVII. 84. [*And We are nearer unto him than ye—but ye see not (the nearness) (DM)]*; (c) when it is a

rel. to the conjunct, as ^{أَهَذَا} ^{الَّذِي} ^{بَعَثَ} ^{اللَّهُ} ^{رَسُولًا} XXV.

43. *Is this he (that) [177] God hath sent as an Apostle?*

(d) when it is a *rel. to the qualified*, though this suppression is less frequent than the last, as

^{حَمَيْتُ} ^{حَمَى} ^{تِهَامَةً} ^{بَعْدَ} ^{نَجْدٍ} * ^{وَمَا} ^{شَيْءٌ} ^{حَمَيْتُ} ^{بِمُسْتَبَاحٍ}

[by Jarīr, *Thou prohibitedst the prohibited place of Tihāma after Najd: and not a thing (that) (144) thou prohibitedst is taken as lawful (Jsh)]*; (e) when it is a

rel. to the subject, though this is less frequent than either, as ^{أَصْنَعُ} ^{كَلِمَةً} ^{لَمْ} [1] and ^{فَتُؤَبِّ} ^{نُسَيْتُ} ^{الْخ} [25]; (f)

in the terminations of the versicles, as ^{وَمَا} ^{قُلِّي} XCIII. 3.

[*Nor hated (thee) (B)*] and XX. 80. [423]: (2) occurs

in other cases, as ^{فَمَنْ} ^{لَمْ} ^{يَسْتَطِعْ} ^{فَاطْعَامُ} ^{سِتِّينَ} ^{مَسْكِينًا}

LVIII. 5. *And whoso is not able (to keep the fast), upon*

him shall be incumbent the feeding of sixty poor, i. e.

لَمْ يَسْتَطِعِ الصَّوْمُ ; a strange case of which is the suppression of the *said* while the *say* remains, as قُلْ هُوَ سِحْرٌ X. 78., i. e. مَوْسَى اتَّقُوا لِلْحَقِّ لَمَّا جَاءَكُمْ evidence of اَسْحَرُ هَذَا , *Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What! Is this sorcery?* (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ XIII. 26. [*God enlargeth subsistence for whom He willeth, and narroweth (it)* (K, B)], لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اَللّٰهِ اِلَّا مَنْ رَحِمَ XI. 45. [*There is not any preserver to-day from the judgment of God save the place of them (that) He hath had mercy on (رَحِمَهُم)*, i. e. *the Ark* (K, B)], because the like of what you see in الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ II. 27. *He that the devil prostrateth* must relate to this conjunct from its conj., and وَمَا عَمِلَتْ وَمَا عَمِلَتْ اَيْدِيهِمْ a reading of XXXVI. 35. *And what their hands have wrought:* (2) clean forgotten after the suppression, as though its *v.* were *intrans.*, like as the *ag.* is forgotten when the *v.* is made *pass.*, as in the saying فَلَنْ يُعْطَى وَيَمْنَعُ وَيُصَلَّ *Such a one gives and withholds, and joins and dissevers,* وَاَصْلَحْ لِي فِي ذَرْيَتِي XLVI. 14. [*And bestow*

prosperity for me among mine offspring (K), or *bless or prosper for me mine &c.* (432)], and the saying of Dhu-rRumma

وَأِنْ تَعْتَنِرَ بِالْمَحَلِّ مِنْ ذِي ضُرُوعِهَا
إِلَى الضَّيْفِ يُجْرَحُ فِي عَرَاقِيْبِهَا نَضَلِي

[*And if they* (the camels) *make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons* (Jsh), or *shall work mischief* (432) *in &c.*].

§ 64. The adverbial *obj.* is the *adv.* of time or place (M). It is a [*n. of*] time without restriction, or [*n. of*] place vague, or importing quantity, or whose crude form is the crude form of its *op.*, mentioned as a complement on account of a matter befalling in it, as صُمْتُ يَوْمًا or يَوْمَ الْخَمِيسِ *I fasted a day or on Thursday*, جَلَسْتُ أَمَامَكَ *I sat before thee*, سَرْتُ فَرَسًا *I journeyed a parasang*, and جَلَسْتُ مَجْلِسَكَ *I sat in thy place of sitting*. Sometimes a *n.* is not mentioned on account of a matter befalling in it, and is not a [*n. of*] time or place, like ضَرَبْتُ زَيْدًا in زَيْدًا; or is mentioned on account of a matter befalling in it, but is not a [*n. of*] time or place, as تَنْكَحُوهُنَّ أَنْ تَرْغَبُونَ IV. 26., [i. e. أَنْ (B).] *And whom ye desire that ye should marry,*

according to one interpretation; or is the converse, as
 اَنَا نَخَافُ مِنْ رَبِّنَا يَوْمًا LXXVI. 10. *Verily we fear from*
 our Lord the chastisement of a day and اللَّهُ أَعْلَمُ حَيْثُ
 يَجْعَلُ رِسَالَاتِهِ VI. 124. *God is most wise: (He knoweth)*
 where [202] *He will bestow His Apostolates*: which sorts
 are not conventionally named *adv.*; but each of them is
 a direct *obj.*, which, not in which, the action befalls [44].
 Sometimes, however, it is mentioned on account of a
 matter befalling in it, and is a [*n. of*] time or place;
 and then it is governed in the *acc.* with the sense of فِي:
 which sort exclusively is conventionally named *adv.* (Sh).
 It is disputed whether a *n. of* time or place governed
 in the *gen.*, as جُلِسْتُ فِي الدَّارِ and سَرْتُ فِي يَوْمِ الْجُمُعَةِ,
 is conventionally named *adv.* The predicament of the
n. of time or place that implies the sense of فِي is to be
 governed in the *acc.* by what occurs in it, i. e. the *inf.*
n., as عَجِبْتُ مِنْ ضَرْبِكَ زَيْدًا يَوْمَ الْجُمُعَةِ عِنْدَ الْأَمِيرِ
I wondered at thy beating Zaid on Friday in the presence
of the governor, or by the *v.*, as ضَرَبْتُ زَيْدًا يَوْمَ الْجُمُعَةِ
 (IA) اَنَا ضَارِبٌ زَيْدًا الْيَوْمَ عِنْدَكَ, or *qual.*, as اِمَامُ الْأَمِيرِ
 The *adv.* of (Sh) time is (1) vague, [i. e. unlimited, whe-
 ther *det.* or *indet.*, like زَمَانٌ, حِينٌ, الزَّمَانُ, الْحِينُ]:
 (2) particular (R, Sh), i. e. limited, whether *det.* or *indet.*,
 like سِيرُوا فِيهَا (R), لَيْلَةٌ, يَوْمٌ, لَيْلَةُ الْقَدْرِ, يَوْمَ الْجُمُعَةِ

XXXIV. 17. *Journey ye among them nights*
 and days, *النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا* XI. 49. *The*
fire, they shall be exposed to it morning and evening (Sh).
 The adv. of place is (1) vague (IA, Sh, ML), i. e. not
 confined to a particular place (Sh), \[but] applicable to
 every plot of ground, like *جَانِبٌ, جِهَةٌ, نَاحِيَةٌ, مَكَانٌ,*
خَلْفٌ (ML), namely (a) [the names of (Sh)] the
 six relative locations, *أَمَامٌ, شِمَالٌ, يَمِينٌ, تَحْتَ, فَوْقَ,*
خَلْفٌ (IA, Sh), and the like (IA), as *وَكَانَ دَرَادَهُمْ مَلِكٌ*
 XVIII. 78., where *أَمَامَهُمْ* is also read, *And before them*
was a king, *وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ* XII. 76. *And above*
every possessor of knowledge is One that knoweth, the
 reading *فَنَادَاهَا مِنْ تَحْتِهَا* XIX. 24. *Then he that was*
below her called to her, *وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ*
 XVIII. *كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ*
 16., orig. *تَتَزَاوَرُ*, *And thou wouldst see the sun, when it*
rose, turning aside from their cave in the direction of the
right hand, and, when it set, diverging from them in the
direction of the left hand, properly in the (direction)
possessed of (the name of) the right hand (B).]

*صَبْنَتِ الْكَاسَ عَنَّا أَمْعَمُ * وَكَانَ الْكَاسُ مَجْرَاهَا الْيَمِينَا*

[by 'Amr Ibn Kulthūm at Taghlabī, *Thou hast turned*

away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

وَقَدْ عَلِمَ الضَّيْفُ وَالْمَجْتَدُونَ * إِذَا أَغْبَرُ أَنْقُ وَهَبَتْ شَمَالًا

(Sh), by 'Amra sister of 'Amr Dhu -lKalb, *And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly* (DH); (b) not a name of a relative location, but like it in vagueness, as ^{أَرْضًا} ^{أَوْ} ^{أَطْرَاحَ} ^{أَرْضًا} XII. 9. [*Or drive him away into a land unknown, remote from the inhabited region* (K, B),] and ^{ضَيْقًا} ^{وَإِذَا} ^{الْقَوَا} ^{مِنْهَا} ^{مَكَانًا} ^{ضَيْقًا} XXV. 14. (Sh) *And when they shall be cast into a strait place, namely it* (B); (c) the quantities, as ^{مِيلًا} ^{فَرَسَخًا} ^{بَرِيدًا} [below], held by the majority to be vague *adv.*, because, though known in quantity, unknown in description (IA): and ^{لَدَى} ^{عِنْدَ}, and the like, [as ^{سَوَى} ^{نُونًا} (Jm),] are made to accord with the vague because of their vagueness; and ^{مَكَانًا}, [even if definite, as ^{جَلَسْتُ} ^{مَكَانَكَ} *I sat in thy place* (Jm),] because of its frequency; and what is after ^{دَخَلْتُ} ^{الدَّارَ}, [even if definite, as ^{دَخَلْتُ} ^{الدَّارَ}, because of its frequency (Jm),] according to the correctest (IH) doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as ^{سَرِي} ^{فَرَسَخًا} ^{بَرِيدًا} and ^{مِيلًا} *I journeyed a parasang and a mile*

and a stage of two or four parasangs, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the *inf. n.*, provided that its *op. be* of its [crude- (Sh)] form (IA, Sh), as ^{اَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ} LXXII. 9. And verily we were wont to sit in sitting-places thereof for hearing (Sh); whereas, if its *op. be* not of its form, it is governed in the *gen.* by ^{فِي}, as ^{جَلَسْتُ فِي مَرْمَى زَيْدٍ}, *I sat in Zaid's place of shooting*, except anomalously, as in the sayings ^{هُوَ مِنِّي مَزَجَرُ الْكَلْبِ} and ^{مَنَاطُ الثَّرِيَّا} *He is in relation to me in the chiding-place of the dog* and *at the distance of the Pleiades*: what is formed from the *inf. n.* is vague, as ^{جَلَسْتُ مَجْلِسًا}, or particular, as ^{جَلَسْتُ مَجْلِسَ زَيْدٍ} (IA). Other sorts of *ns.* of place may not be put into the *acc.* as *adv.*: you do not say ^{جَلَسْتُ الطَّرِيقَ}, nor ^{أَقَمْتُ السُّوقَ}, nor ^{صَلَيْتُ الْمَسْجِدَ}, because these places are particular, since every place is not named mosque or market or road; but you express the adverbial *p.* ^{فِي} (Sh). Although the particular [*n.* of] place, i. e. what has tracts that contain it, is not put into the *acc.* as an *adv.*, the *acc.* of every particular [*n.* of] place has been heard with ^{دَخَلَ}, ^{سَكَنَ}, and ^{ذَهَبَ}, as ^{دَخَلْتُ الْبَيْتَ} *I entered the tent*, ^{سَكَنْتُ الدَّارَ} *I dwelt in the house*, and ^{ذَهَبْتُ الشَّامَ} *I went to Syria*, as *adv.*

anomalously, or by ellipse of the *prep.*, or by assimilation to the direct *obj.* (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abū Bakr when they expatriated themselves,

جَزَى اللَّهُ رَبَّ النَّاسِ خَيْرَ جَزَائِهِ
رَفِيقَيْنِ قَالَا خِيَمَتِي أُمِّ مَعْبَدٍ

[*God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad (N)*]: he ought to have said *فِي خِيَمَتِي أُمِّ مَعْبَدٍ*; but, being constrained, dropped the *فِي*, and made the *v. self-trans.*: and thus they do in *دَخَلْتُ الدَّارَ* and the like, save that extension with *دَخَلْتُ* is universal, because of the frequency of their using it (Sh). Z [and B] on *فَاسْتَبَقُوا الصِّرَاطَ* XXXVI. 66. *And they would hasten (in) or (to) the road* and *سُنْعِيدُهَا* XX. 22. *We will restore it (to) its former state*, IT on *كَمَا عَسَلَ النَّحْلُ* [433], many on *دَخَلْتُ الدَّارَ* or *دَخَلْتُ الدَّارَ* or *السُّوقَ*, and Zj on IX. 5. [433], are mistaken in saying that these *accs.* are *adv.*; a *prep.*, *إِلَى* in XX. 22., *فِي* in the verse, *عَلَى* in IX. 5., and *فِي* or *إِلَى* in the remainder, being dropped by extension (ML). The

a. of time or place is (1) plastic, i. e. used adverbially and otherwise, like ^{أَيُّ}يَوْم and ^{أَيُّ}مَكَان : (2) aplastic, i. e. not used except adverbially or quasi-adverbially, like ^{أَيُّ}سَحَر when you mean it of a particular day—whereas, if not so meant, it is plastic, as ^{أَيُّ}لَوْطُ نَجَّيْنَاهُمْ بِسَحَر LIV. 34. *Save the family of Lot. We saved them a little before daybreak*—an *adv.* only, and ^{أَيُّ}عِنْد, not excluded from adverbiality except by being used governed in the *gen.* by ^{أَيُّ}مِنْ, as ^{أَيُّ}خَرَجْتُ مِنْ عِنْدِ زَيْدٍ *I went forth from the presence of Zaid* (IA). Plurality of *advs.* is allowable when they are of (1) two sorts, as ^{أَيُّ}صَلَّيْتُ يَوْمَ الْجُمُعَةِ أَمَامَ ^{أَيُّ}النَّبِيِّ *I prayed on Friday before the pulpit*: (2) one sort, (a) if the 2nd be an *appos.* to the 1st; (b) if the *op.* be a *n.* denoting superiority, because equivalent to two *ops.*, as ^{أَيُّ}زَيْدٌ يَوْمَ الْجُمُعَةِ خَيْرٌ مِنْهُ يَوْمَ الْخَمِيسِ *Zaid on Friday is better than he is on Thursday*, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as ^{أَيُّ}لَقِيتُهُ يَوْمَ الْجُمُعَةِ غَدَاةً *I met him on Friday in the early morning*, according to S, who cites

مَتَى تَرُدُّنِ يَوْمًا سَفَارٍ تَجِدُ بِهَا * أَدَايِهِمْ يَرْمِي الْمُسْتَجِيزَ الْمَعْرُورَ

[by AlFarazdaq *When thou comest one day to the well Safāri, thou wilt find thereat Udaihim Ibn Mirdās casting*

stones at the rebuffed petitioner for water (SM, Jsh)], تَرَدُّ governing مَتَى and يَوْمًا, since the former includes the latter because of its generality and يَوْمًا not being governed by تَجَدُّ, because سَفَارٍ is governed by تَرَدُّ, so that the [latter] op. would be separated from its reg. by the extraneous (BS) يَوْمًا (Jsh).

§ 65. The *inf. n.* is made [a *subst.* for (IA)] an *adv.* of (1) time, as (M, IA) أَتِيكَ طُلُوعُ الشَّمْسِ *I will come to thee at (the time of) the rising of the sun, orig. وَقْتُ* طُلُوعِ الشَّمْسِ, the *pre. n.* being suppressed, and the *post. n.* inflected with its inflection (IA), كَانَ ذَلِكَ مَقْدَمَ الْحَاجِّ, and صَلَاةُ الْعَصْرِ and خِلَافَةُ فَلَانٍ and خُفُوقُ النَّجْمِ *That took place at the arrival of the pilgrims and at the setting of the Pleiades and in the Khilāfa of such a one and during the prayer of afternoon, and* وَاذْبَارُ النُّجُومِ LII. 49. *And during the setting of the stars* (M); which is regular in every *inf. n.* (IA): 'Antara says

عَهْدِي بِعَ شَدَّ النَّهَارِ كَأَنَّمَا * خَضِبَ اللَّبَانُ وَرَأْسَهُ بِالْعِظْلَمِ

i. e. وَقْتُ ارْتِفَاعِ النَّهَارِ, *My meeting with him was at the time of the day's becoming high, the case being as though the breast and his head were dyed with the عِظْلَمِ*

(BS): (2) place, rarely, as جَلَسْتُ قُرْبَ زَيْدٍ *I sat in (the place of) the proximity of Zaid*, i.e. مَكَانَ قُرْبِ زَيْدٍ; which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] *adv.* is [made to depart from (the rule) that the sense of فِي should be supplied in it, and is therefore (M)] made a direct *obj.*; [so that it may then be a *pron.* without فِي (R), as اَلَّذِي سَرْتَهُ يَوْمَ الْجُمُعَةِ *What I journeyed on was Friday* and

وَيَوْمَ شَهِدْنَا سُلَيْمًا وَعَامِرًا * قَلِيلٍ سَوَى الطَّعْنِ اَلنِّهَالِ نَوَافِلُهُ (M), by a man of the Banū 'Āmir (Jsh), *Many a day that we witnessed the tribes of Sulaim and 'Āmir on, whereof few were the gifts save the thirsty thrusts* (N)], or *post.* [to the *inf. n.* or *ep.* derived therefrom (R)], as

يَا سَارِقَ اللَّيْلَةِ اَهْلُ الدَّارِ * يَا آخِذًا مَالِي وَمَالَ جَارِي

[O stealer of the night, (beware of) the people of the house, i.e. اِخْذِرْ اَهْلًا, O taker of my goods and the goods of my neighbour (Jsh)] and بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ XXXIV. 32. *Nay, but the beguiling of night and day* (M, R). Were it not for the extension, سَرْتُ فِيهِ and بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ would be said (M): [and] مَكْرَ اللَّيْلِ وَالنَّهَارِ is read (K, B). Extension is allowed in the *adv.* of the

doubly *trans.* by the majority, as ^{أعطيته زيداً} يوم الجمعة ^{أعطيته زيداً}; of the trebly *trans.* by Akh only; and of the *non-att.*, as ^{زيد قائماً} يوم الجمعة ^{زيد قائماً} ليسه ^{زيد قائماً} (R).

§ 67. The *op.* is understood (M, IH, IA), (1) allow-
ably (R, IA), as ^{يوم الجمعة} (I journeyed) on Friday, [i.e.
^{سرت يوم الغ} (R),] in reply to "When journeyedst
thou?", [the *prov.*

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What! the rest of the day when noon has passed? (M),
and ^{حينئذ الآن} (That took place) then: (hear thou) now,
i.e. ^{كان ذلك حينئذ} and ^{اسمع الآن} (M, R), said to him
that has mentioned a matter of bygone time (M): (2)
necessarily (R, IA), (a) when expounded (M, IH), with
the same detail (R, Jm) as in the case of the direct
obj. [62] (M, R, Jm), as ^{اليوم سرت فيه} (I journeyed)
to-day, I journeyed on it and ^{يوم الجمعة ينطلق فيه}
^{عبد الله} (Will 'Abd Allāh depart) on Friday, will 'Abd
Allāh depart on it?, i.e. ^{اليوم سرت} and ^{ينطلق يوم}
الجمعة (M); (b) when the *adv.* occurs as an *ep.* [498],
as ^{جاء الذي عندك}, or *conj.*, as ^{مررت برجل عندك},
or *d. s.*, as ^{مررت بزيد عندك}, or *enunc.* actually, as ^{زيد}

عِنْدَكَ, or orig., as هَلَنْتُ زَيْدًا عِنْدَكَ *I thought Zaid to be with thee*, the supplied *op.* being in other than the *conj.* اسْتَقَرَّ or مُسْتَقَرٌّ, and in the *conj.* اسْتَقَرَّ, because the *conj.* is only a *prop.*, which the *v.* with its *ag.* is, but the *act. part.* with its *ag.* is not (IA).

§ 68. The concomitate *obj.* is the (M, IA, Sh) complementary (Sh) *n.* (IA, Sh) put into the (IA) *acc.* after the و i. q. مَعَ (M, IA), following the و of *accompaniment* preceded by a *v.* or what contains its sense and letters, as سَرْتُ أَنَا سَائِرُ وَالنَّيْلِ *I journeyed with the Nile* and أَنَا سَائِرُ وَالنَّيْلِ *I am journeying with the Nile* (Sh). It is put into the *acc.* only when the sentence contains (1) a *v.* [or the like], as مَا صَنَعْتَ وَأَبَاكَ *What didst thou with thy father?*,

وَكُونُوا أَنْتُمْ وَبَنَى أَبِيكُمْ * مَكَانَ الْكَلَيْتَيْنِ مِنَ الطَّلْحِ

[*And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen, i. e. agreeing together and attached* (Jsh)], and فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ X. 72.

[*Then resolve ye upon your affair with your companions* (K, B)]: (2) what is in the sense thereof, as مَا لَكَ وَزَيْدًا

What dost thou with Zaid? and مَا شَأْنُكَ وَعَمْرًا *What art thou concerned in with 'Amr?*, because the sense is حَسْبُكَ وَزَيْدًا and مَا تَلَابَسُ [69]; and similar are

كُفَاكَ , because i. q. كُفَيْكَ and قُطِكَ and دِرْهَمُ [below] e. g.

فَمَا لَكَ وَالْتَلَدَدَ حَوْلَ نَجْدٍ * وَقَدْ غَصَّتْ تِهَامَةُ بِالرِّجَالِ

Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men? and فَحَسْبُكَ and سِرْتُ وَزَيْدًا [below] (M). Zaid in سِرْتُ shares with the speaker in journeying in one time, i. e. their journeying happened together; whereas in سِرْتُ أَنَا وَزَيْدٌ he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are not cases of concomitate *obj.*, (1) لَا تَنْهَ الْخَ [411], because مَعَ أَتْيَانِكَ , though after a و i. q. مَعَ , i. e. مَعَ أَتْيَانِكَ , is not a *n.*: (2) بَعْتُكَ الدَّارَ بِأَتَانِهَا I sold thee the house with its furniture, وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ V. 66. *They having entered with unbelief, and they having gone out therewith,* and جَاءَ زَيْدٌ مَعَ عَمْرٍو Zaid came with 'Amr; for these *ns.*, though accompanying what precedes them, are not after the و : (3) مَزَجْتُ عَسَلًا وَمَاءً I mixed honey and water,

عَلَفْتُهَا تَبْنًا وَمَاءً بَارِدًا * حَتَّى غَدَتْ هَمَالَةٌ عَيْنَاهَا

I gave her for fodder straw, and (gave her for drink)

cold water, so that the tears of her eyes became copiously flowing (J)], and

إِذَا مَا الْغَانِيَاتُ بَرَزْنَ يَوْمًا * وَزَجَجْنَ الْحَوَاجِبَ وَالْعَيُونَا

[by ArRā'i, *When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium)* (Jsh)], because the و is

not i. q. مع : in the 1st ex. it couples a single term to a single term, the association being imported from the op.

مزجت : and in the last two exs. it couples a prop. to a

prop., i. e. وَكَحَلْنَ الْعَيُونَا and وَسَقَيْتَهَا مَاءً ; and may not couple a single term to a single term, because what is

before and what is after it do not share together in the

op., since عَلَفَتْ cannot govern water, nor زَجَجْنَ eyes; nor denote accompaniment, because there is none in

عَلَفَتْهَا النَّعْ , [since water does not accompany straw in fodder (J),] and because of its immateriality in زَجَجْنَ

النَّ , since it is known to every one that eyes accompany eyebrows : (4) كُلُّ رَجُلٍ وَضِيعَتُهُ [29], because, though it

is a n. occurring after a و i. q. مع , the و is not preceded

by a v. or what is in the sense thereof : (5) هَذَا لَكَ وَأَبَاكَ (5)

and the like, on the ground that أَبَاكَ is governed in the

acc. by the sense of أَنْبَأَ in هَا or أَشِيرُ in ذَا or اسْتَقَرَّ in

لَكَ ; because هَا , ذَا , and لَكَ contain the sense, but

not the letters, of the v. (Sh). In ^{أَكْرَمْتُكَ} ^{وَزَيْدًا} *I honored thee and, or with, Zaid* ^{زَيْدًا} may be coupled to the direct *obj.*, or be a concomitate *obj.*; while ^{أَكْرَمْتُكَ} ^{وَهَذَا} admits of both [constructions], and of its being coupled to the *ag.*, because separation is realized by means of the *obj.* [158]: and in ^{حَسِبَ} ^{وَزَيْدًا} ^{دِرْهَمٌ} *A dirham suffices thee with Zaid, or A sufficer of thee, and (it suffices) Zaid, is a dirham,* ^{زَيْدًا} is allowed to be a concomitate *obj.* [by Z, saying that ^{حَسِبَ} is a verbal *n. i. q.* ^{يَكْفِي}, so that the Damma is uninflectional, the ^ك a direct *obj.*, and ^{دِرْهَمٌ} an *ag.* (DM)]; or to be a direct *obj.* by subaudition of ^{يَحْسِبُ} [i. q. ^{يَكْفِي}, ^{حَسِبَ} being an *act. part. i. q.* ^{كَافٍ}, so that the Damma is inflectional, an *inch.*, the ^ك in the place of a *gen. as post.* to it, ^{دِرْهَمٌ}, which is meant to be understood as preceding, the *enunc.*, and the *ag.* of ^{يَحْسِبُ} a *pron.* relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate *obj.* is governed only by what is homogeneous with what governs the direct *obj.*, [i. e. the *v.* and what follows its course (DM)]; and it may be governed in the *gen.* by coupling, *A sufficer of thee and Zaid*, as some say, or by subaudition of another ^{حَسِبَ}, and *(a sufficer) of Zaid*, as others say, which is right; or in the *nom.* by

supplying حَسْبُ , which is suppressed and replaced by the *post. n.*, and (a sufficer of) Zaid : and they relate with the three cases

أَذَا كَانَتْ الْهَيْجَاءُ وَأَنْشَقَّتِ الْعَصَا
فَحَسْبُكَ وَالضَّحَاكُ سَيْفٌ مَهْدَى

(ML) *When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with AdDahhāk, or a sufficer of thee, and (it will suffice) AdDahhāk, will be a sword &c. ; or a sufficer of thee and AdDahhāk, or and (a sufficer) of AdDahhāk, will be &c. ; or a sufficer of thee and (a sufficer of) AdDahhāk will be &c.* (DM). In حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنْ الْمُؤْمِنِينَ VIII. 65. مَنْ is in [the position of (B)] the *acc.* [as a concomitate *obj.* (B)], like أَذَا كَانَتْ الْهَيْجَاءُ, *God sufficeth thee with them that have followed thee of the believers, [i. e. sufficeth thee and sufficeth thy followers (K) ; or gen. as coupled to the pron., according to the KK (158), A sufficer of thee and them that &c. is God (B)] ; or nom. [as coupled to اللَّهُ (B)], i. e. God sufficeth thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitate *obj.*, [according to most GG (R),] is the [preceding (IA)] *v.* (R, IA) or the like, as سِيرِي مَعَ الطَّرِيقِ مُسْرِعًا, i. e. مَعَ الطَّرِيقِ, *Journey thou with the road, making haste, زَيْدٌ سَائِرٌ وَطَّرِيقٌ, and اعْجَبْنِي سَيْرِي (IA), or its sense [69] (R) ; though some**

assert that it is the و [539], which is incorrect, because every *p.* peculiar to the *n.*, and not like a part of it, governs only the *gen.*, like the *preps.* (IA): but the *op.* reaches it only (Sh) through the medium of [an expressed *p.*, i. e. (Sh)] the و (R, Sh) i. q. مَعَ (R), contrary to the rest of the *objs.* (Sh). It does not precede the *op.* [of its companion (R)] by common consent, [as the rest of the *objs.* precede their *op.* (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

جَمَعْتَ وَنَحْشًا غَيْبَةً وَنَمِيمَةً * تِلْكَ خِلَالِ لَسْتُ عَنْهَا بِمَرْغُورٍ

Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from, a poetic license (R). Coupling of the *n.* after this و to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the *v.*, [or *act.* or *pass. part.*, assimilate *ep.*, &c. (Jm),] is *lit.*, then, (a) if coupling be possible, both constructions (IH), coupling and the *acc.*, are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the *acc.* (IA), because it is the *o. f.*

(Sh), as سَارَ زَيْدٌ وَعَمْرُوٌ and كُنْتُ أَنَا وَزَيْدٌ كَا لْأَخَوَيْنِ

if with weak authority, the *acc.* is better, as سَرَتْ زَيْدًا (IA): (b) if coupling be impossible, the *acc.* is necessary (IH, IA), as a concomitate *obj.* or by subaudition of a *v.*,

as ^{عَلَقْتُهَا} ^{الْخ}, so that ^{مَا} is governed in the *acc.* as a concomitate *obj.* or by subaudition of a *v.* befitting it, i. e. ^{وَسَقَيْتَهَا} ^{مَاءً}, and as X. 72., coupling of ^{شُرَكَاءَكُمْ} to ^{أَمْرَكُمْ} not being possible, since ^{أَجْمَعْتُ} ^{شُرَكَائِي} may not be said, but ^{أَجْمَعْتُ} ^{أَمْرِي} and ^{أَجْمَعْتُ} ^{شُرَكَائِي}, so that ^{شُرَكَاءَكُمْ} is governed in the *acc.* as a concomitate *obj.*, i. e. *with your companions*, or by a *v.* befitting it, i. e. *and (assemble) your companions* (IA).

§ 69. When the *v.* is *id.*, [and the expression contains a strong notifier of it; as ^{مَا لَكَ}, because the *prep.* is dependent upon the *v.* or what contains the sense thereof; and ^{مَا شَانَكَ}, because ^{شَانَكَ} is i. q. the *inf. n.* ^{فَعَلَكَ} and ^{صَنَعْتَكَ}; and ^{حَسْبُكَ}, ^{قَدَّكَ}, and ^{كَفَيْكَ}, because i. q. ^{كُفَاكَ}; and ^{وَيْلًا لَكَ}, ^{وَيْلَكَ}, and ^{وَيْلُ لَكَ}, because ^{الْوَيْلُ} is i. q. ^{الْهَلَاكُ} *perdition*; and similarly ^{أَمْرًا} ^{وَنَفْسُهُ} and ^{شَانَكَ} ^{وَالْحَجْمُ} (60), if we make the *و* i. q. ^{مَعَ}, because the *acc.* before it is indicative of the supplied *v.* (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as ^{مَا لَزِيدٍ} ^{وَعَمْرٍو} [and ^{مَا شَانُ} necessary, as ^{زَيْدٍ} ^{وَعَمْرٍو}; and, as others say, preferable, while the *acc.* is allowable; but rather, if designation of *accompaniment* be intended, the *acc.* is necessary, and otherwise not (R)]:

(2) if not, the *acc.* is necessary, as مَا لَكَ وَزَيْدًا and مَا لَكَ شَانُكَ وَعَمْرًا, [with the *pron.* in place of the explicit *n.* in the *gen.*; but rather, coupling is allowable with weak authority, if designation of *accompaniment* be not intended (R)]. For the sense is مَا تَصْنَعُ (IH) and the like; so that the sense of مَا لَكَ وَزَيْدًا and مَا شَانُكَ وَزَيْدًا is مَا تَصْنَعُ وَزَيْدًا, and of مَا لَزِيدٍ وَعَمْرٍو is مَا يَصْنَعُ زَيْدٌ وَعَمْرٍو (Jm).

§ 70. But, when the expression does not contain a strong notifier of the *op.*, as مَا أَنتَ وَزَيْدٌ and كَيْفَ أَنتَ وَزَيْدٌ, coupling is better without dispute, from want of the [word] governing the *acc.*, and weakness of its indicator the *interrog.* مَا and كَيْفَ, because they frequently enter the non-verbal [*prop.*] (R). The *acc.*, however, has been heard after the *interrog.* مَا and كَيْفَ without a *v.*, as مَا أَنتَ وَزَيْدًا *What (wilt) thou (be) with Zaid?* and كَيْفَ أَنتَ وَزَيْدٌ *How (wilt) thou (be) with a platter of crumbled bread moistened with broth?*, explained by the GG as governed by an understood *v.* derived from كَيْفَ تَكُونُ وَزَيْدًا and مَا تَكُونُ وَزَيْدًا, i. e. *كَيْفَ تَكُونُ وَزَيْدًا* (IA). Says S, "Because كُنْتُ and تَكُونُ often occur here" (M). And the saying of ArRā'ī لَإِمَّا نَقُومِي وَالْجَمَاعَةُ كَالَّذِي * مَنَعَ الرَّحَالَ أَنْ تَمِيلَ مِمِيلًا

In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i. e. أَزْمَانَ كَانَ قَوْمِي, and the saying *أَنَا وَأَيَّالَهُ فِي لِحَافٍ* *I (was) with him in a wrapper,* i. e. *كُنْتُ وَأَيَّالَهُ*, are more extraordinary than مَا النَّحْ and كَيْفَ النَّحْ with the *acc.*, because مَا and كَيْفَ notify the *v.* through the verbal sense in them together with the frequent occurrence of كَانَ after them (R). The concomitant *obj.* is regular (M, IA), according to some (M), in the case of every *n.* occurring after a و i. q. مَعَ and preceded by a *v.* or the like (IA); but confined to hearsay according to others (M). They do not dispute that the other *objs.* are regular (Sh).

§ 71. The causative *obj.* is the incentive to the act, whether its existence precede the existence of the act, as in جَبْنَا [عَنِ الْحَرْبِ] قَعْدْتُ *I stayed behind [from the war] out of cowardice*, or follow it, as in جِئْتُكَ أَصْلَاحًا *I came to thee to redress thy state* (R). It is the reply to "Wherefore?" (M).

§ 72. It is the complementary *inf. n.* causing an accident that shares with it in time and *ag.*, as يَجْعَلُونَ *II. 18. They*

put their fingers into their ears on account of the thunder-claps from fear of death (Sh). It may be governed in the *acc.* if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its *op.* in time and *ag.* (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative *obj.* ; and then (Sh)] it must be governed in the *gen.* by the causative *p.* (IA, Sh), the ج, ا, or the ب (IA): thus infinitivity is wanting in II. 27. *He is the One that hath created for you what is in the earth, all of it and* [22] ; unity in time in

فَجِئْتُ وَقَدْ نَضْتُ لِنَوْمٍ ثِيَابَهَا
لَدَى اسْتِرِّ إِلَّا لِبُسَّةِ الْمُتَفَضِّلِ

by Imra alKais, [*Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment* (EM),] the time of sleeping being posterior to the time of undressing; and unity in *ag.* in

وَأَنِّي لَتَعْرُونِي لِذِكْرَاكِ هَزَّةٌ * كَمَا انْتَفَضَّ الْعَصْفُورُ بِلِلَّةِ الْقَطْرِ

[by Abū Ṣakhr alHudhalī, *And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him* (Jsh)], the *ag.*

of ^{نَظَرْنِي} being ^{هَزَّة}, and that of ^{ذِكْرِي} the speaker, because the full phrase is ^{لَذِكْرِي} ^{أَيَّكَ} (Sh). And the *gen.* by means of the *p.* is not disallowed notwithstanding the fulfilment of the conditions, as ^{هَذَا} ^{قَنَعَ} ^{لِزُهْدٍ} *This man was content because of abstinence.* But some assert that no condition is required for governing it in the *acc.* except its being an *inf. n.*, and that its unity with its *op.* in time or *ag.* is not required.

§ 73. The causative *obj.* fulfilling the preceding conditions is (1) anarthrous and aprothetic, in which the *acc.* is more frequent, as ^{ضَرَبْتُ} ^{أَبْنِي} ^{تَأْدِيبًا}, but the *gen.* allowable, as ^{ضَرَبْتُ} ^{أَبْنِي} ^{لِتَأْدِيبٍ}; (2) synarthrous, in which the *gen.* is more frequent, but the *acc.* allowable, as

^{فَلَيْتَ} ^{لِي} ^{بِهِمْ} ^{قَوْمًا} ^{إِذَا} ^{رَكَبُوا} * ^{شَنُوا} ^{الْأَغَارَةَ} ^{فُرْسَانًا} ^{وَرُكْبَانًا}

[by Kuraīṭ Ibn Unaif, *Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i. e. لأَجْلِ الْأَغَارَةِ (J)]; (3) *pre.*, in which the *acc.* and *gen.* are equally allowable, as II. 18. [72] and*

^{وَاعْرِضْ} ^{عَنْ} ^{شَتَمِ} ^{اللَّيِّمِ} ^{تَكْرَمًا} * ^{وَاعْرِضْ} ^{عَنْ} ^{شَتَمِ} ^{الْكِرِيمِ} ^{أَبْخَارَةً}

(IA), by Ḥatīm at-Tā'i, *And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity* (J). There is no harm in plurality of causative *objs.*; for the act may be caused by several causes (N).

§ 74. The *d. s.* resembles the *obj.*, as being a complement, like it, coming after the passage of the *prop.*; and has a special resemblance to the *adv.*, as being done in (M). It is a complementary *qual.* (Sh, KN), occurring in reply to "How?" (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or *op.* or of the purport of the *prop.* before it. *Qual.* is a genus including *d. s.*, *enunc.*, and *ep.*: "complementary" excludes the *enunc.*: "carried on for explanation of the condition" of what it belongs to excludes (1) the *ep.* of the complement, as رَأَيْتُ رَجُلًا طَوِيلًا, for, though a complementary *qual.*, it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some *exs.* of the *sp.*, as لِلَّهِ دَرَّةٌ فَارِسًا [85], for, though a complementary *qual.*, it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and "or corroboration &c." completes the mention of the sorts of *d. s.* [79] (Sh). In بَكَمُ ثَوْبُكَ مَصْبُوغًا *For how much was thy garment bought*

died? the question is as to the price of the garment when dyed; whereas in ^{بَكْمُ ثَوْبِكَ مَصْبُوغٌ} *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The *d. s.* is what the condition of the *ag.* or *obj.*, *lit.* or *id.*, [in the state of the act (R),] is explained by (IH). This includes the *d. s.* to the concomitate *obj.*, unrestricted *obj.*, and *post. n.*, when the *pre. n.* is an *ag.* or *obj.* either suppressible and replaceable by the *post. n.*, so that the latter is as it were the *ag.* or *obj.*, or part of the *post. n.*, so that the *d. s.* to the *post.* is as it were *d. s.* to the *pre. n.* (Jm). It excludes the *prop.* void of a *pron.* of a *s. s.*, as ^{وَقَدْ تَرَّ النَّحْ} [80] and ^{وَقَدْ النَّحْ} [81] (R). The *d. s.* is to (1) the *ag.*, [as ^{فَخَرَجَ مِنْهَا خَائِفًا} XXVIII. 20. *Then he went forth from it fearing* (Sh)]: (2) the *obj.* (R, Sh), as ^{وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا} IV. 81. *And We have sent thee for mankind an Apostle* (Sh): (3) either (R, ML), as ^{وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً} IX. 36. *And wage war with the polytheists wholly* (ML), if there be a circumstantial or oral context explanatory of the *s. s.*; but, if not, the *d. s.*, if to the *ag.*, must precede beside its subject, to remove ambiguity, as ^{لَقِيتُ رَاكِبًا زَيْدًا} I, *riding, met Zaid*, and, if not preceding, is to the *obj.* (R): (4) both (M, Sh), with union or separation, as

مَتِيْمًا تَلَقَّنِي فَرْدِي تَرْجِفُ * رَوَانِفُ الْيَتِيْمِ وَتُسْتَطَارَا

by 'Antara, [*Whenever thou meetest me, both being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig. تُسْتَطَارِنُ* (N),] and لَقِيتَهُ مُصْعِدًا مُنْحَدِرًا *I met him, he going up country, I going down country* (M): when there are two *ds. s.* to the *ag.* and *obj.*, (a) if identical, it is better, since shorter, to unite them, as لَقِيتُ زَيْدًا رَاكِبِينَ, though separation is not forbidden, as لَقِيتُ رَاكِبًا زَيْدًا رَاكِبًا and لَقِيتُ زَيْدًا رَاكِبًا; (b) if different, then, if there be a context whereby each *s. s.* is known, they may occur anyhow, as لَقِيتُ هَذَا مُصْعِدًا مُنْحَدِرًا, but, if not, each *d. s.* should be placed beside its subject, as لَقِيتُ مُنْحَدِرًا زَيْدًا مُصْعِدًا, though the *d. s.* of the *obj.* may, with weak authority, be placed beside it, and the *d. s.* of the *ag.* put last, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا, when the مُصْعِد is Zaid; (c) one may be coupled to the other, as

وَإِنَّا سَوْفَ تُدْرِكُنَا الْمَنَآيَا * مُقَدَّرَةٌ لَّنَا وَمُقَدَّرِينَ

(R), by 'Amr Ibn Kulthūm, *And verily we, the fates will overtake us, they destined to us, and we destined to them* (EM): (5) the *post. n.*, provided that the *pre. n.* be (a) [suitable for (IA)] *op.* of the *d. s.*, [like the *act. part., inf.*

n., and the like, which imply the sense of the v. (IA), in order that their rule that the *op.* of the *d. s.* and *s. s.* should be one may not be infringed (J),] as X. 4. [(41) and

تَقُولُ ابْنَتِي إِنَّ أَنْطَلَاكَ وَاحِدًا * إِلَى الرَّوْعِ يَوْمًا تَارِكِي لَا أَبًا لِيَا

(IA), by Mālik at Tamīmī, *My daughter says, Verily thy departing alone to battle one day will be leaving me father-*

less (J)]; (b) part of the *post. n.*, as *وَنَزَعْنَا مَا فِي صُدُورِهِمْ*

وَنَزَعْنَا مَا فِي صُدُورِهِمْ XV. 47. *And We will draw forth what is*

in their breasts of rancour, they being brethren [and

وَنَزَعْنَا مَا فِي صُدُورِهِمْ XLIX. 12. *Doth*

any of you wish that he should devour the flesh of

his brother dead? (Sh)]; (c) like part of the *post. n.*

in its [suppressibility and (Sh)] replaceability by the *post.*

n. (IA, Sh), as *بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا* II. 129. *Nay rather*

follow the religion of Abraham orthodox, the مِلَّةَ not being

part of إِبْرَاهِيمَ, but like part of it in suppressibility and

replaceability by it, since *بَلْ اتَّبِعُوا إِبْرَاهِيمَ* would be

correct, like as *وَنَزَعْنَا مَا فِيهِمْ* and *أَنْ يَأْكُلَ أَخَاهُ* would

be (Sh). The *pre.*, when part, or like part, of the *post.*

n., being suppressible, the *post.* is then as it were a *reg.*

to the *op.* of the *pre. n.*; and therefore the *d. s.* may

be to the *post. n.* in these two cases, because the *op.*

of the *d. s.* and *op.* of its subject are constructively one: accordingly the *prop.* ^{كَانَهُ مَنِهْلٌ} *كانه منهل* may be a *d. s.* to the [suppressed] ^{تُغَرِّ} *تُغَرِّ* in

^{تَجَلُّوْا رِاضَ نِي ظَلَمٍ إِذَا ابْتَسَمَتْ * كَانَهُ مَنِهْلٌ بِالرَّاحِ مَعْلُولٌ}

[by Ka'b,] i.e. ^{تُغَرِّ نِي} *تُغَرِّ نِي*, since the ^{عَوَارِضُ} *عَوَارِضُ* are a part of the ^{تُغَرِّ} *تُغَرِّ*, *She displays side-teeth of (a set of teeth) possessing lustre, when she smiles, as though it were drenched the first draught with wine, drenched the second draught (therewith),* like XLIX. 12. and XV. 47. (BS): but, if the *pre. n.* be not suitable for *op.* of the *d. s.*, nor part, nor like part, of the *post. n.*, the *d. s.* may not occur to it, so that you do not say ^{جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ} *جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ*, contrary to the opinion of F (IA); [thus,] if the ^{عَوَارِضُ} *عَوَارِضُ* be interpreted by the *whole of the teeth*, as some say, the construction of the *d. s.* is not allowable, because it would then be like ^{جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ} *جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ*, since the *pre. n.* is not part, as in the two texts, nor like part, as in II. 129., nor *op.* of the *d. s.*, as in X. 4. (BS). Several *ds. s.* may occur to a single *s. s.* (R, IA), whether they be contradictory, as ^{اِشْتَرَيْتُ الرَّمَانَ حُلْوًا حَامِضًا} *اِشْتَرَيْتُ الرَّمَانَ حُلْوًا حَامِضًا* *I bought the pomegranates, sweet, sour, or not,* as ^{اُخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا} VII. 17. *اُخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا* *Go thou forth from it, blamed, banished* (R); or to several *ss. s.*, as

^{لَقِيَ ابْنِي أَخَوِيهَ خَائِفًا * مُنْجِدِيهَ فَاصَابُوا مَغْنَمًا}

(IA) *My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty* (J). The *d. s.*

must be repeated after (1) ^{أَمَّا}, because ^{أَمَّا} must be

repeated, as ^{أَضْرِبْ أَمَّا قَائِمًا وَأَمَّا قَاعِدًا} *Strike thou, either standing or sitting*; (2) ^{لَا}, because it is generally repeated,

as ^{جَآءَنِي زَيْدٌ لَا رَاكِبًا وَلَا مَاشِيًا} *Zaid came to me, not riding nor walking*, rarely single, as ^{جَآءَنِي زَيْدٌ لَا رَاكِبًا} (R).

Some *ds. s.* admit of multiplicity or intermixture, as ^{جَآءَ}

^{جَآءَ} : the multiplicity being on the supposi-

tion that their *op.* is ^{جَآءَ}, and subject ^{زَيْدٌ}; and intermix-

ture on the supposition that the 1st [*d. s.*] is to ^{زَيْدٌ}, its

op. being ^{جَآءَ}, and the 2nd to the *pron.* of the 1st, which

is the *op.* The latter [construction] is necessary accord-

ing to him that disallows multiplicity of the *d. s.* : whereas

^{لَقِيْتَهُ مُصْعِدًا مُنْهَدِرًا} is a case of multiplicity, but with

difference of subject, intermixture being absurd, [from

the impossibility of restricting the 1st *d. s.* by the 2nd,

because of the absurdity of combining them (DM)];

and the 1st must be to the *obj.*, and the 2nd to the *ag.*,

to lessen the separation, as in

^{عَهِدْتُ سَعَادَ ذَاتِ هَوًى مُعْنًى * فَزِدْتُ رِعَادَ سُلُوَانٍ هَرَاهَا}

[*I knew Su'ād, she possessed of inclination, I lovelorn :*

then I increased in love, but her inclination became oblivion

(DM)], not the converse, save because of indication, as in

خَرَجَتْ بِهَا أَمَشَى تَجَرَّ وَرَأَيْنَا * عَلَى أَثَرَيْنَا ذَيْلَ مِرْطٍ مَرْحَلٍ

(ML), by Imra alKais, *I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles*

(EM). The *d. s.* is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified *prim.* [77], as ^{سَوِيًّا} قَتَمْتُ لَهَا بَشْرًا سَوِيًّا XIX.

17. *And he appeared unto her a man perfect in form,* ^{بَشْرًا} being mentioned only because subsidiary to the mention of ^{سَوِيًّا}. It is conjoined [with its *op.* in time (DM)],

mostly, as XI. 75. [75]; and presumptive, which is the future, as ^{فَادْخُلُوهَا خَالِدِينَ} XXXIX. 73. *Wherefore*

enter ye it, about to abide everlastingly and ^{لَتَدْخُلَنَّ الْمَسْجِدَ}

^{الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ}

XLVIII. 27. *Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML),*

as ^{جَاءَ زَيْدُ الْيَوْمِ قَاتِلًا بُكَرًا امْسِرَ} *Zaid came to-day, having killed Bakr yesterday (DM).*

§ 75. Its *op.* is (1) a *v.* or its like, [that which governs with the government of the *v.*, and is of its composition, like the *act.* and *pass. parts.*, assimilate *ep.*, and *inf. n.* (R)]: (2) the sense of a *v.* (M, IH) [in] that which the sense of the *v.* emanates from, but which is not of its

form, like the *adv.*, *prep.* and *gen.*, premonitory *p.*, *dem.*, *voc. p.*, *p.* of comparison, sense of comparison without a word indicative of it, *rel. n.*, and verbal *n.* (R), as ^{فِيهَا} ^{مَا شَأْنُكَ قَائِمًا} and ^{هَذَا عَمْرُو مُنْطَلِقًا} and ^{زَيْدٌ مُقِيمًا} (M). *Ns.* occurring after interrogation are governed in the *acc.* as *ds. s.*, as ^{فَمَا لَهُمْ} ^{مَا شَأْنُكَ قَائِمًا} and ^{فَمَا لَهُمْ} ^{مَا شَأْنُكَ قَائِمًا} LXXIV. 50. *Then what aileth them turning away from the admonition?* (HM): and ^{مَا شَأْنُكَ} ^{مَا شَأْنُكَ} is because ^{الشَّيْءُ} ^{الشَّيْءُ} is in the sense of the *inf. n.*, as mentioned in the concomitate *obj.* [69] (R). And ^{لَيْتَ} ^{لَيْتَ}, ^{لَعَلَّ} ^{لَعَلَّ}, and ^{كَانَ} ^{كَانَ} also govern it, because of the sense of the *v.* in them (M): [thus] in Ka'b's saying

كَانَ أَوْبٌ ذِرَاعِيهَا إِذَا عَرِقَتْ * وَقَدْ تَلَفَعَ بِالْقَوْرِ الْعَسَاقِيلُ

As though the rapid shifting of her forelegs when she sweats, the mirage having become enveloped with the little hills, an inversion, orig. the little hills having become enveloped with the mirage, the op. of the d. s. is the sense of ^{أَشْبَهَ} ^{أَشْبَهَ} *in* ^{كَانَ} ^{كَانَ}, like

كَانَ قُلُوبَ الطَّيْرِ رَطْبًا وَيَابَسًا
لَدَى وَكْرِهَا الْعَنَابُ وَالْحَشَفُ الْبَالَى

(BS), by Imra alKais, *As though the hearts of the birds, moist and dry, beside her nest were jujubes and rotten dates*

(Jsh). The sense of the *interrog.* and *neg. ps.* does not govern the *d. s.*; nor [that of] ^{أَنْ} and ^{أَنْ} (R). They say that the *op.* of the *d. s.* must be the *op.* of its subject: but it is not necessary according to S, which is attested by (1) ^{أَعْجَبَنِي وَجْهَ زَيْدٍ مُتَبَسِّمًا وَصَوْتَهُ قَارِئًا} (1) *The face of Zaid when smiling pleased me, and his voice when reading*, for the *s. s.* is a *reg.* to the *pre. n.* or to a supplied *prep.*, while the *d. s.* is governed by the *v.*; (2) ^{لَيْتَ الْخ} [78], for the *s. s.* is, according to S, the *indet.*, which, according to him, is governed in the *nom.* by inchoation, and is not an *ag.* as Akh and the KK say, [because the *adv.* is unsupported (BS),] while the *d. s.* is governed by the ^{أَسْتَقْرَارَ} that the *adv.* depends upon; (3) ^{وَأَنَّ هَذِهِ} (3) *And verily this is your religion, one religion*, for ^{أُمَّة} is a *d. s.* to the *reg.* of ^{أَنَّ}, i. e. ^{أُمَّة}, while the *op.* of the *d. s.* is the premonitory *p.* or the *dem.*; (4) ^{هَآ يَبِينَا الْخ} [below], for the *op.* [of the *d. s.* (DM)] is the premonitory *p.*, [while the *op.* of the *s. s.* ^{صَرِيح} *enunc.* of ^{ذَا} is the *inch.* (DM)]. You may, however, say that the *s. s.* is not ^{طَلَّلَ}, but its *pron.* latent in the *adv.*, because the *d. s.* is then to the *det.*: and in the remainder unity of *op.* exists constructively; since the sense is ^{تَقْبَهُ لَصْرِيحِ النِّصْحِ} and ^{أَشِيرُ إِلَى أُمَّتِكُمْ}

while in the two cases of *post. n.* the suppressibility of the *pre.* makes the *post. n.* like a *reg.* to the *v.*: and accordingly the condition of the question is unity of *op.* really or constructively (ML). The 1st [class of *op.*] governs when preceding and when following; but the 2nd only when preceding (M). The *d. s.* may precede its *op.* when it is a plastic *v.*, or [*ep.* resembling the plastic *v.*, i. e. containing the sense and letters of the *v.*, and receiving feminization, dualization, and pluralization, like the (IA)] *act.* or *pass. part.* [or assimilate *ep.* (IA)]: but not [when the *d. s.* is a *prop.* headed by the , from regard to the original usage of the , i. e. coupling: nor (R)] when the *op.* is (1) [weak, because (R)] an aplastic *v.*, [so that its *reg.* does not precede it, as in the *v.* of wonder; (2) an assimilate *ep.*, its *reg.* not preceding it, because of the weakness of its resemblance to the *v.*, though Z in the M appears to notify that the *d. s.* may precede it (R)]; (3) an [*ep.* not resembling the plastic *v.*, like the (IA)] ^{أَفْعَلُ} of superiority, [it being weaker in government than the assimilate *ep.* (R), because, not being dualized, pluralized, or feminized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two *ds. s.*, one preceding and one following it (77), as ^{زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا} *Zaid standing is handsomer than he is sitting* and ^{زَيْدٌ مُفْرِدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا} *Zaid singly is more useful than 'Amr assisted*, though Sf asserts

that they are *preds.* governed by ^{كأن} suppressed, i. e. ^{زید إذا کان قائماً أحسن منه إذا کان قاعداً} *Zaid (when he is) standing is handsomer than he is (when he is) sitting* (IA); (4) an *inf. n.*, because it is renderable by the conjunct ^{أن}, and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to ^{أل} or to an infinitival *p.* like ^{ما} and ^{أن}, because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct ^{أل} are not separable from their *conjs.*, whereas in the rest of the conjuncts, as ^{هو الذي راكباً جاء زيد} *He that riding came was Zaid*, separation is allowable (R)]; (6) *id.*, [i. e. containing the sense, but not the letters of the *v.* (IA),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (R, IA), if the *inch.* precede, but not if it follow, the *d. s.*, as ^{زيد قائماً في الدار}, not ^{زيد في الدار قائماً} or ^{قائماً زيد في الدار}, and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (R); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of Al-Hasan's reading ^{والسموات مطويات بيمينه} XXXIX. 67. *And the heavens folded up*

shall be in His right hand and the reading مَا فِي بَطْنٍ
 هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا VI. 140. What is in the bellies of
 these beasts is exclusively for our males, [خَالِصَةٌ being made
 fem. because مَا is i. q. the أَجْنَّةُ embryos (K, B)]; but
 some say that there is no unanimity in the question,
 because of Akh's saying that فِدَاءُ لَكَ أَبِي in Thine
 be my father, a ransom!, and IB's that هُنَالِكَ in هُنَالِكَ
 XVIII. 42. There help belongeth to the
 true God, is a d. s. (BS). The op. of the d. s. in وَهَذَا بَعْلِي
 XI. 75. And this is mine husband, an old man may
 be the sense of premonition, [i. e. of the v. هَا أَنبَأَ in
 (DM),] or of demonstration, [i. e. of the v. أَشِيرَ in the
 dem. (DM)]: in the 1st case هَا قَاتِمًا ذَا زَيْدٍ is allowable, as

هَا بَيْنَا ذَا صَرِيحٍ النَّصِيحِ فَاصْغُرْ لَهُ
 وَطَعُ نَطَاعَةً مَّهْدٍ نَصِيحَةً رَشِدٍ

[Mark, manifestly this is pure good counsel; wherefore
 give ear unto it, and obey; for obedience to one that sends
 his good counsel to thee is right procedure (Jsh)], but in
 the 2nd not; while precedence [of the d. s.] before them
 both is not allowable on either assumption (ML). When
 the op. is headed by the ج of inception or the ج of the

oath, the *d. s.* may precede it, as ^{أَنْ زَيْدًا كَرَاكِبًا سَاطِرٌ} and ^{لَا إِلَهَ تَحْشُرُونَ} III. 152. *Assuredly unto God shall ye be gathered*, but not precede the *J s.* According to the BB (R), the *d. s.* may precede its subject when governed in the *nom.* or *acc.* (R, IA); [thus] in

فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِهَا * صَوَّبَ الرِّيحَ وَدِيمَةُ تَهْمِي

[by Tarafa, *Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them!* (Jsh)] ^{غَيْرَ} is in the *acc.* as *d. s.* to the *postpos. ag.* (BS): but not when governed in the *gen.* [by prothesis, by common consent, because the *d. s.* is sequent and subordinate to the *s. s.*, and the *post.* does not precede the *pre. n.*, so that its sequent also does not; or (R)] by a *p.*, according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the *d. s.* before the *gen.* is as impossible as precedence of the *gen.* before the *prep.* (K on XXXIV. 27.),] while IK, F, and IB allow it, [citing XXXIV. 27. *Nor have We sent thee save for mankind wholly*, the difference between the *prep.* and prothesis being perhaps that the *prep.*, making the *v. trans.*, like the Hamza and reduplication, is as it were a complement of the *v.* and part of its letters, so that ^{أَذْهَبْتُ رَاكِبَةً هُنْدًا} is like ^{ذَهَبْتُ رَاكِبَةً بِهِنْدٍ} (R), and IM follows them, because it has been heard (IA),] e. g.

لَيْسَ كَانَ بَرْدُ الْمَاءِ هَيْمَانَ صَادِيًا * إِلَى حَبِيبَا إِنَّهَا لَحَبِيبٌ

(R, IA), by Kuthayyir, By God, *if the cool of water when thirsty, parched, to me be dear, verily she is dear* (J), and

إِذَا الْمَرْءُ أَعْيَتْهُ الْمَرْوَةُ نَاشِئًا * فَمَطْلِبُهَا كَهَلًا عَلَيْهِ شَدِيدٌ

(R) *When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard* (Jsh), and

فَإِنْ تَكْ أَذْوَادُ أَصْبَيْنَ وَنِسْوَةٌ * فَلَنْ تَذْهَبُوا فَرْعًا بِقَتْلِ حِبَالٍ

[by Ṭulaiḥa Ibn Khuwailid alAsadī, *And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibāl unavenged* (J)].

§ 76. The *d. s.* ought to be a *qual.*, i. e. what indicates a meaning and its subject, like ^{مَضْرُوبٌ}, ^{حَسَنٌ}, ^{قَائِمٌ}; so that its occurrence as an *inf. n.* is contrary to the *o. f.*, since it contains no indication of the subject of the meaning (IA). The [*indet.* (IA)] *inf. n.* occurs as a *d. s.* [frequently. (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as ^{قَتَلْتَهُ} ^{صَبْرًا} *I slew him bound*, ^{لَقِيتُهُ فُجَاءَةً} *I met him unexpectedly*, ^{أَتَيْتُهُ رَكْضًا} ^{كَلِمَةً مُشَافَهَةً} *I spoke to him mouth to mouth*, and ^{مُفَاجِئًا} ^{مَضْبُورًا} *I came to him running*, [i. e. ^{مَضْبُورًا}, ^{مُفَاجِئًا}, and similarly the rest (M), the *inf. n.* occurring as an *ep.* (R),] like as the *ep.* occurs as an *inf. n.* [42,333] in ^{قَائِمًا}, [according to one opinion (79) (R), and

أَلَمْ تَرَنِي عَاهَدْتُ رَبِّي وَأَنْتَنِي * لَبَّيْنِ رِتَاجٍ قَائِمًا وَمَقَامٍ
عَلَى حُلْفَةٍ لَا أَشْتُمُ الدَّهْرَ مُسْلِمًا * وَلَا خَارِجًا مِنْ فِي زُرِّ كَلَامٍ

(M), by AlFarazdak, *Sawest thou me not covenant with my Lord, while verily I was between a door, i. e. the door of the Ka'ba, standing, and a station, i. e. the station of Abraham, with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech?*

(SM, Jsh)]; but [regularly (R)], according to Mb (M, R), in the case of all [*inf. ns.*] that the *v.* indicates

(M), [i. e.] when the *inf. n.* is a mode of its *op.*, as أَتَانَا ^{أَتَانَا} and سُرْعَةً ^{سُرْعَةً} *He came to us walking and hastening*, but not جَاءَ ضَحْكًا ^{جَاءَ ضَحْكًا} or بَكَاءً ^{بَكَاءً} (R). Akh and Mb, however, hold

it to be in the *acc.* as an *inf. n.*, [not as a *d. s.* (R)], the *op.* being suppressed (R, IA), زَيْدٌ طَلَعَ بَغْتَةً ^{زَيْدٌ طَلَعَ بَغْتَةً} *Zaid came up suddenly* being constructively زَيْدٌ طَلَعَ يَبْغَتُ بَغْتَةً ^{زَيْدٌ طَلَعَ يَبْغَتُ بَغْتَةً}, so that يَبْغَتُ ^{يَبْغَتُ} is the *d. s.*, not بَغْتَةً ^{بَغْتَةً} (IA), as F holds in أَرْسَلَهَا الْعِرَاقَ ^{أَرْسَلَهَا الْعِرَاقَ} [78]: but, if so, it might be made *det.* (R).

The KK likewise hold it to be in the *acc.* as an *inf. n.*, but the *op.* to be the *v.* mentioned, because renderable by a *v.* of the form of the *inf. n.*, زَيْدٌ الْخ ^{زَيْدٌ الْخ} being constructively زَيْدٌ بَغَتَ بَغْتَةً ^{زَيْدٌ بَغَتَ بَغْتَةً} (IA). And it may be [in the *acc.*] by suppression of the *pre. n.*, i. e. اَتَيْتَهُ ذَا رُكُضٍ ^{اَتَيْتَهُ ذَا رُكُضٍ} (R).

§ 77. The *d. s.* is (1) mostly transient (IA, Sh, ML), i.e. not a permanent, inseparable *qual.*, as جَاءَ زَيْدٌ ضَاحِكًا *Zaid came laughing*: (2) permanent (Sh), inseparable (IA, ML), as وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا VI. 114. *When He is the One that hath sent down to you the Scripture made distinct* (Sh),] خَلَقَ اللَّهُ الزَّرَافَةَ يَدَيْهَا أَطْوَلُ مِنْ رِجْلَيْهَا *God has created the giraffe, its fore legs longer than its hind legs* (IA, Sh), and

وَجَاءَتْ بِهِ سَبَطَ الْعِظَامِ كَأَنَّمَا * عِمَامَةٌ بَيْنَ الرِّجَالِ لِرَأْسِهِ

(IA) *And she brought him forth long in the bones, as though his turban would be among men like a banner in height above their heads* (J): (a) necessarily in (a) the *prim.* not renderable by the *deriv.*, as هَذَا مَالِكٌ ذَهَبًا *This is thy property, gold*, contrary to بَعْتُهُ يَدًا بِيَدٍ [i. e. مَقْرُونَةً], *I sold to him, hand (joined) with hand* (DM)], i. q.

مَتَقَابِضِينَ; (b) the *corrob.*, as XXVII. 10. [79]; (c) the *d. s.* whose *op.* indicates *novation* of its subject, as وَخَلَقَ الْإِنْسَانَ ضَعِيفًا IV. 32. *And man was created weak*, and, says BD, VI. 114.: (b) occasionally in other cases, as قَانِمًا بِالْأَقْسَامِ III. 16. *Stablishing equity* (ML). The *d. s.* is (1) mostly *deriv.*, [i. e. a *qual.* derived from an *inf. n.* (Sh)]: (2) a *prim.* (R, IA, Sh)

substantive, as IV. 73. [17] (Sh): (a) regularly, (a) when subsidiary [74], i. e. a *prim.* substantive qualified by an *ep.* really the *d. s.*, as ^{أَنَا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا} XII. 2. *Verily We have revealed it an Arabic Kur'an*; (b) when comparison is intended by it, as

فَمَا بَالُنَا أَمْسَى أَسَدُ الْعَرَبِيِّ * وَمَا بَالُنَا الْيَوْمَ شَاءَ النَّجْفِ

Then what was our condition yesterday when lions of the forest? And what is our condition to-day when sheep of the ridge? and

بَدَتْ قَمَرًا وَمَالَتْ خُوطًا بَانٍ * وَفَاحَتْ عُنْبَرًا وَرَنْتْ غَزَالًا

by AlMutanabbi, [*She appeared, resembling a moon in her beauty; and swayed, resembling a branch of ben-tree in her bending and the beauty of her gait; and exhaled perfume, resembling ambergris in the fragrance of her odour; and gazed, resembling a gazelle in the blackness of the pupil of her eye (W)*], explainable by

supplying a *pre. n.*, i. e. ^{أَمْثَالُ أَسَدِ الْعَرَبِيِّ} and ^{مِثْلُ قَمَرٍ}, or by rendering the *acc.* by what may be a condition of what precedes, i. e. ^{مُنِيرَةً}, ^{ضِعَاعًا}, ^{شُجْعَانًا}, and the like; (c)

when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the *acc.* as a *d. s.*, and putting after it that part, with the *con.*

و, as ^{بَعْتُ الشَّاءَ شَاةً وَدِرْهَمًا} *I sold the sheep, a sheep with [78] a dirham, or prep., as* ^{بَعْتُ الْبَرَّ قَفِيزَيْنِ بِدِرْهَمٍ}

I sold the wheat two قَفِيزٍ measures for a dirham, or something else, as وَضَعْتُ عِنْدَكُمْ الدِّنَانِيرَ دِينَارًا لَدَى كُلِّ وَاحِدٍ
I placed beside you the dinārs, a dinār beside each one,
each of which *ds. s.* is [*orig.*] the 1st term of an *inch. prop.*; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as بَوَيْتُهُ بَوَيْتُهُ *I classified it class by class, or for explanation of order by means of its part coupled to by the ف or ثُمَّ,*
as نَخَلُوا رَجُلًا رَجُلًا *They entered, a man then a man and*
مَضَوْا كَبْكَبَةً ثُمَّ كَبْكَبَةً *They passed, a troop afterwards a troop;* (e) when an original material, product, or sort, of its subject, as أَلْفُضَّةٌ خَاتَمًا or يُعْجِبُنِي الْخَاتَمُ فَضَّةً or الْحَلَى خَاتَمًا *The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me;* (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as هَذَا بَسْرًا أَطْلَبُ or هَذَا بَسْرًا أَطْلَبُ *This when full-grown unripe dates is nicer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as هَذَا بَسْرًا مِثْلَهُ رَطْبًا and هَذَا بَسْرًا هَذَا رَطْبًا, the op. of the 1st d. s. also being the أَفْعَلُ of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;*

for the ^{فعل} of superiority indicates two specified accidents, those of the superior and inferior, by its form, because ^{أحسن من عمرو} ^{زيد} means *Zaid the superior has goodliness*, and *‘Amr the inferior has goodliness*; while the instrument of comparison indicates two unrestricted accidents by its meaning, because ^{زيد} ^{كعمرو} means *There is a state that they two share in*, so that they have two similar states, though that state is not declared literally; and therefore ^{زيد} ^{يوم الجمعة} ^{مثله} ^{يوم السبت} means *Zaid's state, and wont, on Friday resemble his state, and wont, on Saturday*, the two *adv.* being governed in the *acc.* by the meaning of *state* and *wont*, since they express every accident, inseparable, like *goodliness*, or separable, like *striking*, as the *prep.* and *adv.* in

كذابك من أم الحويرث قبلها * وجارتها أم الرباب بماسل

[by Imra alKais, Thy wont in the love of ‘Unaiza is like thy wont in the love of Umm AlHuwairith before her, and of her neighbour Umm ArRabāb in mount Ma’sal (EM)] depend upon ذابك as i. q. تمتعك *thine enjoyment* [of Umm &c.]; which being established, you place the dependent of the accident of the [things] pronounced superior and likened beside them, and the dependent of the accident of the [things] pronounced inferior and likened to beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an *inf.* n. coming after a substantive whereby consummateness is

meant, as ^{أنت الرجل علماً} *Thou art the man in know-*
ledge, i. e. ^{الكمال في الرجولية عالماً}, and ^{هو زهير شعراً} *He*
is a Zuhair in versifying, Khl's opinion being that it is a
d. s.; but Th says it is an *inf. n.*, i. e. ^{أنت العالم علماً}; and
 I think it is a *sp.*, because an *ag.* in sense, i. e. ^{الكمال علماً}
 and ^{شعراً}, for you say ^{كنزاً} *هو قارون* and ^{سببوية نحراً} *He*
is a Korah in treasure and a Sībawaih in syntax, and these
 are not *ds. s.*, nor *inf. ns.*: (b) by hearsay, as ^{كلمته فالا الى}
^{أرسلها العراق}. But as for ^{بعتة يدا بيد} [78], *في*
^{جاء البر قفيزين} *The wheat became two measures*, the
acc. is pred. of جاء [448], not a *d. s.* (R).

§ 78. According to the majority of GG (IA), the
d. s. is [only (IA)] *indet.* (M, IH, IA, Sh), because the
indet. is original, and the object, i. e. restriction of the
 accident relating to its subject, is realized by it, *determi-*
nation being red. to the object (Jm); and whatever occurs
det. in letter is *indet.* in sense (IA). It sometimes occurs
 literally made *det.* by (1) ^{أل}, as ^{أدخلوا الأول فالأول}
 [below],

^{وأرسلها العراق} * ^{ولم يشفق على} ^{نقص الدخال}

[by Labīd, *And he, the wild he-ass, let them, the she-asses,*
boose to drink, jostling one another; and repelled them not,

nor feared the discomfort of the mingling together (J)], and جَاءُوا الْجَمَاءَ الْغَفِيرَ, i. e. جَمِيعًا, آل being in all such cases *red.*; (2) prothesis, as اجْتَهَدَ وَحْدَكَ, i. e. مُنْفَرِدًا, and جَاءُوا قَضَاهُمْ بِقَضَائِهِمْ, i. e. جَمِيعًا; (3) the quality of proper name, as جَاءَتِ الْخَيْلُ بِدَادٍ *The horses came dispersed*, i. e. مُتَبَدِّدَةً, دَاد being *orig.* a proper name for the genus of *dispersedness* like فَجَارٌ for *wickedness* [8] (Sh). The *d. s.* apparently made *det.* is (1) an *inf. n.*, made *det.* by آل, as ارسلها العراكَ; or by prothesis, as رَجَعَ عَوْدَةً عَلَى بَدْءِهَا, and وَحْدَكَ, and اَفْعَلَهُ جَهْدَكَ : (a) S says they are *dets.* put in the place of *indets.*, i. e. عَائِدًا مُجْتَهِدًا مُعْتَرِكَةً *strenuously*, مُنْفَرِدًا *singly*, and رَجَعَ *reverting*, though عَوْدَةً may be an unrestricted *obj.* to رَجَعَ, i. e. *He returned to his beginning with his known reverting*; but F says they are unrestricted *objs.* to the supplied *d. s.*, i. e. مُعْتَرِكَةً الْعِرَاكَ, مُجْتَهِدًا جَهْدَكَ, مُنْفَرِدًا وَحْدَكَ, i. e. اَنْفِرَادَكَ, and عَائِدًا عَوْدَةً : (b) in جَاءُوا قَضَاهُمْ الْقَضَاءُ the *inf. n.* is i. q. the *act. part.*, i. e. *their breaker with their broken*, because with crowding and congregating are breaker and broken: قَضَاهُمْ is *orig.* an

inch., and *بَقَضِيضُهُمْ* its *enunc.*, like *كَلِمَتُهُ فَوْهٌ إِلَىٰ فِيٍّ*; then the sense of *prop.* and sentence becomes obliterated from *فَوْهٌ إِلَىٰ فِيٍّ* and *قَضَاهُمُ الْغَنَى* when the sense of the single term is understood from them, because their meaning is *كَافَّةٌ* and *مُشَانِهَةٌ*; so that, since the *prop.* stands in the place of the single term, and discharges its function, what is susceptible of inflection, i. e. the 1st term, is *infl.* like the single term that it stands in the place of, as in *فَاهَا لِفِيٍّ*

[42]: (c) similar are (a) *يَدَا يَدٍ*, i. e. *يَدٌ بِذِي يَدٍ*, by suppression of the *pre. n.*, i. e. *cash with* [77] *cash*; (b)

بَعْتُ الشَّاةَ شَاةً بِدِرْهَمٍ *I sold the sheep, a sheep for a dirham* i. e. *شَاةٌ بِدِرْهَمٍ*, i. e. *كُلُّ شَاةٍ*; (c) *بَعْتُ الشَّاةَ شَاةً وَدِرْهَمًا*

[77], the *و* being i. q. *مَعَ*, as in *كُلُّ رَجُلٍ وَضِيعَتُهُ* [29], i. e. *كُلُّ شَاةٍ وَدِرْهَمٍ مَقْرُونَايَ*, i. e. *كُلُّ شَاةٍ*, both terms being here put into the *acc.*, because susceptible of inflection:

(2) not an *inf. n.*, made *det.* by *أَلْ*, as *مَرَرْتُ بِهِمْ*, *الْجَمَاءُ الْغَنِيْرُ*, i. e. *the numerous (multitude), covering (by reason of their number the face of the earth)*, and *دَخَلُوا*

جَاءَنِي الرِّجَالُ, i. e. *مُتَرَتِّبِينَ*; or by prothesis, as *الْأَوَّلُ فَالْأَوَّلُ*, *ثَلَاثَتُهُمْ* and *أَرْبَعَتُهُمْ* to *ten*, these 8 *ns.*, when *pre.* to the *pron.* of what precedes, being governed in the *acc.*, according to the people of AlHijāz, as *ds. s.*, because occurring in

the place of the *indet.*, i. e. ^{مُجْتَمِعِينَ فِي الْمَجَى}, while the Banū Tamīm put them in apposition as *corrobs.*, ^{كَلِمَتَهُ}, ^{فَاَ الْخ}, and ^{فَمَا بَالُنَا الْخ} [77,114] (R). The Bdd and Y assert that the *d. s.* may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the *d. s.* imply the sense of condition, it may be made *det.*, but, if not, not, as ^{زَيْدُ الرَّاكِبِ أَحْسَنُ مِنْهُ الْمَاشِي}, i. e. ^{زَيْدٌ إِذَا}, ^{جَاءَ زَيْدُ الرَّاكِبِ}, but not ^{رَكِبَ أَحْسَنُ مِنْهُ إِذَا مَشَى}, since ^{جَاءَ زَيْدٌ أَنْ رَكِبَ} is not right (IA). The *s. s.* is (1) [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in sense (Jm): (2) *indet.*, [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as ^{عِنْدَنَا مِنْ أَمْرِ حَكِيمٍ أَمْرٌ} XLIV. 3. 4. *In it is every wise matter distinguished, being a matter from Us* (IA, Sh), ^{وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ}, ^{مُصَدِّقًا} II. 83. *And when there came unto them a Scripture from God verifying* as read with the *acc.*, which Z makes a *d. s.* to ^{كِتَابٌ} because qualified by the *adv.* (Sh), and

نَجَّيْتَ يَا رَبِّ نُوحًا وَاسْتَجَبْتَ لَهُ
فِي فُلْكِ مَآخِرٍ فِي الْيَمِّ مَشْحُونًا
وَعَاشَى يَدْعُو بِآيَاتِ مُبَيَّنَةٍ
فِي قَوْمِهِ أَلْفَ عَامٍ غَيْرِ خَمْسِينَ

(IA) *Thou savedst, O my Lord, Noah from drowning in the deluge, and answeredst him his prayer against his people, Kur. LXXI. 27., in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning his people to believe by means of signs manifested, among his people, a thousand years save fifty* (J), or prothesis (R, IA), as *فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلنَّاسِ لِيَوْمٍ* XLI. 9. *In four days complete for the askers* (IA); (b) general (Sh), preceded by a neg. (R, IA), as

مَا حَمَّ مِنْ مَوْتٍ حِمِّيٍّ وَأَتِيَا * وَلَا تَرَى مِنْ أَحَدٍ بَاقِيًا

[*Not any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining on the face*

of the earth (J)], وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

XV. 4. *Nor have We destroyed any city but it had a known record,* لَهَا كِتَابٌ being a prop. in the position of

a d. s. to قَرْيَةٍ (IA), [and] as وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا

XXVI. 208. *Nor have We destroyed any city but it had preachers* (Sh), or the like, as قَلَمًا جَاءَنِي رَجُلٌ رَاكِبًا

(R), or an interrog., [as

يَا صَاحِبَ هَلْ حَمَّ عَيْشِي بَاقِيًا فَتَرَى

لِنَفْسِكَ الْعَذْرَ فِي أَبْعَادِهَا الْأَمَلَا

(IA) *O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching ?* (J, Jsh),] or prohib. (R, IA), as

لَا يَرْكُنْ أَحَدٌ إِلَى الْأَحْجَامِ * يَوْمَ الْوَعَى مُتَخَوِّفًا لِحِمَامِ

by Kaṭarī Ibn AlFuḡā'a (IA) alKhārijī, *Let not any one incline to drawing back on the day of battle, terrified at death* (J); (c) shared with in the *d. s.* by a *det.*, as جَانِي جَانِي (R); (d) preceded by the *d. s.* (R, IA, Sh), because there is then no fear of the *d. s.*'s being confounded with the *qual.* (R), as

وَبِالْجِسْمِ مِنِّي يَبِينَا لَوْ عَلِمْتَهُ
شُحُوبٌ وَأَنْ تَسْتَشْهَدِي الْعَيْنُ تَشْهَدُ

[*And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof* (J)] and

وَمَا لَمْ نَفْسِي مِثْلَهَا لِي لَأَلَمْ * وَلَا سَدَّ فَقْرِي مِثْلَ مَا مَلَكَتْ يَدِي

(IA) *Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed* (J), [and] as

لَمِيَّةٌ مُوجِشًا طَلَلُ * يَلُوحُ كَأَنَّهُ خَلَلُ

[75] (Sh), by Kuthayyir, *Mayya's is, desolate, a ruin gleaming as though it were gold-bedizened coverings for scabbards* (SM, Jsh); the citation, however, of لَمِيَّةٌ النَّحْ as evidence of the *d. s.*'s being made to precede its *indet.*

subject is not correct, according to him that requires unity of *op.* in the *d. s.* and its subject, save according to Akh's doctrine that ^{زَيْدٌ} ^{زَيْدٌ} ^{فِي الدَّارِ} ^{زَيْدٌ} may be in the *nom.* as an *ag.* [498], while according to S the *pron.* in ^{لَمِيَّةٌ} must be the *s. s.*; whereas he that allows difference of *op.* allows ^{لَمِيَّةٌ} to be *op.* of the *d. s.*, and ^{طُلُلٌ} to be *s. s.* though governed in the *nom.* by inchoation (R): in these positions and the like the occurrence of the *d. s.* to the *indet.* is regular, as inchoation with the *indet.* in their counterparts [25] is regular (Sh): (b) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition ^{صَلَّى رَسُولُ اللَّهِ صَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ} ^{رَجُلًا قِيَامًا} *The Apostle of God (God bless and save him!)* prayed sitting, and certain men prayed behind him standing (IA, Sh) and

^{فِيهَا اثْنَتَانِ وَارْبَعُونَ حُلُوبَةً * سَوْدًا كَخَفَايَةِ الْغُرَابِ الْأَسْخَمِ}
by 'Antara al'Absī, *Among them are two and forty milch camels, black like the short wing-feather of the sable raven,* ^{سَوْدًا} being a *d. s.* to the *num.*, or, with syllepsis, a *d. s.* or *ep.* to ^{حُلُوبَةً}, because i. q. ^{حَلَّائِبٌ}, and the 1st construction being best (Sh).

§ 79. The *d. s.* is [(1) mostly (ML) *non-corrob.* (IA), *expl.* (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) *corrob.* (IA, ML), which is that whose sense

is imported without it (ML);] (a) *corrob.* of its *op.* (IA, Sh, ML), which is that whose sense is imported from the mere letter of its *op.* (Sh), i. e. every *qual.* indicating the sense of its *op.* and, more often, differing from it in letter (IA), as
 وَلَا تَعْتُوا فِي الْأَرْضِ مَفْسِدِينَ II. 57. *And do not mischief in the earth, working corruption* (IA, Sh),
 ثُمَّ وَلَيْتُمْ مَدِيرِينَ IX. 25. *Then ye turned your backs retreating* (IA),
 وَأَزَلَفْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ L. 30. *And Paradise shall be brought near to the pious, not distant*, [بَعِيدٌ being *masc.* because on the measure of an *inf. n.*, or by suppression of the qualified, i. e. شَيْئًا غَيْرَ بَعِيدٍ (K, B), or because الْجَنَّةُ is i. q. الْبُسْتَانُ (B),]
 فَتَبَسَّمَ ضَاحِكًا XXVII. 19. *Then he smiled, laughing*, وَلَّى مَدْبِرًا XXVII. 10. *He turned his back, retreating* (Sh), or, less often, agreeing with it in letter, as IV. 81. [74] وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ and
 وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهٖ XVI. 12. *And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command* (IA); apparently [therefore] the *corrob.* comes after the verbal [*prop.*] also, as II. 57., IX. 25., [76] قَاتِلْنَا, and XVI. 12., but it is better to hazard that these *acc. eps.* all stand in the place of the *inf. n.* [42], as is S's opinion on أَقْعَدَا وَقَدْ سَارَ الرِّكْبُ [82] *What! sittest thou when*

the riders have journeyed ? (R): (b) *corrob.* of its subject, as ^{أَصْحَابُ} ^{أَعْلَانُ} ^{لَا مَنَ مِنْ} ^{فِي} ^{الْأَرْضِ} ^{كُلُّهُمْ} ^{جَمِيعًا} X. 99. *They which are in the earth, all of them, all together, would believe* [and ^{طُرًّا} ^{كَافَّةً} or ^{جَاءَ} ^{النَّاسُ} ^{قَاطِبَةً} (Sh)], which division is neglected by [all (Sh)] the GG, IM [and his son (ML)] inadvertently giving the text as an *ex.* of the *d. s. corrob.* of its *op.* (Sh, ML); (c) *corrob.* of the purport of the *prop.* (IA, Sh, ML), which is the one coming after a *prop.* constructed of two *prim. det.* substantives, being indicative of a permanent quality imported from that *prop.* (Sh), as

^{أَنَا} ^{أَبْنَى} ^{دَارَةَ} ^{مَعْرُوفًا} ^{بِهَا} ^{نَسَبِي} * ^{وَهَلْ} ^{بِدَارَةَ} ^{يَا} ^{لِلنَّاسِ} ^{مِنْ} ^{عَارٍ}
(IA, Sh), by Sālim Ibn Dāra alYarbū'ī, *I am the son of*

Dāra, known by reason of her my lineage; and is there in Dāra (Oh! the people!) any shame? (J, Jsh). Dubious

is the saying on ^{جَاءَ} ^{زَيْدٌ} ^{وَالشَّمْسُ} ^{طَالَعَةً} [80] *Zaid came when the sun was rising* that the nominal *prop.* is a *d. s.*, though not analyzable to a single term, nor *expl.* of a condition of an *ag.* or *obj.*, nor *corrob.*: but IJ says it is renderable by ^{طَالَعَةُ} ^{الشَّمْسِ} ^{عِنْدَ} ^{مَجِيئَتِهَا}, meaning that it is

like the connected *d. s.*, as ^{مَرَرْتُ} ^{بِالدَّارِ} ^{قَائِمًا} ^{سُكَّانُهَا} *I passed by the house when its inhabitants were standing*; and Z says on ^{وَالْبَحْرُ} ^{يَمِدُّ} ^{مِنْ} ^{بَعْدَهُ} ^{سَبْعَةُ} ^{أَبْحَرٍ} XXXI. 26. *While the ocean, seven oceans were supplying it with ink after it* “It is like ^{وَقَدْ} ^{أَلَخَ} [81] and similar *ds. s.* whose

predicament is that of *adv.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i. e. وَقَدْ طُلُوعِ الشَّمْسِ, i. e. مَقَارِنًا لَطُلُوعِهَا (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorying, as اَنَا ابْنُ أَنْتَ الرَّجُلِ; (2) magnifying another, as اَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ; (3) belittling oneself, as اَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ; (4) belittling another, as هُوَ الْمَسْكِينُ مَرْحُومًا; (5) terrifying, as

أَنَا الْحَجَّاجُ سَقَاكَ الدَّمَ

I am AlHajjāj, the mighty shedder of blood; (6) something else, as زَيْدٌ أَبُوكَ عَطُورًا *Zaid is thy father, affectionate*, هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ VII. 71. *This is the she-camel of God for you, a sign*, and هُوَ الْحَقُّ مُصَدِّقًا II. 85. *When it is the truth, verifying*: أَكَلًا, مَرْحُومًا, and مُصَدِّقًا being for adducement of an argument in support of the purport of the enunciation; سَقَاكَ الدَّمَ, كَامِلًا, مَشْهُورًا بِهَا نَسَبِي, and آيَةٌ for confirmation and corroboration of the purport

of the *prop.*; and عَطُونًا for both: and all named *corrob.* *d. s.* (though what is for adducement of an argument in support of the purport of the enunciation is not *corrob.*, since *its being truth* does not contain the sense of *verifying*, so that it should be corroborated by مُصَدِّقًا), because the purport of the *d. s.*, being mostly inseparable from the purport of the *prop.* (for *verifying* is inseparable from the *trueness* of the Kūr'ān, and likewise *pitiableness* in most cases from *neediness*), becomes as though it were it

(R). It would be absurd to say زَيْدٌ أَبُوكَ مُنْطَلَقًا or أَخُوكَ, except when you meant *adoption* or *friendship*

(M). S says (R) the *op.* is [أَثْبَتَهُ or أَحَقَّهُ (M)] understood (M, R) after the *prop.*, i. e. زَيْدٌ أَبُوكَ أَحَقَّهُ عَطُونًا (I am sure of him) and أَثْبَتَهُ عَطُونًا (I know him certainly); which requires consideration, since there is no meaning to *I was certain of the father*, and *knew him*, in the state of his being affectionate, while, if he mean that the sense is *I know him to be affectionate*, it is a 2nd *obj.*, not a *d. s.* In my opinion the *op.* is rather the sense of the *prop.*, as in the *inf. n. corrob.* of itself or something else, as though he said تَعَطَّفَ عَلَيْكَ أَبُوكَ عَطُونًا and حَقَّ ذَلِكَ مُصَدِّقًا and يَرْحَمُ مَرْحُومًا; because, even if the two terms of a *prop.* be purely *prim.*, a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the *corrob.* [*d. s.*] does not precede

the two terms of the *prop.*, nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the *prop.* (R).

§ 80. The *d. s.*, *enunc.*, and *ep.* are *orig.* single terms: but the *prop.* occurs in the place of the *d. s.*, as in that of the *enunc.* and *ep.* (IA). The *prop. d. s.* must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in ^{هَآ} ^{نُنَشِّزُهَا} ^{وَإِنظُرْ إِلَى الْعِظَامِ كَيْفَ نُنَشِّزُهَا} II. 261. *And look at the bones, how We quicken them* the *interrog. prop.* is a *d. s.* to ^{الْعِظَامِ}, [i. c. ^{مُحْيَاةً} (B),] whereas ^{كَيْفَ} alone is a *d. s.* to the *obj.* of ^{نُنَشِّزُ}, the *prop.* being a *subst.* for ^{الْعِظَامِ}:

(b) that in ^{هُوَ} ^{عَرَفْتُ} ^{زَيْدًا} ^{أَبُو} ^{مِنْ} the *interrog. prop.* is a *d. s.*, [whereas it is a *subst.* for the *acc.*]; (c) that in

أَطْلُبُ وَلَا تَضْجَرُ مِنْ مَطْلَبٍ * فَاقْتِ الصَّالِبَ أَنْ يَضْجَرَ

Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened the *prop.* after the ^و is a *d. s.* and ^{لَا} *prohib.*, whereas the ^و is *synd.* (ML)

and ^{لَا} *neg.* (DM). It must contain a *cop.* [to the *s. s.*

(DM)], a *pron.*, [as ^{تَرَى} ^{الَّذِينَ} ^{كَذَبُوا} ^{عَلَى} ^{اللَّهِ} ^{وَجُوهَهُمْ} as

XXXIX. 61. *Thou shalt see them that have lied against God, their faces black* (ML)]; or ^و, [named the ^و

of the *d. s.* and the ^و of inception, the sign of which

is its replaceability by ^{أَنْ} (IA), as ^{لَنْ} ^{أَكَلَهُ} ^{الذُّبُّ} ^{وَنَحْنُ} ^{أَنْ}

عَصَبَةٌ XII. 14. Surely, if the wolf devour him, when we are
 a band of men and جَاءَ زَيْدٌ الْخ (79) (ML)]; or *pron.* and
 , (IA, ML) together (IA), as وَانْتَمَ سَكَارَى
 IV. 46. Draw not near to prayer when ye are drunken:
 but is sometimes literally void of both, the *pron.* being
 then supplied, as مَرَرْتُ بِالْبَرِّ قَفِيزٌ بِدِرْهِمٍ , [i.e. قَفِيزٌ مِنْهُ
 (DM)]; or the , as

نَصَفَ النَّهَارَ الْمَاءُ غَامِرَةً * وَرَفِيقَهُ بِالْغَيْبِ لَا يَتَرَى

(ML), by AlMusayyab Ibn Mālik adDubai'ī or AlMusay-
 yab Ibn 'Alas, *The day reached the middle, (while) the*
water was covering him and his companion knew not the
invisible (Jsh). It is nominal or verbal (M, IA), the *v.*
 being an *aor.* or *pret.*; and each is *aff.* or *neg.* (IA). Among
 the 6 *ps.* [516] there is none that with its *reg.* is a *d. s.*
 except كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ and كَانَ , as
 VIII. 5. Like as thy Lord
 brought thee forth from thy house with right, when verily
 a party of the believers were loth and نَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
 [a medley of II. 95. and III. 184.] They
 cast it behind their backs as though they knew not:
 because اِنَّ is renderable by a *det. inf. n.*, whereas the *d. s.*
 is *indet.*; لَيْتَ and لَعَلَّ are requisitive, whereas the *prop.*
d. s. is enunciatory; and لَكِنَّ requires a sentence before

it, so that its *prop.* does not occur as an *ep.*, *conj.*, *enunc.*, or *d. s.* (BS). The nominal, [*aff.* or *neg.* (IA),] is connected by the , and *pron.*, or by the , [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the *pron.* (IH, IA) alone (IA), with weak authority (IH). [Thus] خَشَعُ أَبْصَارَهُمْ يَخْرُجُونَ LIV. 7. [83] *Their eyes cast down shall they come forth* is read; [the place of (K)] the *prop.* being [the *acc.* as (K)] a *d. s.* (K, B), like

إِنَّ الَّذِي كُنْتُ أَرْجُو فَضْلَ نَائِلِهِ
وَجَدْتُهُ حَاضِرًا الْجُودِ وَالْكَرَمِ

Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity (K). If the *inch.* be the *pron.* of the *s. s.*, [as in IV. 46.,] the , also is necessary: if not, then the *pron.*, if in what the *prop.* is headed by, whether *inch.*, [as in XXXIX. 61.,] or *enunc.*, [as in لَقِيْتَهُ عَلَيْهِ النَّخ below,] is not of weak authority when denuded of the , the *cop.* being in the beginning of the *prop.*, but is rarer than the , and *pron.* combined or the , alone; but, if in the end of the *prop.*, as in نَصَفَ النَّهَارَ آخِ He reached the middle of the day &c., is doubtless of weak authority and rare. Z however, says, “As for لَقِيْتَهُ عَلَيْهِ جِبَّةٌ وَشَيْءٌ, its sense is مُسْتَقَرَّةٌ عَلَيْهِ [24],” meaning that it is not a *prop.*, but

constructively a single term, and therefore void of the , :
which, if meaning that it *must* be so, requires consideration, because of

فَالْحَقْنَا بِالْهَادِيَاتِ وَدُونَهُ * جَوَّاحِرُهَا فِي صَرَّةٍ لَمْ تَزِيلَ

[by Imra alKais, *And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered* (EM)], whereas, if it were a single

term, the , would not be allowable, and also of لَقِيْتَهُ رَأَى , whereas, if it were not a *prop.*, اِنْ would

not be prefixed to it; but, if meaning that it *may* be, is admitted. The *prop.* headed by لَيْسَ, though verbal, is like the nominal in that the , and *pron.* combined and the , alone are more frequent than the *pron.* alone;

because لَيْسَ, denoting mere negation, and not indicating time, is like a *neg. p.* prefixed to the nominal (R).

The [*prop.* headed by an (IA)] *aff. aor.* is [not conjoined with the , but (IA)] connected by the *pron.* alone,

[because the *aor.* is on the measure and in the sense of

the *act. part.* (R); any apparent instance of the , being explained by subaudition of an *inch.* after it, to which

the *aor.* is *enunc.*, as

فَلَمَّا خَشِيتُ اِطْفِئِرْهُمْ * نَجَوْتُ وَاَرَهْنَهُمْ مَالِكًا

i. e. اَرَهْنَهُمْ (IA), by 'Abd Allāh Ibn Hammām asSa-lūlī, *And when I dreaded their talons, i. e. weapons, I escaped while I left Mālik with them as a pledge* (Jsh).

The *aor.* occurring as a *d. s.* must be devoid of the *p.* of futurity, like the *س* and *لَي* (R)]. Everything else, [i. e. the *neg. aor.* and *aff.* or *neg. pret.* (R, IA),] is connected by the *و* and *pron.* or the *و* or *pron.* alone (IH, IA). The *aor.*, when made *neg.*, (R, IA, BS) (1) by *لَا*, is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the *و*, like the *aff.* (R, IA) *aor.*, apparent instances of the *و* being explained by subaudition of an *inch.*, like Ibn Dhakwān's reading *فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ* X. 89. *Be ye therefore upright, while ye follow not*, i. e. *وَالْتَمَّا لَا* (IA), (2) by *مَا*, must be denuded of the *و* (R, BS), like the *aff. aor.*, as

عَهْدُكَ مَا تَصْبُو وَفِيكَ شَبِيْبَةٌ
فَمَا لَكَ بَعْدَ الشَّيْبِ صَبَا مُتِيْمًا

(BS) *I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved?* (Jsh); (3) by *لَمْ*, must have the *و*, with the *pron.* or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [*aff.* (IH)] *pret.* must have *قَدْ*, [to approximate the past to the present (B on V. 66.),] expressed, [as *وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا*], II. 247. *And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children?* (ML)]; or supplied (M,

IH, ML), as ^{أَوِ} ^{جَاؤُكُمْ} ^{حَصْرَتْ} ^{صُدُورَهُمْ} IV. 92. *Or have come unto you, their bosoms straitened* (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a *d. s.* without ^{قَدْ} (ML), as ^{كَمَا} ^{أَنْتَفَضَى} ^{الْعَ} [72] and IV. 92. (R). The ^و and ^{قَدْ} are (1) necessary, if the *pret. be aff.*, and there be no *pron.* with it (R, BS), as

^{يَقُولُ} ^{وَقَدْ} ^{تَرَ} ^{الْوَلِيفَ} ^{وَسَاقَهَا} * ^{السَّتْ} ^{تَرَى} ^{أَنْ} ^{قَدْ} ^{أَتَيْتَ} ^{بِمُؤَيِّدٍ}

(R), by Tarafa, *Saying, when the shank and her thigh have been severed, Seest thou not that thou hast brought to pass a great calamity?* (EM): (2) disallowed, if the

pret. be (a) cond. in sense, as ^{لَا} ^{ضَرِبْنَهُ} ^{ذَهَبَ} ^{أَوْ} ^{مَكَتَ}

I will assuredly beat him, go he or stay; (b) after ^{أَلَّا}, as

^{قَدْ} ^{مَا} ^{تَكَلَّمَ} ^{أَلَّا} ^{قَالَ} ^{خَيْرًا} [1]. The ^و is (1) necessary, but ^{قَدْ}

disallowed, when the *v. is neg.*, and there is no *pron.*, as

^{جَاءَ} ^{زَيْدٌ} ^{وَمَا} ^{طَلَعَتِ} ^{الشَّمْسُ} : (2) allowable, but ^{قَدْ} dis-

allowed, when the *v. is (a) neg.*, and the *pron. present*, as

^{وَلَا} ^{تَيَمَّمُوا} ^{لَيْسَ} ; (b) ^{جَاءَ} ^{زَيْدٌ} ^{وَمَا} ^{تَرَى} ^{كَيْفَ} ^{جَاءَ}

II. 269.270. *Nor have recourse to the bad thereof when about to expend, while*

ye are not acceptors of it and

^{إِذَا} ^{جَرَى} ^{فِي} ^{كَفِّهِ} ^{الرِّشَاءِ} * ^{جَرَى} ^{الْقَلْبِ} ^{لَيْسَ} ^{فِيهِ} ^{مَاءٌ}

When the rope runs in his hand, the well flows, no water being in it. In other cases you may (1) put both, as ^{قَدْ} ^{فَصَلَ} لَكُمْ VI. 119. *When He hath distinguished for you:* (2) omit both, as IV. 92., ^{هَذِهِ} ^{بِضَاعَتِنَا} ^{رَدَّتْ} ^{إِلَيْنَا} XII. 65.

This is our money returned unto us, ^{وَلَا عَلَى الَّذِينَ} ^{إِذَا} IX. 93. ^{مَا} ^{أَتَوْكَ} ^{لِتَحْمِلَهُمْ} ^{قُلْتَ} ^{لَا} ^{أَجِدُ} ^{مَا} ^{أَحْمِلُكُمْ} ^{عَلَيْهِ} ^{تَوَلَّوْا} IX. 93. *Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon I shall mount you, turned back,* [^{قُلْتَ} being a d. s. to the ك in ^{أَتَوْكَ} (K, B), i. e. ^{قَالَ} (K),] and ^{شَجَّتْ} [449]: (3) restrict yourself to (a) the و, as ^{أَنْتُمْ} ^{لَكُمْ} ^{وَاتَّبَعُكُمْ} ^{أَنْتُمْ} XXVI. 111. *Shall we believe on thee when the basest have followed thee?* and ^{كَيْفَ} ^{تَكْفُرُونَ} ^{بِاللَّهِ} ^{وَكُنْتُمْ} II. 26. *How shall ye disbelieve in God when ye were lifeless and He made you alive?*; (b) ^{قَدْ}, as

^{وَقَفْتُ} ^{بِرَبِّعِ} ^{الدَّارِ} ^{قَدْ} ^{غَيْرِ} ^{الْبَلَى} * ^{مَعَارِفَهَا} ^{وَالسَّارِبَاتِ} ^{الْهَوَاطِلِ}

[by AnNābigha adhDhubyānī,] *I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features: nor is it necessary in (2) and (3. a) that قَدْ should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).*

§ 81. This *prop.* may be made void of the *rel.* to the *s. s.*, because treated like the *adv.*, on account of the resemblance between the *d. s.* and *adv.* as

وَقَدْ اَعْتَدِي وَالطَّيْرَ فِي وَكُنَاتِهَا * بِمَنْجَرٍ قَيْدِ الْاَرَابِدِ هَيْكَلِ

(M), by Imra alKais, *And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body* (EM).

§ 81. A. Some *ns.* are inseparably *d. s.*, as كَافَّةٌ and قَاطِبَةٌ, which are not *pre.* (R). Z's allowing [one of] the two constructions, [that كَافَّةٌ should be a *d. s.* to السَّلَامُ (K),] in اَدْخُلُوا فِي السَّلَامِ كَافَّةً II. 204. *Enter into submission wholly* is a mistake, because كَافَّةٌ is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كَافَّةٌ to be *ep.* to a suppressed *inf. n.*, i. e. اَرْسَالَةٌ كَافَّةٌ, is worse, because in addition to employing it for what is not rational he excludes it from the quality of *d. s.* inseparable from it: and his mistake in the preface of the M, when he says مُحِيطًا بِكَافَّةِ الْاَبْوَابِ Comprehending the whole of the categories, is worse and worse, because he excludes it from the *acc.* altogether (ML).

§ 82. Suppression of the *op.* [of the *d. s.* (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as

in ^{سِرْ}رَأْشِدًا ^{مُهْدِيًّا}said to the traveller (IH), i. e. ^{سِرْ}رَأْشِدًا, (*Journey thou, following the right way, directed aright*; or oral (Jm), as in ^{أَيْحَسِبُ}الْأَنْسَانُ أَنْ لَيْ نَجْمَعُ عِظَامَهُ بَلَى LXXV. 3. 4. *Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able*, i. e. ^{بَلَى}نَجْمَعُهَا قَادِرِينَ (IA, Jm): (2) necessary, when the *d. s.* is [(a) a *subst.* for an *enunc.*, as in ^{زَيْدًا}قَاتِمًا ^{ضَرَبِي}(29) (R, IA): (b) *expl.* of increase little by little, when conjoined with the *ف* or *ثُمَّ*, as in ^{فَذَهَبَ}الْثَمَنُ صَاعِدًا ^{ثُمَّ}زَائِدًا or ^{بَعَثَهُ}بِدِرْهِمٍ فُصَاعِدًا ^{ثُمَّ}زَائِدًا, *I sold it for a dirham and upwards or then more*, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in ^{تَصَدَّقْتُ}بِدِينَارٍ فُسَافِلًا *I gave alms of a dinār and downwards*, i. e. ^{تَصَدَّقْتُ}بِهِ سَافِلًا (IA): (c) according to Sf and Z, a *prim.* substantive implying rebuke for improper change in state, with or without the *interrog.* Hamza, as in

أَفِي السَّلَامِ أَعْيَارًا جَفَاءَ وَغَاطِظَةً
وَفِي الْحَرْبِ أَشْبَاهَ النِّسَاءِ الْعَوَارِكِ

What! in peace (do ye change into) wild asses in rudeness and coarseness, and in war (into) the likes of menstruating

women? , i.e. ^{أَشْبَاهُ النِّسَاءِ} and ^{اتَّقَلَّبُونَ أَعْيَارًا}, and
^{تَمِيمًا} (Thou turnest) ^{قَدْ عَلِمَ اللَّهُ مَرَّةً وَفَيْسِيَا أُخْرَى} *Tamīmī*,
God knows, at one time, and Kaisī at another; but accord-
ing to S these substantives are in the *acc.* as *inf. ns.*,
which is the truth, because, says IH, the meaning is not
Thou turnest in the state of thy being Tamīmī, but *Thou*
turnest with this particular turning: (d) according to Sf,
an *ep.* implying rebuke for what is improper in state, as
^{أَقَامُوا} (42) and ^{أَقَاعِدُوا} (79), i.e. ^{أَتَقَرُّومُ قَائِمًا}, so
that it is a *corrob. d. s.*; but according to S, Mb, and Z,
the *ep.* stands in the place of the *inf. n.*, i.e. ^{أَتَقَرُّومُ قِيَامًا}:
the cause of the necessity for suppressing the *op.* in all
these *ds. s.* being frequency of usage (R):] (e) *corrob.*
(IH, IA) of the purport of the *prop.* (IA). Suppression
of the *d. s.* (R, ML) is allowable with context (R), [and]
occurs most often when it is a *saying* that the *said* sup-
plies the place of, as ^{وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ}
^{سَلَامٌ عَلَيْكُمْ} XIII. 23. 24., i.e. ^{قَائِلِينَ}, *And the angels*
shall come in unto them from every door, (saying), Peace
be upon you! (ML): but is not allowable when it is a
subst. for something else, as in ^{ضَرْبِي زَيْدًا قَائِمًا}, nor when
the meaning rests upon the mention of it, as in ^{لَا تَأْتِينِي}
^{إِلَّا رَاكِبًا}. Suppression of the *s. s.* is allowable with indi-

cation, as in ^{ضربت مجرّداً زيد} *He (that) I beat striped was Zaid*, i. e. ^{ضربت} (R).

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a *prop.*, as

^{تقول ابنتي حين جد الرّحيل} *أبرحت ربا وأبرحت جاراً*

[by AlA'shà (R).] *My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!*, XIX. 3.,

and LIV. 12. [85], or single [n.], as ^{رطل زيتا} *A pound*

[85], or *pint, of olive-oil*, ^{منوان سمن} *Two manà of clarified butter*,

^{عشرون درهماً} *Twenty dirhams*, and ^{على التمرة} *Upon the dried date the like of it in fresh butter*,

^{مثلها زيدا} *Upon the dried date the like of it in fresh butter*,

by the designation of one of its possible senses. The

resemblance of the *sp.* to the *obj.* is that its situation in

these *exs.* is like that of the *obj.* [84] in ^{ضرب زيد عمراً},

and in ^{ضارب زيداً}, ^{ضارباني زيداً}, ^{ضاربوني زيداً}, and ^{ضرب}

^{زيد عمراً} (M). The *sp.* is what removes the inherent

vagueness from a concrete substantive, mentioned, [as

^{طاب زيد نفساً} *Zaid was glad in soul*, for it is equivalent to ^{طاب شيء منسوب}

^{الى زيد} *(A thing relating to) Zaid was glad*, and ^{نفساً}

removes the vagueness from that ^{شيء} supplied in it (Jm)].

The 1st is from a single [*n.*]: and the 2nd from a relation in a *prop.* or what resembles it, [*act.* or *pass. part.*, أَفْعُلُ of superiority, or assimilate *ep.* (R, Jm), each with its *nom.* (R), or *inf. n.*, and similarly all that contains the sense of the *v.* (R, Jm),] as زَيْدٌ طَيِّبٌ , طَلَبَ زَيْدٌ نَفْسًا as زَيْدٌ طَيِّبٌ and طَلَبَ زَيْدٌ نَفْسًا Zaid is nice as, or as to, father, and as to paternity, and house and knowledge, أَبَا and أَبَوَةً and دَارًا and عِلْمًا A sufficer of thee is Zaid as a man, [حَسْبُكَ زَيْدٌ رَجُلًا] Woe to Zaid as a man!, and يَا لَزَيْدٍ فَارِسًا and وَيْلَمُ زَيْدٌ رَجُلًا O (marvel ye) at Zaid as a horseman! (R)]; or in a pre-
fixion, as عِلْمًا and دَارًا and أَبَوَةً and يُعْجِبُنِي طَيِّبُهُ أَبَا His niceness as, &c, pleases me and لِلَّهِ دَرَّةٌ فَارِسًا [85] (IH). “From” imports that what is after it is a source and cause of what is before it: so that the *sp.* proceeds from the single [*n.*], i. e. the single [*n.*] because of its vagueness is a cause of it; or from a relation in a *prop.* or the like, i. e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly “what it is put into the *acc.* from” [85] means the *n.* that its being put into the *acc.* proceeds from, like زَيْدٌ in طَلَبَ آلَخ , because, if you did not attribute طَلَبَ to it, طَلَبَ would be in the *nom.*, being *orig.* an *ag.*, i. e. طَلَبَ زَيْدٌ , so that زَيْدٌ is a cause of نَفْسًا's being put into

the *acc.*; and "it is put into the *acc.* from the completeness of the *n.*" [86] and "of the sentence" mean that their completeness is a cause of the *sp.*'s being put into the *acc.*, by assimilation to the *obj.*, which comes after the completion of the sentence by means of the *ag.* Or *عَنْ* in these positions may mean *after*; but the first is better (R). The *sp.*, exponent, or *expl.*, is an *indet.* complementary *n.* that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The *d. s.* and *sp.* agree in being *ns.*, *indet.*, complementary, governed in the *acc.*, removing vagueness (ML). They differ in that [(1) the *d. s.* is only a *qual.*, either actually or potentially; but the *sp.* a *prim.* substantive often, as *رُطِلَ زَيْتًا*, a *deriv. ep.* seldom, as *لِلَّهِ الْخَ* (Sh): (2) the *d. s.* is a *prop.*, *adv.*, or *prep.* and *gen.*; but the *sp.* only a *n.*: (3) the sense of the sentence sometimes rests upon the *d. s.*, as *لَا تَمْشِ فِي الْأَرْضِ مَرَحًا* XVII. 39. *And walk thou not in the earth haughtily*, IV. 46. (80), and

أَنَا الْمَيِّتُ مَنْ يَعِيشُ كَثِيبًا * كَاسِفًا بِالْهَ قَلِيلُ الرَّجَاءِ
(ML), by 'Adī alGhassānī, *The dead is only he that lives broken with grief, evil in his plight, little of hope* (Jsh); contrary to the *sp.* (ML):] (4) the *d. s.* is *expl.* of conditions; but the *sp.* [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the *d. s.* is multiple, as *عَلَىٰ إِذَا مَا زُرْتِ لَيْلَىٰ بِحَقِيقَةٍ * زِيَارَةِ يَيْتِ اللَّهِ رَجُلَانِ حَانِيَا*

[by the Majnūn of Lailā, *Incumbent upon me, whenever I visit Lailā in secrecy, is the visiting of the House of God afoot, barefooted* (Jsh)]; contrary to the *sp.*, for which reason the saying that in

بَدَأْتُ بِبِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا * تَبَارَكَ رَحْمَانًا رَحِيمًا وَمَوْلَا

[by AshShāṭibī (Jsh),] they are two *sp.*s. is an error, *I have begun with the Bismillāh in my* [599] *poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge!*: (6) the *d. s.* precedes its *op.* when a plastic *v.* or *qual.* resembling it, as خَاشِعًا أَبْصَارَهُمْ when LIV. 7. [80] and

عَدَسٌ مَا لِعَبَادٍ عَلَيْكَ إِمَارَةٌ * أَمِنْتَ وَهَذَا تَحْمِيلُكَ طَلِيقٌ

[by Yazīd Ibn Ziyād Ibn Rabī'a Ibn Mufarrigh alHimyari, *Mule, 'Ubbād has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed* (Jsh)], i. e. طَلِيقٌ مُحْصَرٌ لَكَ ; but the *sp.* may not, IM's citation of

رَدَدْتُ بِمِثْلِ السَّيِّدِ نَهْدَ مُقْلَصٍ * كَمِيشٍ إِذَا عَطَفَا مَاءً تَحَلَّبَا

[by Rabī'a Ibn Makrūm adDabbī, *Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow* (Jsh)] and

إِذَا الْمَرْءُ عَيْنَا قَرَّ بِالْعَيْشِ مَثْرِيَا
وَلَمْ يُعْنِ بِالْأَحْسَانِ كَانَ مُذَمَّمَا

[When the man (is cheered) in eye, when he is cheered by life, when wealthy, and cares not for doing good, he is censured (Jsh)] as evidence of its allowableness being an inadvertence, because the *op.* of the *sp.* is the suppressed

[*v.*]; while وَمَا أَرْعَوَيْتَ الْخ [86] and

أَنْفَسًا تَطِيبُ بَنِيْلَ الْمَنَى * وَدَاعِي الْمُنُونِ يُنَادِي جَهَارًا

[In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud? (Jsh)]

are poetic licenses: (7) the *d. s.* is properly *deriv.*, and the *sp. prim.*; though sometimes the *d. s.* is *prim.*, as

وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا [77] and VII. 72.

And hew the mountains into houses, and the *sp. deriv.*, as

كَرَّمَ زَيْدٌ ضَيْفًا and لِلَّهِ الْخ [below]: (8) the *d. s.* is *corrob.*

of its *op.*, as XXVII. 10. 19. and II. 57. [79]: but not

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا in شَهْرًا

IX. 36. Verily the number of the months with God is

twelve months being *expl.* in relation to its *op.* اثْنَا عَشَرَ ;

and زَادَ in تَزَوَّدَ الْخ [470] a *reg.* to تَزَوَّدَ , an unrestricted

obj. if making provision, or a direct *obj.* if the thing that he makes provision of, namely deeds of virtue, be meant by

it; and فَتَاةٌ in

نِعْمَ الْفَتَاةُ فَتَاةٌ هَٰذِهِ لَوْ بَدَّلْتَ * رَدَّ التَّحِيَّةِ نَطَقًا أَوْ بَايَمًا

[Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation articu-

lately or by signing ! (Jsh)] a *corrob. d. s.* The *d. s.* and *sp.* are both admissible in (a) كَرَّمَ الْخُ How noble is Zaid as to, or when, or as, guest!, ضَيْفًا being, if the guest be other than Zaid, a *sp.* transmuted from the *ag.*, that مَنْ may not be prefixed to; but, if he be [Zaid (DM)] himself, a *d. s.* or *sp.*, though, when the *sp.* is intended, it is better to prefix مَنْ : (b) هَذَا خَاتَمٌ حَدِيدًا This is a signet-ring when, or of, iron, the *sp.* being preferable, because it avoids primitiveness and inseparability of the *d. s.* and its occurrence to an *indet.*; while the *gen.* by prothesis is better [85] than either (ML). The *sp.* is *orig. indet.*, because the object, removal of vagueness, is realized by the *indet.*, an *o. f.*, so that determination would be wasted: but the KK allow its being *det.*, as سَفَهُ نَفْسَهُ, غَبِنَ رَأْيَهُ, بَطَرَ عَيْشَهُ, زَيْدُ الْحَسَنِ الْوَجْهَ; while according to the BB سَفَهُ نَفْسَهُ is i. q. سَفَّهَهَا made himself, or his mind, witless or سَفَهُ فِي نَفْسِهِ became witless (in) his mind, أَلَم is made to imply the sense of شَكَا complained of his belly, بَطَرَ عَيْشَهُ exulted (in) his life is i. q. فِي, and الْحَسَنِ الْوَجْهَ is assimilated to الضَّارِبُ الرَّجُلَ (R). In أَلَا مَنْ سَفَهُ نَفْسَهُ II. 124. But he that hath held himself in light esteem [433] the نَفْسُ is said to be in

the acc. as a sp., hath become witless as to his mind, like
رأى رأيه was imbecile in his judgment and ألم رأسه had
pain in his head (K, B); whereas determination of the
sp. is allowable in an anomaly, as

فَمَا تَرْمِي بِثَعْلَبَةَ بْنِ سَعْدٍ * وَلَا بِفَزَارَةَ الشَّعْرِ الرَّقَابَا

[by Ḥārith Ibn Zālim alMurri, *Then my people are not Tha'laba Ibn Sa'd, nor Fazāra the hairy in the necks* (N)] and أَجَبَ الظَّهْرُ الْخ [425] (K), not in the Kūr'an (N).

§ 84. The *sp.* is not put into the *acc.* from a single [*n.*] unless complete (M). The single *n.* becomes complete, [i. e. in a state that its prefixion is not possible with (R),] by means of 4 things, TanwIn, [expressed, as in رَطْلٌ, or supplied, as in خُمُسَةٌ عَشْرٌ and كَمَ (R)]; the و of dualization, [as in مَنَوَانِ (R)]; the و of [quasi- (R)] pluralization, [as in عَشْرُونَ (R)]; and prothesis (M, R), as in مَثَلًا. The *n.*, when complete by means of these things, resembles the *v.*, when complete by means of the *ag.*: so that the *sp.* coming after it resembles the *obj.*, which ought to be after the completion of the sentence; and is therefore governed in the *acc.* by that complete *n.*, because of its resemblance to the *v.* complete by means of its *ag.* These things stand in the place of the *ag.* only because they are at the end of the *n.*, as the *ag.* is after the *v.*; for, although the *n.* becomes complete by

means of ^{أَل}, the *sp.* is not put into the *acc.* from it, so that ^{عِنْدِي الرَّاقُودُ خَلَا} is not said (R). Completeness by means of Tanwin or the ^ن of dualization is separable, because you say ^{رَطُلٌ زَيْتٌ} and ^{مَنَوَا سَمِي}; but completeness by means of the ^ن of pluralization or prothesis is inseparable, because you do not say ^{مِثْلُ عَشْرٍ دِرْهَمٍ} or ^{مِثْلُ زَيْدٍ} (M). In ^{حَسَنُو وَجْهَ} the *sp.* is from a relation; and so in ^{مَلَانِ مَاءٍ} and XVIII. 32. [85]. Sometimes the *n.* is complete in itself, (1) the *pron.*, as ^{يَا لَهُ رَجُلًا}, ^{نَعَمْ رَجُلًا}, ^{وَيْلَهُ} and ^{وَيْحَهُ رَجُلًا}, ^{لِلَّهِ دِرَّةٌ رَجُلًا}, ^{أَحْيَسْنَهَا مَقْلَةً}, ^{رَبِّهِ رَجُلًا}, ^{سَاءَ مِثْلًا}, ^{بِئْسَ عَبْدًا}; the *sp.* in ^{نَعَمْ} and what follows it being undoubtedly from the single [*n.*], i. e. the *pron.*: and in what precedes it also, if the *pron.* be vague, what is intended from it not being known, as in ^{فَيَا لَكَ مَنِ لَيْلٍ أَلَمْ} [48] and Dhu -rRunma's saying ^{وَيَلْمُهَا رَوْحَةً وَالرَّيْحُ مَعْصِفَةٌ * وَالْغَيْثُ مَرْتَجِزٌ وَاللَّيْلُ مَقْتَرِبٌ}
Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near!; whereas, if what is intended from the *pron.* be known by its relating to a definite *ant.* or by address to a definite person, the *sp.* is from the relation, as it is when the *n.* is explicit, as in ^{يَا زَيْدُ رَجُلًا} and

لِلَّهِ نَرْ اَنْوَشِرْوَانُ مِنْ رَجُلٍ * مَا كَانَ اعْرِفُهُ بِالْذَرِّ وَالسَّفَلِ

To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean! :

(2) the dem., as مَا ذَا ارَادَ اللّٰهُ بِهَذَا مَثَلًا II. 24. *What hath God meant by this as a parable?* and حَدَّثَنَا زَيْدٌ رَجُلًا [476]. The *op.* of the *sp.* [from the single *n.*] in the two divisions is the *pron.* or *dem.*, because of their completeness and resemblance to the *v.* complete by means of its *ag.* (R).

§ 85. The *sp. expl.* of substances occurs after (1) *nums.*, (a) pure, i. e. 11 to 99, as XII. 4. [442], وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا V. 15. *And We raised up out of them twelve judges,* وَرَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَاتَّمَمْنَاهَا بِعَشْرِ قَتَمٍ VII. 138. *And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights,* فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا XXIX. 13. *And he abode among them a thousand years save fifty years,* لَمْ يَكُنْ لَهَا سَبْعُونَ ذِرَاعًا LXIX. 32. *Whose measure is seventy cubits,* XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a *met.*, the *interrog.* كَمْ [217]: (2) quantities, i. e. what denotes (a) weight, as مَنْوَرٍ and رَطَلٌ زَيْتًا

سَمًا ; (b) dimension, as شِبْرُ اَرْضًا *A span of land* and جَرِيبٌ نَخْلًا *A jarīb of palm-trees*; (c) measure, as قَفِيزٌ : (3) the like of these things, as (a) مِثْقَالُ ذَرَّةٍ خَيْرًا *XCIX. 7. A weight of a small ant of good, like weight, but not really it, because the مِثْقَالُ الذَّرَّةِ is not a name for anything weighed with in our technical language;* (b) مَوْضِعُ رَاحَةٍ سَحَابًا *A handbreadth of cloud, like dimension;* (c) نَحْيٌ سَمًا *A skin of clarified butter, like measure, but not really it, because the نَحْيٌ is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly وَطْبٌ لَبَنًا A skin of milk, سَقَاءُ مَاءٍ A skin of water, زَقٌّ خَمْرًا A skin of wine, and رَاقِدٌ خَلًا A jar of vinegar;* (d) مِثْلٌ [83], عَلَى التَّمَرَةِ الْغَمِّ being like weight or dimension (Sh): by *quantities* are meant *things quantified*, because by [رَطْلٌ in (R)] رَطْلٌ زَيْتًا is meant the weighed (R, Jm), not what it is weighed with, and similarly in the others (R): (4) a product of it, as خَاتَمٌ حَدِيدًا [83], the iron being the original material, and the signet-ring a product of it, and similarly بَابٌ سَاجًا *A door of teak, جَبَّةٌ خَرًا A coat of silk, and the like (Sh). The*

sp. from the concrete substantive mentioned, (1) from a *num.*, must be *sing.*, whether generic, which must be, if sorts be intended by it, void of the δ of unity, as ^أعِشْرُونَ ^ضضَرْبًا or ^أتَمْرًا ^تتَمْرَةً *Twenty sorts of beatings or dried dates*, and, if not, with the δ , as ^أعِشْرُونَ ^ضضَرْبَةً or ^أتَمْرَةً *Twenty blows or dried dates*, the 1st *expl.* of the number of sorts, and the 2nd of the number of units; or not generic, as ^أعِشْرُونَ ^ررَجُلًا *Twenty men*: (2) from something else, (a) if generic, is, if sorts be intended, *sing.*, *du.*, or *pl.*, as ^أمِثْلَهُ ^أتَمْرًا or ^أمِثْلَهُ ^أتَمْرَيْنِ or ^أمِثْلَهُ ^أتَمْرًا *The like of it in dried dates or two sorts, or sorts, of dried dates*, and, if not, *sing.*, as ^أمِثْلَهُ ^أتَمْرًا; (b) if not generic, agrees with what is intended, *sing.*, *du.*, or *pl.*, as ^أمِثْلَهُ ^أرَجُلًا or ^أرَجُلَيْنِ or ^أرَجُلًا: "generic" here meaning whose *sing.* bare of the δ of unity applies to the few and the many (R). The *sp.* *expl.* of direction of relation is (1) transmuted from (a) the *ag.*, as ^أاشْتَغَلَ ^أالرَّاسَ ^أشَيْبًا XIX. 3. *And the head hath glistened with hoariness*, orig. ^أاشْتَغَلَ ^أشَيْبَ ^أالرَّاسِ , and ^أفَأَنْ طَبِنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا IV. 3. *But if they be pleased in soul to forego aught thereof unto you*, orig. ^أطَلَبَتْ ^أأَنْفُسُهُنَّ , the attribution being transferred from the *pre.* ^أشَيْبَ and ^أأَنْفُسَ to the *post.* ^أالرَّاسِ and *pron.* of females, and that *pre. n.* afterwards put as a complement

and *sp.*, the *نفس* being made *sing.*, because in the *sp.* only explanation of genus is sought, which is accomplished by means of the *sing.*; (b) the *obj.*, as *فَجَرْنَا*, *الارض* LIV. 12. *And made the earth to flow with springs*, said to be constructively *عيون الارض*, as is said of *غَرَسْتُ الارضَ شَجَرًا* *I planted the land with trees*, [orig. *شَجَرُ الارض* (IA),] and the like; (c) something else, as *أَنَا أَكْثَرُ مِنْكَ مَالًا* XVIII. 32. *I am more abundant than thou in wealth*, orig. *مَالِي أَكْثَرُ*, the *pre.* *مَال* being suppressed, and the *post. pron.* put into its place, and the suppressed afterwards put as a *sp.*, and similarly *زَيْدٌ أَحْسَنُ* and the like, constructively *رَجُلٌ زَيْدٌ أَحْسَنُ* : (2) not transmuted; as *لِلَّهِ دَرَّةٌ فَارِسًا* *To God be ascribed his excellence as a horseman !*, *حَسْبُكَ بِهِ نَاصِرًا* *A sufficer of thee is he as a helper !*, and

يَا جَارَتَا مَا أَنْتِ جَارَةٌ

[by AlA'shà (J),] *جَارَةٌ* being a *sp.*, *O my female neighbour, what art thou as a female neighbour?*, as is shown by

يَا سَيِّدَا مَا أَنْتَ مِنْ سَيِّدٍ * مَوْطًا الْأَكْنَافِ رَحْبَ النَّوْعِ

[*O my chief, what art thou as a chief, whose regions are much trodden by guests, wide in the arm ?* (Jsh)], *مِنْ* not being prefixed to the *d. s.*, but only to the *sp.* (Sh).

The *sp.* occurs after all that indicates wonder, as مَا أَحْسَنُ حُسْبِكَ بِزَيْدٍ , اللَّهُ دَرَكَ عَالِمًا , أَكْرَمَ بَابِي بَكْرٌ أَبًا , زَيْدًا رَجُلًا (IA). The *sp.* from the relation is (1) suitable for being what it is put into the *acc.* from; (a) suitable for being its belonging also, as كَفَى زَيْدٌ رَجُلًا [below]; (b) not suitable, as كَفَى زَيْدٌ رَجُلًا *Zaid suffices as a man*: (2) suitable for being its quality; (a) suitable for being the quality of its belonging also, as كَفَى زَيْدٌ أَبَوَةً *Zaid was nice in, or as to, paternity*; (b) not, as كَفَى زَيْدٌ عِلْمًا *Zaid was nice in, or as to, knowledge*: (3) not suitable for being it, or its quality, but only a belonging of it, as كَفَى زَيْدٌ دَارًا *Zaid was nice in, or as to, house*. To express the concrete substantive supplied here, we say كَفَى شَيْءٌ زَيْدٌ رَجُلًا and كَفَى شَيْءٌ طَلَبٌ شَيْءٌ : the supplied concrete substantive being the شَيْءٌ that كَفَى and طَلَبٌ relate to; and زَيْدٌ in كَفَى becoming a *subst.* for it, and in طَلَبٌ *post.* to it. And to restore the *sp.* to its *o. f.*, and the *n.* that the *sp.* is put into the *acc.* from to its original place, we make this *n.*, if the *sp.* be it, a *subst.* or *synd. expl.* for the *sp.*, saying كَفَى رَجُلٌ زَيْدٌ and طَلَبٌ أَبٌ زَيْدٌ ; and, if the *sp.* be a belonging of it, whether a quality of it or not, prefix the *sp.* to it, as كَفَى زَيْدٌ أَبَوَةً and كَفَى زَيْدٌ عِلْمًا

^{زَيْدٌ} and ^{زَيْدٌ} دَارُ and ^{زَيْدٌ} نَفْسُ, making the ^{نَفْسُ} like the belonging of it, so that it becomes prefixable to it (R). The *sp.* from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the *acc.* from, [i. e. suitable for being it, like ^{أَبَا}, or its quality, like ^{أَبَوَّةٌ} (R),] may denote it or its belonging, [like ^{أَبَا}, for it may be Zaid or Zaid's father, and ^{أَبَوَّةٌ}, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for ^{رَجُلًا} may not denote, nor ^{عِلْمًا} be a quality of, the belonging of what it is put into the *acc.* from (R)]; (b) if not, denotes its belonging [exclusively. like ^{دَارًا} (Jm)]: and in either case agrees [in number (R)] with what is intended, [as ^{أَبَا} ^{زَيْدٌ} ^{طَلَبَ} and ^{أَبَوَيْنِ} ^{الزَيْدَيْنِ} ^{أَبَاءَ} and ^{أَبَاءَ} ^{الزَيْدَيْنِ} ^{أَبَاءَ} ^{طَلَبَ} *Zaid was, and The two Zaid's, and The Zaid's, were, nice as, or as to, father and two fathers and fathers, طَلَبَ* ^{أَبَوَيْنِ} ^{زَيْدٌ} or ^{أَبَاءَ} *Zaid was nice as to parents or forefathers and* ^{أَبَا} ^{الزَيْدَيْنِ} or ^{أَبَاءَ} and ^{أَبَوَيْنِ} ^{الزَيْدَيْنِ} or ^{أَبَا}, and ^{دَارًا} ^{طَلَبَ} ^{زَيْدٌ} ^{دَارَيْنِ} and ^{دُورًا} *Zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous, it is better made sing., as IV. 3., and, when ambiguous, must agree, as LIV. 12.; though the du. may be pluralized when not ambiguous, as*

ness of relation by the *op.* before it [432]. The *sp.* may be governed in the *gen.* by (1) prothesis after things quantified not *pre.* to anything else, as ^{أع}مَنُوا ^{أع}عَسَلٍ ^{أع}وَتَمَرٍ, ^{أع}شَبْرٍ ^{أع}أَرْضٍ, and ^{أع}قَفِيزٍ ^{أع}بَرٍّ; but, if the indicator of quantity be *pre.* to something else, must be governed in the *acc.*, as ^{أع}فَلَنْ ^{أع}يَقْبَلَ ^{أع}مِنْ ^{أع}أَحَدِهِمْ ^{أع}مِلَّةُ ^{أع}الْأَرْضِ ^{أع}ذَهَبًا III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in ^{أع}بَابُ ^{أع}سَاجَا, ^{أع}خَاتَمُ ^{أع}حَدِيدًا, and ^{أع}ثُوبُ ^{أع}خَزَا the *gen.* is more frequent than in the case of quantities (R): (2) ^{أع}مِنْ, if not an *ag.* in sense, nor a *sp.* to a *num.*, as ^{أع}شَبْرٍ ^{أع}مِنْ ^{أع}أَرْضٍ, ^{أع}مَنَوَانِ ^{أع}مِنْ ^{أع}عَسَلٍ ^{أع}وَتَمَرٍ, ^{أع}طَابُ ^{أع}مِنْ ^{أع}بَرٍّ, ^{أع}غَرَسْتُ ^{أع}الْأَرْضَ ^{أع}مِنْ ^{أع}شَجَرٍ, and ^{أع}قَفِيزٍ ^{أع}مِنْ ^{أع}بَرٍّ, but not ^{أع}طَابُ ^{أع}مِنْ ^{أع}بَرٍّ, nor ^{أع}عِشْرُونَ ^{أع}مِنْ ^{أع}بِرْهَمٍ (IA). And you may put ^{أع}زَيْتٍ into the *nom.* as a *subst.* for ^{أع}رَطْلٍ (HM). The *sp.* after the ^{أع}أَفْعَلُ of superiority must be governed in the *acc.* if an *ag.* in sense, the sign of which is that it should be suitable for being made an *ag.* after the ^{أع}أَفْعَلُ is made a *v.*, as ^{أع}أَنْتَ ^{أع}أَعْلَى ^{أع}مَنْزِلًا ^{أع}وَأَكْثَرُ ^{أع}مَالًا, since you say ^{أع}أَنْتَ ^{أع}عَلَا ^{أع}مَنْزِلَكَ ^{أع}وَكَثْرُ ^{أع}مَالِكَ; and in the *gen.* by prothesis if not so, as ^{أع}زَيْدٌ ^{أع}أَفْضَلُ ^{أع}رَجُلٍ, except when ^{أع}أَفْعَلُ

is *pre.* to something else, for then it is governed in the *acc.*, as *أَنْتَ أَفْضَلُ النَّاسِ رَجُلًا* (IA).

§ 86. The *sp.*, when it is [put into the *acc.*] from the completeness of the *n.*, may not be separated from its *op.*; the saying [of Al'Abbās Ibn Mirdās asSulamī (SM)]

عَلَىٰ أَنِّي بَعْدَ مَا قَدْ مَضَىٰ * ثَلَاثُونَ لِلْهَجْرِ حَوْلًا كَمِيلًا
يَذْكُرُنِيكَ حَنِينٌ الْعَجُولُ * وَنُوحُ الصَّامَةِ تَدْعُو هَدِيدًا

[*Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel distraught for the loss of her little one, and the lament of the pigeon calling Hadīl, remind me of thee* (SM)] being a poetic license (R). S holds that the *sp.* may not precede its *op.*, plastic or aplastic, [because the *sp.* is like the *ep.* in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op.*, whence the saying [of AlMukhabbal asSa'dī (Jsh)]

أَتَهْجُرُ سَلْمَىٰ بِالْفِرَاقِ حَبِيبَهَا * وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطْلِبُ

[*What! does Salma forsake her lover by parting, when she is not, كَانُ being red., glad in spirit at the parting?* (J)] and

صَيَّعْتُ حَزْمِي فِي إِبْعَادِي الْأَمَلَا

وَمَا أَرَعَوَيْتُ وَشَيْبَا رَأْسِي اشْتَعَلَا

[*I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening*

with hoariness (J)]; and IM elsewhere agrees with them [83]: while, if the *op.* be aplastic, they disallow precedence, whether it be a *v.*, as مَا أَحْسَنَ زَيْدًا رَجُلًا, or something else, as عَشْرُونَ دِرْهَمًا. And sometimes the *op.*, though plastic, may not be preceded by the *sp.* according to all, as كَفَى بَزِيدَ رَجُلًا; because كَفَى is i. q. an aplastic *v.*, the *v.* of wonder, i. e. مَا أَكْفَاةَ رَجُلًا (IA).

§ 87. The *sp.*s., [whether from a single *n.* or relation (R),] are *orig.* qualified by what they are put into the *acc.* from: the *o. f.* being [زَيْتٌ رَطُلٌ (M),] سَمْنٌ مَنَوَانٌ (M, R), زَبْدٌ مِثْلُ التَّمْرِ (M), and similarly لَزِيدٌ نَفْسٌ طَابَتْ; from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and discriminately (R). The *sp.* is suppressed, as عَلَيْهَا تِسْعَةُ عَشْرٍ LXXIV. 30. [Over it are nineteen (angels) (K, B)]; which is anomalous in the *cat.* of نَعَمْ [473], as مَنْ تَوَضَّأَ [403], i. e. فَبِالرَّخْصَةِ أَخَذَ وَنَعِمَتْ رَخْصَةٌ [403], *Whoso, &c., (hath adhered) to it, i. e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).*

§ 88. The excepted [is the *n.* mentioned after **أَلَّا** &c. contrary to what is before them in negation and affirmation; and (R)] is *conj.* or *disj.* The *conj.* is the *n.* excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] **أَلَّا** &c.; and the *disj.* is the *n.* mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before *exc.*, is *disj.*, whether homogeneous with the multiple or not (R). In **وَإِنْ أَعَزَّلْتُمُوهُمْ رَمَّا يَعْبُدُونَ** XVIII. 15. the *exc.* is *conj.*, if those people used to worship God and others, *And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave*; and *disj.*, if they used to worship others exclusively, *but not God*: and similarly in **قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ أَنْتُمْ وَأَبَاؤُكُمْ** XXVI. 75-77. *He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds* (Sh). Inclusion of the excepted in the *g. t.*, and then exclusion of it by **أَلَّا** &c., precede attribution of the *v.* or its like to the *g. t.*; so that no contradiction is involved in **لَهُ عَلَى عَشْرَةِ أَلْفِ دِرْهَمًا** and **جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا** i. q. *The people exclusive of Zaid came to me and Ten*

[*dirhams*] *exclusive of one [dirham] are due to him from me* (R). Of the words used as i. q. ^١ *إِلَّا* in indicating *exc.*

some are *ns.*, i. e. ^٢ *غَيْرَ* and ^٣ *سِوَى* or ^٤ *سِوَا* ; some *vs.*, i. e.

^٥ *لَيْسَ* and ^٦ *لَا يَكُونُ* ; and some *vs.* and *ps.*, i. e. ^٧ *خَلَا* , ^٨ *عَدَا* ,

and ^٩ *حَاشَا* (IA). The excepted is (1) in the *acc.*, when

excepted by (a) ^{١٠} *إِلَّا* , (a) [whether it be *conj.* or *disj.* (IA),]

after an *aff.* sentence, [complete (IA, Sh), i. e. containing

the *g. t.*, as ^{١١} *فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* II. 250. *And they*

drank of it, except a few of them and ^{١٢} *فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ*

^{١٣} *إِلَّا إِبْلِيسَ* XV. 30. 31. *And the angels did obei-*

sance, all of them, all together, except, or but not, Iblis

(Sh), its *op.* being ^{١٤} *إِلَّا* (R, IA), as Mb and Zj say (R),

(and) as IM elsewhere prefers, asserting that it is S's

opinion (IA)]; (b) when preceding [the *g. t.* (IH, IA, Sh),

if the sentence be *aff.*, as ^{١٥} *قَامَ إِلَّا زَيْدًا الْقَوْمَ* ; and pre-

ferably if it be *non-aff.* (IA), as

^{١٦} *وَمَا لِي إِلَّا آلَ أَحْمَدَ شَيْعَةً * وَمَا لِي إِلَّا مَذْهَبَ الْحَقِّ مَذْهَبٌ*

(M, IA, Sh), by AlKumait (Sh), *Nor have I, save the family*

of Ahmad, a partisan; nor have I, save the way of truth, a

way (J), which is also related with the *nom.*, while S says

he was told by Y that a people of trustworthy Arabic

say ^{١٧} *وَمَا لِي إِلَّا أَخُوكَ نَاصِرٌ* , inflecting the 2nd as a *subst.*

for the 1st by transposition, whence

فَانْهَمُ يَرْجُونَ مِنْهُ شَفَاعَةً * اِذَا لَمْ يَكُنْ اِلَّا النَّبِيُّونَ شَافِعٌ

(IA), by Hassān Ibn Thābit, *For verily they hope for intercession from him, when there will not be, save the Prophets, an intercessor, orig.* (J)]]; (c) when *disj.* (M, IH, IA, Sh), after a *non-aff.*, i. e. *neg.*, *prohib.*, or *interrog.*, sentence, complete (IA, Sh), according to most (IH, IA) of the Arabs (IA), i. e. (Jm) in the *dial.* of AlHijāz (M, R, Sh, Jm), the highest *dial.*, for which reason the Seven agree upon the *acc.* in مَا لَهُمْ بِهِ مِنْ عِلْمٍ اِلَّا اتِّبَاعُ الظَّنِّ IV. 156. *They have not any knowledge thereof, but following of opinion and* وَمَا لِلَّاحِدِ عَلَيْهِ مِنْ نِعْمَةٍ اِلاَّ تَجْزَى اِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْاَعْلَى XCII. 19. *And with whom there is not for any one any bounty that is repaid, but the seeking of the face of his Lord the Most High* (Sh), and Bishr Ibn Abī Ḥāzim's saying is recited

اَضْحَتْ خَلَاءٌ قَفَارًا لَا اَنْبِيسَ بِهَا

اِلَّا الْجَاذِرُ وَالظَّلْمَانُ تَخْتَلِفُ

(K) *They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro* (N), whence XI. 45. [63] (M) *But he that He hath had mercy upon (shall be the one preserved),* like IV. 156. (K); while, according to the Banū Tamīm, [if preceded by a suppressible *n.*, multiple or not, as

(R),] *مَا جَاؤَنِي زَيْدٌ إِلَّا عَمْرًا* and *مَا جَاؤَنِي الْقَوْمُ إِلَّا حِمَارًا* may be (R, IA, Sh) put in apposition (IA) [as] a *subst.* (R, Sh), whence

وَبَلَدَةٌ لَيْسَ بِهَا أَنْيْسٌ * إِلَّا الْيَعْفِيرُ وَالْأَعْيَسُ

[by Jirān al'Aud, *Many a region that not a familiar friend was in, but the gazelles and but the tawny camels* (N)], though they prefer the *acc.* (Sh), and is either tropically included in that suppressible *n.*, as *مَا فِي الدَّارِ أَحَدٌ*, in which case S has two explanations of the *subst.*, *firstly* that the *disj.* is made like the *conj.*, because the *subst.* may be included in the *ant.*, and *secondly* that the *o. f.* in *مَا فِيهَا إِلَّا حِمَارٌ* is *لَا أَحَدٌ فِيهَا إِلَّا حِمَارٌ*, i. e. *مَا فِيهَا شَيْءٌ*, but that out of the aggregate of the suppressed multiple *g. t.* the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the *o. f.*, and made a *subst.* for the [*n.*] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as *مَا جَاؤَنِي زَيْدٌ إِلَّا عَمْرٌ*, whence

وَالْحَرْبُ لَا يَبْقَى لَهَا * جِمْهَا التَّخِيلُ وَالْمِرَاحُ

إِلَّا الْفَتَى الصَّبَّارُ فِي السَّجْدَاتِ * وَالْفَرْسُ الْوَقَّاحُ

[by Sa'd Ibn Mālik, *And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),*] and

عَشِيَّةٌ مَا تُغْنِي الرِّمَاحُ مَكَانَهَا * وَلَا الذُّبُلُ إِلَّا الْمَشْرِفِي الْمَصِمِ

[*At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)*]; but,

if not preceded by a suppressible *n.*, it must be in the *acc.*, as XI. 45. (R): (b) مَا خَلَا, مَا عَدَا, لَيْسَ, and لَا يَكُونُ (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ * وَكُلُّ نَعِيمٍ لَا مُحَالَةَ زَائِلٌ

by Labid (M, Sh), *Now surely every thing except God is vain; and every delight is inevitably fleeting (Jsh),*

تَعَلُّ النَّدَامَى مَا عَدَانِي فَأَنْتَنِي

بِكُلِّ الذِّي يَهْوَى نَدِيمِي مَوْلَعٌ

[*The boon companions grow sated except me, for I am keen for all that my boon companion loves (Jsh)*], قَامُوا

مَا أَنَهَرَ الدَّمُ وَذَكَرَ اسْمُ and the Prophet's saying لَيْسَ زَيْدًا

اللَّهُ عَلَيْهِ فَكُلُوا لَيْسَ السِّنُّ وَالظُّفْرُ Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye what is slaughtered therewith, except the tooth

and the nail, and قَامُوا لَا يَكُونُ زَيْدًا (Sh); and خَلَا and

جَاوَنِي (M, IH), mostly (IH), after every sentence, as عَدَا

عَدَا , خَلَا : (M) عَدَا زَيْدًا مَا جَاؤُونِي or الْقَوْمُ خَلَا زَيْدًا ,
 and لَا يَكُونُ , لَيْسَ are in the place of the *acc.* as *ds. s.* ;
 and are not used in the void *exc.*, though AlAhwas says

فَمَا تَرَكَ الصَّنْعَ الَّذِي قَدْ تَرَكْتَهُ

وَلَا الْغَيْظَ مِنِّي لَيْسَ جِلْدًا وَأَعْظَمًا

*And not the dealing that thou hast discarded, nor the
 rage, has left of me aught save skin and bones, nor in the
 disj. (R) : the sub. of لَيْسَ and لَا يَكُونُ [and ag. of خَلَا
 and عَدَا , a pron. (R, IA), necessarily latent (IA, Sh),]
 relates [in لَيْسَ and لَا يَكُونُ (R)] to بَعْضُ [pre. to the
 pron. of the g. t. (R), i. e. part of them not being Zaid
 (R, Sh), the excepted being their pred. (Sh); and in خَلَا
 and عَدَا to the inf. n. of the preceding v., i. e. their
 coming being destitute of Zaid (R)] : مَا is infinitival (R,
 IA, Sh), and the pre. n. suppressed, i. e. at (the time of)
 their coming's being destitute of Zaid (R) : no other form
 [from الْكَوْنُ (IA)] than لَا يَكُونُ is used (R, IA) in *exc.*
 (IA) : (2) in the *acc.* [as an *exc.* (IA, Sh), which is excel-
 lent Arabic (Sh)], or [in apposition to the g. t. as (IA, Sh)]
 a [partial (Sh)] *subst.* [for it (IA, Sh)], which is pre-
 ferable, [when excepted by أَلَّا (IH, IA, Sh), and conj.
 (R, IA, Sh),] after a *non-aff.* sentence, complete (M, IH,*

فِي هَٰذِهِ، so that the negation comprises this *pron.* as to the sense, and similarly ^{أَلَا} زَيْدًا ^{كَرِيمٌ} ; or to something else, when the negation comprises the *op.* of that *pron.*, whence

فِي لَيْلَةٍ لَا نَرَىٰ بِهَا أَحَدًا * يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبُهَا

[by Uḥaiḥa Ibn AlJulāḥ alAusī, *In a night wherein we should not see one that would blab of us, save its stars* (Jsh)]; the *blabbing* being denied in sense (R): (3) in the *acc.* or *gen.*, when excepted by ^{خَلَا} and ^{عَدَا}, [not preceded by ^{مَا} (IA),] and, [as IM says (IA),] حَاشَا [511]

(IA, Sh), which is not preceded by ^{مَا}, except rarely, as in the Apostle's saying ^{أَسَمَاءُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى} ^{فَاطِمَةُ} *Usāma is the dearest of mankind unto me, except Fātima and*

رَأَيْتُ النَّاسَ مَا حَاشَا قُرَيْشًا * فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا

(IA), by AlAkḥṭal, *I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness* (J): these words governing the *acc.* as *vs.*, whose *ag.* is latent, the excepted being an *obj.*; and the *gen.* as *preps.* (Sh), whence

خَلَا اللَّهُ لَا أَرْجُو سِوَاكَ وَإِنَّمَا * أَعِدُّ عِيَالِي شُعْبَةً مِنْ عِيَالِكَ

[*Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household* (J)] and

تَرَكْنَا فِي الْحَضِيضِ بَنَاتِ عَوْجٍ * عَوَافِقَ قَدْ خَضَعْنَ إِلَى النَّسُورِ
أَبْعَدْنَا حَيْهَمَ قَتْلًا وَاسْرًا * عَدَا الشَّمْطَاءِ وَالطِّفْلِ الصَّغِيرِ

(IA) *We left in the low ground mares daughters of horses of the breed of عَوْج [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child* (J): (4) in the *gen.*, when excepted by سُرَى and غَيْرُ (M, IH, IA, Sh) or سَرَا (M, IH, IA), because they are *pre.* to it (IA, Sh); and by حَاشَا (M, IH), mostly (IH): (5) the *gen.* or *nom.*, when excepted by لَا سَيِّمًا, as

أَلَا رَبَّ يَوْمٍ كَانَ مِنْهُمْ صَالِحٌ * وَلَا سَيِّمًا يَوْمَ بَدَارَةِ جُلْجُلٍ

by Imra alKais, *Now many a day was there, that was from them, good, and especially a day at Dāra Juljul !*, sometimes related with the *acc.* [89] (M): (6) *infl.* (M, IH, IA) according to the *ops.* (IH), [i. e.] as [required by what precedes لَا (IA)] before the entry of the *exceptive* (M, IA), [being] governed by what precedes لَا, which has no government (Sh), when what precedes لَا is at leisure for what is after it (IA), [i. e.] when the *g. t.* is suppressed, the sentence being *non-aff.* (IH, Sh), in order that it may import (IH) a correct sense (Jm), as

مَا مَرَرْتُ إِلَّا بِزَيْدٍ , مَا ضَرَبْتُ إِلَّا زَيْدًا , مَا قَامَ إِلَّا زَيْدٌ ,
 زَيْدٌ being an *ag.* governed in the *nom.* by قَامَ , [an
obj.] governed in the *acc.* by ضَرَبْتُ , and بَزَيْدٍ depend-
 ent upon مَرَرْتُ , as though إِلَّا were not mentioned (IA) ;
 though Fr allows the *acc.* as an *exc.*, citing

يُطَالِبُنِي عَمِّي ثَمَانِينَ نَاقَةً * وَمَا لِي يَا عَفْرَاءُ إِلَّا ثَمَانِيَا

*Mine uncle demands of me eighty she-camels, when I have
 not, O 'Afrá, save eight (R) : this is the void exc. (R,
 IA, Sh) ; and does not occur in an aff. sentence (IA),
 unless the sense [of the void exc., generality of the g. t.
 (R),] be correct [in affirmation (R)], as قَرَأْتُ إِلَّا يَوْمَ كَذَا
 (IH) I recited on all days, except on such a day,* which
 mostly occurs in complements, like the *adv.*, *prep.*

and *gen.*, and *d. s.* (R). The void *exc.* occurs in وَأَنَّهَا
 وَبَابِي إِلَهًا إِلَّا أَنْ يَتِمَّ نُورُهُ II. 42. *And verily it is burden-
 some, except upon the lowly* and

IX. 32. *And God refuseth but that He should complete
 His light,* because i. q. لَا يُرِيدُ and لَا تَسْهَلُ (ML). The
 excepted, when preceding the *g. t.*, must follow the pre-
 dicament ; and, when preceding the predicament, must
 follow the *g. t.* ; the saying

وَبَلَدَةٌ لَيْسَ بِهَا طُورِي * وَلَا خَلَا الْجَنِّ بِهَا إِنْسِي

Many a region that not anybody was in, and that not, so the Jinn, a human being was in being a poetic license and in the void *exc.* must follow its *op.* (R). The exceptive assimilated to the *obj.* [19] is the 1st and the 2nd in each of its two constructions, because it comes as a complement (M).

§ 89. ^{غَيْرٌ} [as also ^{سَوًى} (Sh), in *exc.* (IH, ML),] is the same case as the *n.* excepted by ^{أَلَّا} (M, IH, IA, ML), as ^{سَتَرَى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ} IV. 97. *The stayers at home of the believers, except hurt, [and the warrers in the cause of God] shall not equal, like IV. 69. [88] (ML) :* ^{غَيْرٌ} being put into *acc.* in *exc.*, according to some, by assimilation to [vague (R)] *adv.* (R, ML) of place (ML), by reason of vagueness (R); but, according to F, as a *d. s.*, which prefers (ML). ^{سَوًى} and ^{سَوَاءٌ}, [i. q. ^{مَكَانٌ} or ^{غَيْرٌ} according to different opinions, an *ep.* and exceptive, like (ML),] is, [according to S and the majority, always (ML)] in the *acc.* as an *adv.* (IH, IA, ML) of place (ML) except in poetic license: but, according to IM, like in [sense and (ML)] plasticity (IA, ML), being used in the *gen.*, as ^{لَا يَسْلُطُ عَلَىٰ أَمْتِي عَدُوٌّ مِنْ سَوِيٍّ أَنفُسِهِمْ} *I have prayed my Lord that He make an enemy to have the mastery over my people of oth*

than themselves and مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأَمِّ إِلَّا كَالشَّعْرَةِ
 الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ
*Ye are not among others than you of the peoples save like
 the single white hair in the black bull or like the single
 black hair in the white bull, sayings of the Prophet, and*

وَلَا يَنْطِقُ الْفَحْشَاءَ مَنْ كَانَ مِنْهُمْ
 إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سِوَانَا

[by Marrār Ibn Salāmat al'Ijlī, *And he that is of them,
 whenever they sit, pronounces not foul speech about us,
 nor about others than us (J)*]; and nom., as

وَإِذَا تَبَاعَ كَرِيمَةٌ أَوْ تَشْتَرَى * فَسِوَاكَ بَائِعُهَا وَأَنْتَ الْمُشْتَرَى
 [by Muḥammad Ibn 'Abd Allāh Ibn Muslim alMadanī,
*And when a noble quality is sold and bought, another
 than thou is its seller, and thou art the buyer (J),*] and

وَلَمْ يَبْقَ سِوَى الْعَدَا * نِ دَنَاهُمْ كَمَا دَانُوا

[by AlFind azZimmānī, *Nor remained aught save outrage,
 we dealt with them as they dealt with us (T)*]; and acc.
 otherwise than as an adv., as

فَدَيْكَ كَفِيلٌ بِالْمَنْىَ لِمُؤْمِلٍ * وَإِنَّ سِوَاكَ مِنْ يُؤْمِلُهُ يَشْقَى

(IA) *With thee an expectant has a surety for desires :
 but verily another than thou, he that expects from him is
 hapless and خَلَا اللَّهُ النَّحْ [88] (J).* لَا سِيَمًا is reckoned an
 exceptive, because what follows is excluded from what

precedes it, as being worthier of the preceding predicament (R). Doubling of the **ي**, and prefixion of **لَا** to **سَيِّ**, and of the **و** to **لَا**, as in **وَلَا سَيِّمًا آخِ** [88], says Th, are necessary; but others mention that the **ي** is sometimes single, and the **و** suppressed, as

فَتُفْعِلُ بِالْعُقُودِ وَبِالْإِيمَانِ لَا سَيِّمًا * عَقْدٍ وَفَاءٍ بِهِ مِنْ أَعْظَمِ الْقُرْبِ

(ML) *Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches to God (Jsh).* **لَا سَيِّمًا**, and **سَيِّمًا** or **سَيِّمًا** with suppression of the **لَا**, and sometimes **لَا سَوَاءَ مَا** are said (R).

سَيِّ, i. q. **مِثْلُ**, is *sub.* of **لَا**, [the *pred.* being suppressed (R)]: and the *n.* after it is in the *gen.*, [preferably (ML),] by prefixion [of **سَيِّ** to it (R)], **مَا** being *red.*; or *nom.*, as *enunc.* of a suppressed [*inch.* (R) *pron.* (ML)], **مَا** being (R, ML) a conjunct (ML), i. q. **الَّذِي** (R), or an *indet.*, qualified by the [nominal (R)] *prop.*, [i. e. **مِثْلُ**], **وَلَا مِثْلُ سَيِّ**; so that the Fatha of **سَيِّ** is inflectional, because it is *pre.* (ML)]; or *acc.*, as a *sp.*, when *indet.* (R, ML), like the *sp.* after **مِثْلُ**, as **وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا** XVIII.109. *Even though We brought the like thereof as a help*, **مَا** restraining [**سَيِّ** (DM)] from prefixion, and the Fatha being uninflectional, as in **لَا رَجُلٌ** (ML).

§ 90 ^{غَيْر} is (1) [*orig.* (M, R, ML)] an *ep.* [of an *indet.*, as ^{نَعْمَلُ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ} XXXV. 34. *We will work righteous work, not what we were wont to work*; or *det.* approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning *difference* (M, R) of its *gen.* from its qualified (R), and *dissimilarity* (M), *in substance or quality* (M, R)]: (2) an *exceptive* (M, IH, ML), occurring in all the positions of ^{لَا}, except prefixed to the *prop.* (R). When *pre.* [to an *uninfl.* (ML), (e. g.) to ^{أَنْ} or ^{أَنَّ} (R)], it may be *uninfl.* upon Fath, as

لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَلَقَتْ
حَمَامَةً فِي غُصُونِ ذَاتِ أَرْقَالٍ

[by Abū Ḳais Ibn Rifā'a alAnṣārī, *Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her* (Jsh), and

غَيْرَ إِنِّي قَدْ اسْتَعِينُ عَلَى الْهَمِّ إِذَا خَفَّ بِالْتَّوَرِيِّ النَّجَاءُ *

(R), by AlHārith Ibn Hilliza alYashkurī (EM), where, however, it may be in the *acc.*, because a *disj. exc.* (R), *But I sometimes seek against care, when hurrying quickens the tarrier, the aid* (EM), and

قَدْ بَقِيسٍ حِينَ يَأْبَى غَيْرَةً * تَلْفَهُ بَحْرًا مَفِضًا خَيْرَةً

(ML) *Betake thyself to Kais, when another than refuses. Thou wilt find him an ocean pouring forth his bounty* (Jsh)]. ^{بَيِّدُ} [or ^{مَيِّدُ}, a n. (ML)] always to ^{أَنْ} and its conj., is (1) like ^{غَيْرُ} [in sense, tho not as an ep. (ML)], but only in *disj. exc.*; and is [und because *pre.* to ^{أَنْ}, or (R)] in the *acc.* (R, ML), because in *disj. exc.* (R), whence the tradition ^{الْآخِرُونَ} ^{السَّابِقُونَ} ^{بَيِّدُ} ^{أَنَّهُمْ} ^{أَوْتُوا} ^{الْكِتَابَ} ^{مِنْ} ^{قَبْلُنَا} *We the latter shall be equal with the former on the day of resurrection but they were given the Scripture before us*; (2) *syn.* ^{صَمٌّ} ^{مِنْ} ^{نُطْقٍ} ^{بِالضَّادِ} ^{مِنْ} ^{أَجْلِ}, whence the tradition ^{بَيِّدُ} ^{أَنَا} ^{مِنْ} ^{قُرَيْشٍ} ^{وَاسْتَرْضَعْتُ} ^{فِي} ^{بُنَى} ^{سَعْدِ} ^{بْنِ} ^{بَكْرٍ} *the chastest speaker of them that pronounce the الض, the Arabs (DM),] because I am of Kuraish and had a foster-mother sought for me among the Banu Ibn Bakr and*

^{فَعَلْتُ} ^{ذَاكَ} ^{بَيِّدُ} ^{أَنَا} * ^{أَخَافُ} ^{أَنْ} ^{هَلَكْتُ} ^{أَنْ} ^{تَرْنِي}

Purposely have I done that, because I fear, if I perceive that thou shouldst wail (ML). ^{أَلَا} is [(1) orig. (1) exceptive (R, ML): (2) i. q. ^{غَيْرُ}, being, with what follows it (ML),] an *ep.* (M, IH, ML) when an *appos.* (M) of an [expressed (R)] *indet. pl.* (IH, ML), as ^{فِيهِمَا}

وَالْعَامِلُونَ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَامِلُونَ وَالْعَامِلُونَ كُلُّهُمْ هَالِكُونَ
 وَالْمَخْلُصُونَ وَالْمَخْلُصُونَ عَلَى خُطَرٍ عَظِيمٍ *Mankind, all*
of them, are perishing, other than the wise; and the wise,
all of them, are perishing, other than the workers; and
the workers, all of them are perishing, other than the
sincere; and the sincere are in great jeopardy (R); [but,]
 according to IH (ML), only when *exc.* is impossible
 (BS, ML), as in XXI. 22., *exc.* from the *indet.* being
 allowable only when it is a *num.*, or is qualified by a defi-
 nitive *ep.*, or is in non-affirmation (BS): and the inflection
 that it would require, were it not *orig. a p.*, is put upon
 what is after it (R): (3) a *con.*, i. q. the و in associating
 in letter and sense, as لَنَّا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
 الَّذِينَ ظَلَمُوا مِنْهُمْ II. 145. *That men and they which*
have done wrongfully of them may not have an allega-
tion against you and لَا يَخَافُ لَدَى الْمَرْسُولِ إِلَّا مَنْ ظَلَمَ
 XXVII. 10. 11. *The Apostles and* ثُمَّ بَدَلُ حَسَنًا بَعْدَ سُوِّ
he that hath done wrongfully, then substituted good after
evil, shall not fear before Me, according to Akh, Fr, and
 AU: (4) *red.*, as حَرَجِيحُ الْخ [454], according to As and
 IJ, and

أَرَى الدَّهْرَ إِلَّا مَنَاجِنُونَا بِأَهْلِهِ * وَمَا صَاحِبُ الْحَاجَاتِ إِلَّا مُعَذِّبَا
 [I see time to be a water-wheel in relation to its people:
 nor is the fellow of wants aught but tormented (Jsh)],

according to IM. That which is in ^{أَلَا تَنْصُرُوهُ فَقَدْ نَصَرَهُ} IX. 40. *If ye help him not, God hath holpen him*, is not this ^{أَلَا} ; but is two words, the *cond.* ^{أَنِي} and *neg.* ^{لَا} (ML). What follows does not govern what precedes ^{أَلَا} ; nor does what precedes it govern what follows the excepted, unless it be a *g. t.* or *appos.* of the excepted (R).

§ 91. The *subst.*, [when impossible according to the letter (IH) of the *g. t.* (Jm),] is made to accord with the place, as [^{مَا رَأَيْتُ مِنْ} (IH), ^{مَا جَاؤَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ} (M, IH), where the *acc.* as an *exc.*, being liable to be confounded with the disallowed *subst.* for the letter, scarcely ever occurs, as in ^{مَهَا مَهَا وَخُرُوقًا لَا أُنِيسُ بِهَا * إِلَّا الصَّوَائِحِ وَالْأَصْدَاءُ وَالْبُيُوتُ}

Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and

^{أَمَرْتُكُمْ أَمْرِي بِمَنْعَرَجِ اللَّوْى * وَلَا أَمْرٌ لِلْمَعْصِي إِلَّا مُضِيعًا}

I commanded you my command at the bend of AlLiwa:

but the disobeyed has no command save a wasted one (R),

and ^{مَا زَيْدٌ شَيْءٌ إِلَّا شَيْءٌ لَا يَعْجَبُ بِهِ} ^{مِنْ} For [this (R)]

is not made *red.* after affirmation: nor are ^{مَا} and ^{لَا} supplied *op.* after it, since they govern because of negation,

and the negation is broken by **أَلَّا** ; whereas **لَيْسَ** in [**لَيْسَ زَيْدٌ شَيْئًا إِلَّا شَيْئًا** (R) **لَا يَعْجَبُ بِهِ**] governs because of the quality of *v.*, so that the breach of negation has no effect (IH). And you say **لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْئًا لَا**, **يَعْجَبُ بِهِ**, as says Tarafa

أَبْنَى لَيْبَنَى لَسْتُمْ بِيَدٍ * أَلَّا يَدَا لَيْسَتْ لَهَا عَضْدٌ

[*O sons of Lubainà, ye are not a hand, save a hand that has no arm (N)*]; but **مَا زَيْدٌ بِشَيْءٍ إِلَّا شَيْءٌ لَا يَعْجَبُ بِهِ**.

§ 92. If you make the excepted precede the *ep.* of the *g. t.*, you either, disregarding the *ep.*, make the excepted a *subst.*, which is S's choice; or, treating its precedence before the *ep.* as i. q. its precedence before the qualified, govern it in the *acc.*: e. g. **مَا أَتَانِي أَحَدٌ إِلَّا** **مَا مَرَرْتُ بِأَحَدٍ إِلَّا عَمْرٌ خَيْرٌ مِنِّي** and **أَبُوكَ خَيْرٌ مِنِّي زَيْدٌ**, or **زَيْدٌ**, (M). **إِلَّا عَمْرًا** and **إِلَّا أَبَاكَ**.

§ 92. **إِلَّا**, when repeated, is (1) *corrob.* [of the 1st, having then no effect upon what it is prefixed to (IA)], which occurs with a *con.*, [as

هَلِ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا * وَأَلَّا طُلُوعُ الشَّمْسِ ثُمَّ غِيَارُهَا

orig. **وَطُلُوعُ الشَّمْسِ** (IA), by Abù Dhu'aib alHudhali, *Is time aught but a night and its day, and but the*

rising of the sun then its setting? (J)] ; or *subst.*, [as

مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ * إِلَّا رَسِيمُهُ وَإِلَّا رَمْلُهُ

orig. (IA), Thou hast not from thy camel aught but his work, but his slow pace and but

his quick pace (J) ; or *synd. expl.*, as مَا أَتَانِي إِلَّا أَخُوكَ إِلَّا

زَيْدٌ, when Zaid is the brother (R)] : (2) not *corrob.*, [*exc.*

being intended by it, as by the one preceding, which

would not be understood if it were dropped (IA), in

which case *exc.* of each *n.* from its immediate predecessor

is (a) possible :—here, whether they be not *nums.*, as

مَا جَاءَنِي and جَاءَنِي الْمَكْبُورُونَ إِلَّا قَرِيشًا إِلَّا هَاشِمًا إِلَّا عَقِيلًا

لَهُ عَلَى, or *nums.*, as لَهُ عَلَى, or *nums.*, as لَهُ عَلَى

مَا لَهُ عَلَى عَشْرَةٍ إِلَّا تِسْعَةٌ and عَشْرَةٌ إِلَّا تِسْعَةٌ إِلَّا ثَمَانِيَةٌ الْغَنَى

الْغَنَى, in the *aff.* every odd (excepted) is in the

acc., because after an *aff.* (sentence), and every even one

a *subst.* or in the *acc.*, because after a complete *non-aff.* ;

so that every odd is denied, excluded, and every even

affirmed, included : and in the *non-aff.* every odd (excepted)

is a *subst.* or in the *acc.*, because after a complete

non-aff., and every even one in the *acc.*, because after an

aff. ; so that every odd is affirmed, included, and every

even denied, excluded : (b) impossible :—here, if they be

nums., as لَهُ عَلَى عَشْرَةٍ إِلَّا ثَلَاثَةٌ إِلَّا أَرْبَعَةٌ, both *excs.* are

from the 1st *g. t.* : and, if they be not *nums.*, the *g. t.* is (a) single (R),] in which case, when the *exc.* is not void, if the excepted *ns.* precede the *g. t.*, they are all in the *acc.*, [whether the sentence be *aff.* or *non-aff.*, as ^{قَامَ} ^{أَلَا} ^{زَيْدًا} ^{أَلَا} ^{عَمْرًا} ^{أَلَا} ^{بَكْرًا} ^{الْقَوْمَ} or ^{قَامَ} ^{مَا} (IA)] ; and, if they follow [the *g. t.* (R), and the sentence be *aff.*, they are all in the *acc.*, as ^{قَامَ} ^{الْقَوْمَ} ^{أَلَا} ^{زَيْدًا} ^{أَلَا} ^{عَمْرًا} ^{أَلَا} ^{بَكْرًا}, while, if it be *non-aff.* (IA)], one of them, [whether next to the *g. t.* or not (R),] is a *subst.*, [which is preferable (IA),] or in the *acc.*, [which is rare (IA),] the rest being in the *acc.*, [as ^{أَلَا} ^{زَيْدًا} ^{مَا} ^{جَازَنِي} ^{أَحَدُ} ^{أَلَا} ^{زَيْدٌ} ^{أَلَا} ^{عَمْرًا} ^{أَلَا} ^{بَكْرًا} or ^{أَلَا} ^{زَيْدًا} ; and, if the *g. t.* come between them, those that precede it are in the *acc.*, and one of those that follow is a *subst.* or in the *acc.*, the rest being in the *acc.*, as ^{مَا} ^{جَازَنِي} ^{أَلَا} ^{زَيْدًا} ^{أَلَا} ^{عَمْرًا} ^{أَلَا} ^{بَكْرًا} or ^{أَلَا} ^{بَكْرًا} (R)] : and, when the *exc.* is void, one of them, whichever you please, is governed by the *op.*, while the rest are in the *acc.* (R,IA), as ^{مَا} ^{جَازَنِي} ^{أَلَا} ^{زَيْدٌ} ^{أَلَا} ^{عَمْرًا} ^{أَلَا} ^{بَكْرًا} : the excepted *ns.* in all these divisions being excluded from a single multiple, expressed in the non-void, supplied in the void : (b) more than single, in which case, if the sentence be *non-aff.*, the 2nd excepted is in the *acc.*, as ^{مَا} ^{أَكَلَ} ^{أَحَدُ} ^{أَلَا} ^{الْخُبْزِ} ^{أَلَا} ^{زَيْدًا}, because, the negation being broken by the 1st ^{أَلَا}, it is an *exc.* from an *aff.*, i. e. *Every one has eaten*

bread only, except Zaid, for he has not eaten it only, but has eaten another thing also ; while the 1st excepted, if its *g. t.* be not mentioned, is governed by the *op.*, as you see, and, if it be mentioned, is a *subst.* or in the *acc.*, as ^{أَكَلُ أَحَدٌ شَيْئًا إِلَّا الْخُبْزَ إِلَّا زَيْدًا} : and, if the sentence be *aff.*, in which case both *g. ts.* must be mentioned, as ^{أَكَلُ الْقَوْمِ جَمِيعَ الطَّعَامِ إِلَّا الْخُبْزَ إِلَّا زَيْدًا}, the 1st excepted is in the *acc.*; while the 2nd is a *subst.* or in the *acc.*, because after a *non-aff.*, the affirmation being broken by [the 1st] ^{إِلَّا}, i. e. *The people have not eaten bread, except Zaid (R).*

§ 94. In ^{مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ خَيْرٌ مِنْهُ} *I have not passed by any one, but Zaid is better than he* what follows ^{إِلَّا} is an *inch. prop.*, occurring as an *ep.* to ^{أَحَدٍ}; and ^{إِلَّا} is *inop.* in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], ^{إِلَّا} does not intervene between the qualified and *ep.* (IA, ML); and F says that ^{مَا مَرَرْتُ بِأَحَدٍ إِلَّا قَائِمٌ} is not allowable, but ^{إِلَّا قَائِمًا} (ML), as a *d. s.* (DM).

§ 95. ^{إِلَّا}, *orig.* prefixed to the *n.*, is sometimes followed in the void [*exc.*] by a *v.*, (1) *aor.*, an *enunc.*, as ^{مَا النَّاسُ إِلَّا يَجْعَلُونَ} *Mankind are not aught but passing*

away ; or *d. s.*, as ^أزَيْدٌ ^ألَا يَضْحَكُ ; or *ep.*, as ^أمَا جَاءَنِي ^أمِنْهُمْ رَجُلٌ ^ألَا يَقُومُ وَيَقْعُدُ , which may be a *d. s.*, the *s. s.* being general : (2) *pret.*, conjoined with ^أقَدْ , as ^أمَا النَّاسُ ^ألَا قَدْ عَبَرُوا ; or preceded by a *neg. pret.*, as ^أمَا آيِسَ الشَّيْطَانُ ^أمِنْ بَنِي آدَمَ ^ألَا آتَاهُمْ مِنْ قَبْلِ النَّسَاءِ words of the Prophet *The devil hath not despaired of the sons of Adam, but he hath assailed them on the side of women.* As the *neg. p.* together with ^ألَا imports the sense of the *prot.* and *apod.*, i. e. inseparability of the 2nd from the 1st, what precedes and what follows ^ألَا may be both *prets.*, as ^أمَا زَرْتَنِي ^ألَا أَكْرَمْتَكُ , or both *aors.*, as ^أمَا أَزْرَرَهُ ^ألَا يَزِدُّنِي ; and the *pret.* after ^ألَا may be denuded of ^أقَدْ and the ^أو , though it is a *d. s.* And ^ألَا and ^ألَمَّا ^أsyn. with it are sometimes prefixed to the *pret.*, when they are preceded by adjuration, as ^أنَشَدْتُكَ اللَّهَ ^ألَا فَعَلْتُ ^أ I adjure thee by God only that thou do and 'Umar's saying in his epistle to Abū Mūsā ^أعَزَمْتُ عَلَيْكَ لَمَّا ضَرَبْتَ ^أكَاتِبَكَ سَوْطًا ^أ I conjure thee only that thou beat thy scribe with a whip ; i. e. *I require not of thee aught save thy doing*, ^أفَعَلْتُ , i. q. the *inf. n.*, being made a *pret. v.* to denote intensiveness in requiring, like ^أرَحِمَكَ اللَّهُ ^أ God

have mercy upon thee! The exceptive ^{لَا} occurs only after negation, expressed or supplied; and only in the void [exc.], as ^{لَا جَمِيعٌ} ^{وَأَنْ كُلُّ لَمَّا جَمِيعٌ} XXXVI. 2. *Nor are all of them aught but gathered together* (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) ^{لَا} and ^{غَيْرٌ} preceded by ^{لَيْسَ} (R, ML),] as ^{لَيْسَ} ^{لَا} [^{جَائِزِي زَيْدٌ} (R)] and ^{لَيْسَ} ^{غَيْرٌ} [201] (M, R, ML) *he*, i. e. *the comer, is not any but (he)* (R) and ^{لَيْسَ} ^{غَيْرٌ} and [according to Akh (R)] ^{لَيْسَ} ^{غَيْرٌ} (R, ML): (2) ^{لَا سَيِّمًا}, by making it i. q. ^{خُصُوصًا}, acc. in place as an unrestricted *obj.*, as ^{أَحَبُّ زَيْدًا وَلَا} ^{أَكْبَرُ} or ^{سَيِّمًا رَاكِبًا} or ^{عَلَى الْفَرَسِ} or ^{وَهُوَ رَاكِبٌ} or ^{أَنْ رَكِبَ}, i. e. *I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. اِخْتِصَاصًا, i. e. *and (he is particularized by the excess of my love) particularly when riding*, as the saying mentioned by Akh ^{أَنْ فَلَانٌ} ^{لَا} ^{كَرِيمٌ} ^{وَلَا سَيِّمًا} ^{أَنْ} ^{أَتَيْتَهُ قَاعِدًا} should be rendered, i. e. *Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting.* The ^و may occur before ^{لَا} ^{سَيِّمًا}, when you make it i. q. the *inf. n.*, or not; but oftener occurs (R).*

§ 97. The *op.* in the *cats.* of ^{كَانَ} and ^{اَنَّ} being assimilated to the *trans. v.*, what it governs is assimilated to the *ag.* and *obj.* (M). The *pred.* of ^{كَانَ} &c. is like the *enunc.* [in that it may be *det.* or *indet.*, a single term or a *prop.*, and precede or follow the *sub.*, and must precede the *sub.* when it is an *adv.* and the *sub. indet.*, as ^{كَانَ} ^{فِي الدَّارِ} ^{رَجُلٌ}, and contain the *pron.* when it is a *prop.* or *deriv.* or an *adv.*, &c. (R)] : but, when *det.*, [really or virtually (Jm), sometimes] precedes (IH) the *sub.* (Jm); though not when the inflection is absent, and there is no [distinctive] context. The *pret.* may be *pred.* of ^{كَانَ}, ^{وَلَقَدْ كَانُوا}, ^{بَاتَ}, ^{ظَلَّ}, ^{أَضْحَى}, ^{أَمْسَى}, ^{أَصْبَحَ}, as ^{عَاهَدُوا} اللّٰهَ XXXIII. 15. *And assuredly they had covenanted with God*, XII. 26. [419], ^{وَكَانَ طَلَوِي كُشْكَا عَلَى مُسْتَكْنَةٍ * فَلَا هُوَ اِبْدَاهَا وَلَمْ يَتَقَدَّمْ} [by Zuhair, *And he brooded over a lurking purpose; and he neither displayed it, nor set about it* (EM)], and ^{أَمْسَتْ} [452]; but not of ^{صَارَ}, ^{مَا زَالَ} and its *syns.* [454], ^{مَا دَامَ}, and ^{لَيْسَ} (R).

§ 98. The *op.* (M,IH) ^{كَانَ} (R,IA,Sh) is suppressed (M,IH,IA,Sh), (1) allowably (R,Sh), with its *sub.*, [its *pred.* remaining (IA,Sh), (a) often (IA),] after [the *cond.* (Sh)] ^{اَنَّ} and ^{لَوْ} (R,IA,Sh), (a) if ^{اَنَّ} be followed by a *n.*, while its *apod.* is the *ف* followed by a single *n.* (R),

as in النَّاسُ مُجْزِيُونَ بِأَعْمَالِهِمْ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ

(M,IH,Sh), words of the Prophet, i. e. إِنْ كَانَ عَمَلُهُمْ خَيْرًا فَجَزَاؤُهُمْ خَيْرٌ الْغَيْرُ, *Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be) evil* (Sh), and الْمَرْءُ مُقْتُولٌ بِمَا قَتَلَ بِهِ إِنْ سَيْفًا فَسَيْفٌ وَإِنْ خَنْجَرًا فَخَنْجَرٌ *Man will be slain with what he has slain with: if (what he has slain with be) a sword, (what he is slain with will be) a sword, and if (what he has slain with be) a dagger, (what he is slain with will be) a dagger* (M,R); (b) if its *sub.* be the *pron.* of what is known (R), whence

قَدْ قِيلَ ذَلِكَ إِنْ حَقًّا وَإِنْ كَذِبًا
فَمَا اعْتَذَرَكَ مِنْ قَوْلٍ إِذَا قِيلًا

(M,R,IA), by AnNu'mān Ibn AlMundhir (M), *That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying when it is said?* (Jsh), and اِدْفَعْ الشَّرَّ وَلَوْ أَصْبَعًا (M,R) *Repel thou mischief, even though it, i. e. the repelling, be a finger, i. e. little* (R): (b) anomalously (IA), after لَكُنْ, as

مِنْ لَدُنْ شَوْلًا فَالَى اتَّلَا نَهَا

i. e. مِنْ لَدُنْ كَانَتْ (R,IA), *From the time that (she was) dry of milk until the time of her being followed by her*

little one, the ف being *red.* (J) : (2) necessarily (IH, Sh), its *sub.* and *pred.* remaining (IA, Sh), after [the infinitival (IA)] ^{أَء}أَن, when [the causative *p.* is prefixed to ^{أَء}أَن, the cause precedes the caused, the *prep.* is suppressed, and (Sh)] مَ is put (R, IA, Sh) as a *subst.* for كَانَ (R, IA), as in ^{أَء}أَمَّا ^{أَء}أَنْتَ ^{أَء}مَنْطَلَقًا ^{أَء}أَنْطَلَقْتُ (M, IH, Sh), i. e. ^{أَء}لَئِنْ ^{أَء}كُنْتُ (M, IH), مَ being *red.*, substituted for the suppressed *v.* (M), whence

أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ * فَإِنَّ قَوْمِي لَمْ تَاكَلْهُمْ الضَّبْعُ

(M, R, IA, Sh), by Al'Abbās Ibn Mirdās (Sh) as Sulamī, *Abū Khurāsha*, because thou wast possessor of a host, thou vauntedst thyself against me. Vaunt not thyself against me because of that; for verily my people, the year of dearth has not devoured them (J); while the KK say that the ^{أَء}أَن is *syn.* with the *cond.* ^{أَء}أَن, and مَ a *subst.* for the suppressed *v.*, which I think to be not far from right, because the sense is *if thou be possessor of a number, I am not alone*, and because the ف occurs in this verse and in


أَمَّا أَقَمْتُ وَأَمَّا أَنْتَ مَرْتَحِلًا * فَالَّذِي يَكْلَا مَا تَأْتِي وَمَا تَذَرُ

where ^{أَء}أَمَّا is coupled to ^{أَء}أَقَمْتُ, ^{أَء}أَمَّا being a *cond.* *p.* (R), *If thou abide, and if thou be journeying away, God keeps what thou comest to in thy journey and what thou leavest behind* (Jsh). The suppression of كَانَ, substi-

tution of ^{لَا} for it, and retention of its *sub.* and *pred.* have been heard only when its *sub.* is a *pron.* of the 2nd *pers.*

(IA). They say [also] ^{النَّاسُ مُجْزِيُونَ بِأَعْمَالِهِمْ إِنْ خَيْرٌ} (IA). They say [also] ^{فَخَيْرٌ}, i. e. ^{إِنْ كَانَ فِي عَمَلِهِمْ خَيْرٌ}, suppressing ^{كَانَ} and its *pred.* : and a poet [AshShamardal alKa'bi (Jsh)] says

لَهْفِي عَلَيْكَ لِلْهَفَةِ مِنْ خَائِفٍ
يَبْغِي جَوَارِكَ حِينَ لَيْسَ مُجِيرٍ



[My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not (for him) (Jsh)], i. e. ^{لَيْسَ لَهُ} (ML).

§ 99. The generic *neg.* ^{لَا}, a division of the *ps.* annulling inchoation, governs like ^{إِنْ}, putting the *inch.* into the *acc.* as its *sub.*, and the *enunc.* into the *nom.* as its *pred.*, there being no difference in this government between the single and repeated [^{لَا}] (IA). Its *sub.*, when *pre.*, [as ^{لَا غُلَامٌ رَجُلٌ حَاضِرٌ} (IA),] or *quasi-pre.*, [i. e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (a) a *reg.* of it (R), governed in the *nom.* or *acc.* by it, as ^{لَا مُفِيضًا خَيْرَةً مَكْرُوءَةً} and ^{لَا حَسَنًا وَجْهَةً مَذْمُومَةً}, or in the *gen.* by an *op.* dependent upon it, as ^{لَا خَيْرًا مِنْ}

زَيْدٌ عِنْدَنَا (Sh), or (b) coupled to it, provided that the two together be a name for one thing (R), as **لَا ثَلَاثَةٌ وَتَلَاثِينَ** (R, IA),] is [*infl.* and (Sh) literally (IA)] in the *acc.* (R, IA, Sh). When aprothetic, [i. e. neither *pre.* nor *quasi-pre.* (R, IA, Sh),] it is *uninfl.*, [because implying the sense of **لَا مِنْ رَجُلٍ** being i. q. **لَا رَجُلٌ فِي الدَّارِ**, مِنْ (R),] upon what it would be made *acc.* with (IH, IA, Sh), if it were *infl.*, Fatḥ or its *subst.* the **ي** or Kasra (Sh), its place, however, being the *acc.* governed by **لَا** (IA):— upon Fatḥ, when a *sing.* [or broken *pl.*, as **لَا رَجُلٌ فِي الدَّارِ** and **لَا رَجَالٌ** (Sh)]; upon the **ي** when a *du.* or *perf. pl. masc.*, [as **لَا رَجُلَيْنِ** and **لَا قَاتِمَيْنِ** (Sh)]; and upon Kasr, [as many say (IA),] or Fatḥ, [as some allow (IA), which is preferable to Kasr (Sh),] when a [*perf. fem.* (IA)] *pl.* (IA, Sh) with the *aug.* **ا** and **ت**, as **إِنَّ الشَّبَابَ الَّذِي مَجْدُ عَوَاقِبِهِ * فِيهِ نَلْدٌ وَلَا كَذَابٌ لِلشَّيْبِ** (Sh), by Salāmat Ibn Jandal asSa'dī, *Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyments* (J). The *prep.*, when prefixed to the generic *neg.* **لَا**, prevents the denied after it from being *uninfl.*, as **كُنْتُ بِلَا مَالٍ** and **غَضِبْتُ مِنْ لَا شَيْءٍ**; Fatḥ, as **بِلَا مَالٍ**, being rare (R). The [*interrog.* (IA)] Hamza, when prefixed (IH, IA) to the generic *neg.*

لَا (IA), [making] أَلَا (ML), denotes (1) *interrogation* [as to negation, as

أَلَا أَصْطَبَارَ لِّلَيْلَى أَمْ لَهَا جَلْدٌ * إِذَا الْآتَى الَّذِي لَا قَاةَ امْتَالَى

(IA, ML), by AlMajnūn, *Will Laila have no patience, or will she have fortitude, when I meet what my likes have met?* (Jsh)] ; (2) *wish* (IH, IA, ML), as

أَلَا عَمْرٍ وَلِيَّ مُسْتَطَاعَ رَجُوعَةٍ * فَيَرَابُ مَا أَثَابَ يَدَ الْغَفْلَاتِ

[*May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred?* (Jsh)] ; (3) *rebuke* [and disapproval (ML)], as

أَلَا أَرْعَوَاءَ لِمَنْ رَأَتْ شَيْبَتَهُ * وَأَنْتَ بِمُشَيْبٍ بَعْدَهُ هَوَمٌ

(IA, ML) *Is there no refraining from evil for him whose youth has receded, and announced hoariness after which will be decrepitude?* (Jsh) and

أَلَا طِعَانُ أَلَا فَرَسَانُ عَادِيَةٌ * أَلَا تَجَشُّوْكُمْ حَوْلَ الْقَتَانِ

[by Ḥassān Ibn Thābit alAnṣārī, *Is there no spearing (581) among you, are there no horsemen charging, but (a dir. etc.) your belching round the ovens?* (FA, Jsh)] :

in which three divisions أَلَا is prefixed only to the nominal *prop.* [574], and governs like the generic *neg.* لَا

(ML); the government [of أَلَا in the *sub.* (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when *rebuke* or *interrogation as to negation* is intended, and (IA),] according

to Mz, [Mb, Jz, IH (R), and IM (IA),] even when *wish* is intended (R, IA). As for the saying

أَلَا رَجُلًا جَزَاةَ اللَّهِ خَيْرًا * يَدُلُّ عَلَى مُحَصِّلَةِ تَبِيَّتْ

[*May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night ?* (Jsh)],

Y says that رَجُلًا is pronounced with Tanwīn by poetic license ; while Khl says that أَلَا is an excitative *p.*, and the *v.* suppressed [574] (R). The *pred.* is mentioned after the *sub* of لَ , governed in the *nom.* [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh) : (1) its *sub.* and *pred.* must be *indet.* (IA, Sh) ; (2) it must not be separated from its *sub.* (IA), [so that] the *sub.* must be *prepos.*, and the *pred.* *postpos.* (Sh). It does not govern the *det.* (R, IA), nor the [*sub.*] separated from it (R). If prefixed to a *det.* or *prepos. enunc.*, it must be made *inop.* and repeated, as لَا زَيْدٌ

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ and فِي الدَّارِ وَلَا عَمْرٌ

XXXVII. 46. *No intoxication shall be therein, nor shall they be made drunken thereby* (Sh). The saying [of 'Abd Allāh Ibn AzZabīr alAsadī (AAz)]

أَرَى الصَّاجَاتِ عِنْدَ أَبِي خُبَيْبٍ * نَكِدْنَ وَلَا أُمَيَّةَ بِالْبِلَادِ

(R, Sh) *I see the wants near Abū Khubayb have become severe, and there is no (one like) Umayya in the countries* (AAz) and the saying of the poet

لَا هَيْثَمُ اللَّيْلَةُ لِلْمَطِيِّ * وَلَا فَتَى إِلَّا ابْنُ خَيْبَرِيٍّ

(R) *There is no (one like) AlHaitham to-night for the riding-beasts; and no youth save a son of a Khaibarī*

(N) and Abū Sufyān's saying لَا قُرَيْشِي بَعْدَ الْيَوْمِ *There will be no (tribe like) Kuraish after to-day* (Sh) are explainable by supplying مِثْلُ [114] (R, Sh), مِثْلُ being

often suppressed, like أَبُو يُوسُفَ الْخِ [28] (K on III. 85.): [and] لَا سَيْمًا زَيْدٌ is like لَا مِثْلَ زَيْدٍ (M). It may be made *inop.* even when the denied is an unseparated *indet.* And, when made *inop.*, necessarily, as with the *det.* and separated, or allowably, as with the unseparated *indet.*, it must be repeated in a case of choice [104] (R).

§ 101. You say لَا أَبَ لَكَ, as says Nahār Ibn Tausi'a alYashkuri

أَبِي الْإِسْلَامِ لَا أَبَ لِي سِوَاكَ * إِذَا افْتَخَرُوا بِقَيْسِيٍّ أَوْ تَمِيمٍ
My father is AlIslām; I have no father other than it,
when they boast themselves of Kais or Tamīm, لَا غُلَامِي

لَكَ, and لَا نَاصِرِي لَكَ (M). The *du.*, *perf.* *pl. masc.*, لَا غُلَامِي, and لَا نَاصِرِي, when followed immediately by the *prep.* لَ, are also, though rarely, treated as *pre.*, by eliding the

و of the *du.* and *pl.* and expressing the *l* in أَبَ and لَا غُلَامِي; so that (R) لَا غُلَامِي لَكَ, لَا نَاصِرِي لَكَ,

(M), and ^{لَا} ^{أَخَا} ^{لَهُ} (R)] are said (M, R), anomalously (M).

Ka'b says

فَقُلْتُ خَلُّوا نَسِيبِي لَا أَبَا لَكُمْ * فَكُلُّ مَا قَدَّرَ الرَّحْمَنُ مَفْعُولٌ

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really *pre.* as regards the sense: and (R) the [expressed (R) prothetic (M)] ^{لَا} is *red.*; *corrob.* (M, R, BS) of the supplied ^{لَا} [111] (R), like the 2nd ^{تِيمَ} in ^{يَا} ^{تِيمَ} ^{آلَخَ} [53] (M, R), according to the opinion that the 1st ^{تِيمَ} is *pre.* to the expressed ^{عَدِيَّ} (R); not dependent upon anything (BS); interpolated (M, BS) between the *pre.* and *post. ns.*, as in

يَا بُرْسُ لِلْحَرْبِ آلَتِي * وَضَعْتَ أَرَاهُ فَاسْتَرَّاحُوا

[504] (BS), by Sa'd Ibn Mālik, *Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful!* (T, Jsh), to corroborate the prefixion, since they do not say ^{لَا} ^{رَقِيبِي} ^{عَلَيْهَا} or ^{لَا} ^{أَبَا} ^{فِيهَا} or ^{لَا} ^{رَقِيبِي} ^{عَلَيْهَا}, and to satisfy the claim of the denied to be *indet.* by means of the semblance of separation (M), their object in separating the *pre.* and *post. ns.* by the ^{لَا} being to govern this *pre. det.* in the *acc.*, since they do not say ^{لَا} ^{غَلَامِي} ^{لِشَخْصٍ} or ^{لَا} ^{أَبَا} ^{لِرَجُلٍ} (R). The denied in this *dial.* is *infl.*, and in the 1st *uninfl.* (M). This ^{لَا} is counted,

inasmuch as it removes the semblance of prefixion ; and not counted, inasmuch as the *sub.* of *لَا* is *infl.* only when *pre.* or *quasi-pre.* (BS). The proof that it is *pre.* [114] is the saying

وَقَدْ مَاتَ شَمَّاخٌ وَمَاتَ مُزَرَّرٌ * وَآيُ كَرِيمٍ لَا أَبَاكَ يُخَلِّدُ

And Shammākh has died, and Muzarrid has died: and what noble—thy father (is) not existing!—is made to abide for ever?, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] *pre.*, because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of *لَا أَبَاكَ* and *لَا أَبُكَ* are equal, the 1st *prop.* meaning *Thy father (is) not (existing)*, and the 2nd *Thou hast no father* (R). When you interpose [the *non-att. adv.* or *prep.* and *gen.* (R)], as *لَا يَدِينِي بِهَا لَكَ* [and *لَا أَبُ فِيهَا لَكَ* (M)], suppression [of the *نِ* (R) or expression (of the *لِ*) (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say *لَا غُلَامَيْنِ طَرِيفَيْنِ لَكَ*, the *نِ* must be retained (M, R) in the *ep.* and qualified (M).

§ 102. According to S (IA), *لَا* and its [aprophetic (IA)] *sub.* are in the position of a *nom.* by inchoation (IA, Sh). The place of *لَا* and its *sub.* may be observed

before and after the passage of the *pred.*, so that the *ep.* and coupled *n.* may be in the *nom.* (ML). The [1st (IH)] *ep.* of the [aprothetic (IA)] *uninfl.* [*sub.* of ^أ (IA)], when aprothetic and following it immediately, is *uninfl.* [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the *uninfl. sub.*, (2) the prefixion of the *neg.* to it in sense, ^أ ^{لَا} ^{رَجُلٌ} ^{طَرِيفٌ} being i. q. ^أ ^{لَا} ^{طَرِيفٌ}, and (3) its proximity to ^أ (R)], or [oftener (R) *infl.* (IH),] in the *nom.*, [according to the place (R, IA) of ^أ and its *sub.* (IA),] or *acc.*, [according to the place of the *sub.* of ^أ (R, IA),] as ^أ ^{لَا} ^{رَجُلٌ} ^{طَرِيفٌ} or ^أ ^{طَرِيفٌ} or ^أ ^{طَرِيفًا}. Otherwise, [i. e. when aprothetic, but separated from the qualified, whether the qualified be aprothetic or not, or when *pre.* or *quasi-pre.*, whether the qualified be aprothetic or not, and whether it be separated from the *ep.* or not (IA),] the *ep.* must be (IH, IA) *infl.* (IH), in the *nom.* or *acc.* (IA, Jm), as ^أ ^{لَا} ^{رَجُلٌ} ^{فِيهَا} ^{طَرِيفٌ} or ^أ ^{طَرِيفًا}, ^أ ^{رَجُلٌ} ^{صَاحِبٌ}, ^أ ^{لَا} ^{عَلَّامٌ} ^{رَجُلٌ} ^{فِيهَا} ^{صَاحِبٌ} ^{بِرٍّ}, and ^أ ^{بِرٍّ} ^{فِيهَا} ; the *ep.* of the *pre.* or *quasi-pre. sub.* of ^أ being allowed to be in the *nom.* by agreement with the place, because this ^أ is assimilated to ^{أَنَّ} [523] (R). An additional *ep.* must be *infl.* (M). If you repeat the denied [without separating the *sub.* and that repeated, and then qualify the 2nd (R)], the 2nd

may be *infl.*, [in the *nom.* or *acc.* (R),] or *uninfl.*, as ^{لَا} مَا ^{لَا} مَا ^{لَا} مَا (M, R) or without TanwIn (M), while the *ep.* must be *infl.* (R).

§ 103. When an aprothetic *indet.* is coupled to the *sub.* of ^{لَا}, and ^{لَا} is not repeated (IA), the coupled is like the [separated (IA)] *ep.*, [i. e. in the *nom.* or *acc.* (IA),] but not *uninfl.* (M, IA) upon Fatḥ (IA), as

فَلَا أَبَ وَأَبْنَا مِثْلَ مَرْوَانَ وَأَبْنَهُ
إِذَا هُوَ بِالْمَجْدِ ارْتَدَى وَتَازَرَا

(M), by AlFarazdak, where ^{لَا} أَبِى is also allowable, *And there are no father and son like Marwān and his son 'Abd AlMalik, when he, i. e. Marwān, invests himself with glory and girds himself therewith* (N). Akh transmits ^{لَا} رَجُلٌ وَامْرَأَةٌ, orig. ^{لَا} رَجُلٌ وَامْرَأَةٌ [105], ^{لَا} being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the *nom.* when repeated, as ^{فَلَا رَفْثٌ وَلَا فُسُوقٌ} II. 193. *There shall be no lewd conversation and no transgression* and II. 255 [105]; and, if separated from ^{لَا} or *det.*, must be in the *nom.* and repeated, as ^{لَا} زَيْدٌ فِيهَا وَلَا عَمْرُو ^{لَا} فِيهَا رَجُلٌ وَلَا امْرَأَةٌ and ^{لَا} زَيْدٌ فِيهَا وَلَا عَمْرُو ^{لَا} فِيهَا رَجُلٌ وَلَا امْرَأَةٌ (M).

§ 105. When [a *con.* and aprothetic *indet.* are put after ^{لَا} and its (aprothetic) *sub.*, and (IA)] ^{لَا} is repeated

[as well as its (aprothetic) *sub.* (Sh)], as ^{لَا حَوْلَ وَلَا قُوَّةَ} *There is no strength nor might save by means of God*, the 1st *sub.* is (a) *uninfl.* upon Fath, and the 2nd (a) *uninfl.* upon Fath, as ^{لَا لَغْوَ فِيهَا وَلَا تَأْتِيمَ} LII. 23. (Sh), so read by Ibn Kathīr and the two Baṣris, *There shall not be any vain discourse therein, nor any occasion of sinning* (B)]; (b) in the *nom.*, as

^{هَذَا لَعْرُومٌ الصَّغَارُ بَعِينَةٌ * لَا أُمَّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبَٔ}

[by Ḍamra, *This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father* (J)]; (c) in the *acc.*, as

^{لَا نَسَبَ الْيَوْمَ وَلَا خُلَّةَ * اتَّسَعَ الْخُرْقُ عَلَى الرَّاقِعِ}

[by Anas Ibn 'Abbās Ibn Mirdās, *There is no kinship to-day, and no friendship. The hole has become too wide for the patcher* (J)]; (b) in the *nom.*, and the 2nd (a) *uninfl.* upon Fath, as

^{فَلَا لَغْوَ وَلَا تَأْتِيمَ فِيهَا * وَمَا فَاهُوا بِهِ أَبَدًا مُقِيمٌ}

[by Umayya Ibn Abi-ṣSalt, *And there shall be no vain speech, and no imputing of sin, in it. And what they have spoken of what they desire shall be always abiding* (J)]; (b) in the *nom.* (IA, Sh), as ^{لَا يَبِيعُ فِيهَا وَلَا خُلَّةَ} IL 255. *Wherein shall be no trafficking and no friendship* (Sh). If the *ant.* be [not aprothetic, and therefore] in the *acc.*, the coupled may be *uninfl.* or in the *nom.* or *acc.*, as

لَا امْرَأَةً or لَا امْرَأَةً or لَا غُلَامَ رَجُلٍ or لَا امْرَأَةً. When not apothetic, the coupled must be in the *nom.* or *acc.*, whether لَا be repeated or not, as لَا غُلَامَ امْرَأَةً or لَا رَجُلٍ وَلَا غُلَامَ (IA). If *det.*, the coupled must be in the *nom.* (R, IA) in every case, as لَا زَيْدٌ فِيهَا or لَا رَجُلٌ وَلَا زَيْدٌ فِيهَا (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] لَا عَلَيْكَ *There is no (fear) for thee*, i. e. لَا بَأْسَ عَلَيْكَ (M, IH); but only when the *pred.* is present, as the *pred.* is suppressed only when the *sub.* is present (R).

§ 107. The *neg.* (Sh) مَا and لَا in the *dial.* of AlHijāz, اَلْأَيُّ [in the *dial.* of Al'Āliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and لَأَنْتَ [in the *dial.* of all (Sh), according to the majority, a division of the *ps.* annulling inchoation (IA),] are assimilated to لَيْسَ in governing the *sub.* in the *nom.*, and the *pred.* in the *acc.*, as مَا هَذَا بَشَرًا XII. 31. *This is not a human being* [and مَا هُنَّ أُمَّهَاتُهُمْ LVIII. 2. *They are not their mothers* and

أَبْنَاؤُهَا مُتَكَنِّفُونَ أَبَاهُمْ * حَنَقُوا الصُّدُورَ وَمَا هُمْ أَوْلَادُهَا

(IA) *Its sons are surrounding their father, enraged in the breasts, while they are not really its offspring* (J),

تَعَزَّ لَا شَيْءٌ عَلَى الْأَرْضِ بَاقِيَا * وَلَا دَرْزٌ مِمَّا قَضَى اللَّهُ وَأَتِيَا

(Sh) *Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed* (J)],

إِنَّهُ مُسْتَوْلِيًّا عَلَى أَحَدٍ * إِلَّا عَلَى أَضْعَفِ الْمَجَانِينِ

(IA, Sh) *He is not master over any one, save over the weakest of idiots* (J) and

إِنَّ الْمَرْءَ مَيِّتًا بِانْقِضَاءِ حَيَاتِهِ * وَلَكِنْ بَانَ يَبْغَى عَلَيْهِ فَيُخَذَلَا

[*Man is not dead because of the expiry of his life, but because of his being wronged and forsaken* (J)] and Sa'id

Ibn Jubair's reading إِنْ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا
أَمْثَالَكُمْ VII. 193. *They which ye invoke beside God are not*

servants like you (IA), and XXXVIII. 2.[109]. مَا governs thus on four conditions, (1) that its *sub.* be *prepos.*, and *pred. postpos.*; (2) that the *sub.* be not conjoined with the *red.* أَنْ; (3) that the *pred.* be not conjoined with إِلَّا; (4) that مَا be not followed immediately by a *reg.* of the *pred.*, [such *reg.*] not being an *adv.* or *prep.* and *gen.* When these four conditions are fulfilled, it governs,

whether its *sub.* and *pred.* be both *indet.*, as ^{فَمَا مِنْكُمْ مِنْ} *فَمَا مِنْكُمْ مِنْ* LXIX. 47. *And not any one of you should have been withholding Us from him* ; or both *det.*, as LVIII. 2. ; or the *sub. det.* and *pred. indet.*, as XII. 31. The *Hijāzīs* do not allow it to be made *op.* in such as

^{بَنِي غَدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيْفٌ وَلَكِنْ أَنْتُمْ الْخَزْفُ} *بَنِي غَدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ * وَلَا صَرِيْفٌ وَلَكِنْ أَنْتُمْ الْخَزْفُ*

[*Banū Ghudāna, ye are not gold, nor pure silver ; but ye are pottery (Jsh)*], ^{وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ} III. 138. *And Muḥammad is not aught save an Apostle, the prov. مَا*

^{مَنْ عَتَبَ مِنْ عَتَبٍ} *He that returns from doing evil is not an ill-doer, or وَقَالُوا تَعْرِفُهَا النَّحْ* [498] (Sh). Sometimes ^{إِنْ} *إِنْ*

after ^{مَا} *occurs not restraining, anomalously, F citing بَنِي غَدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيْفٌ النَّحْ* ; and, according to Y, *ما* may be made *op.* notwithstanding the breach of its negation by ^{إِلَّا} *إِلَّا*, as ^{وَمَا الْدَّهْرُ إِلَّا مَنْجُونُونَ النَّحْ} [90] ; and S relates that in *AlFarazdak's* saying

^{فَاصْبَحُوا قَدْ أَعَادَ اللَّهُ دَوْلَتَهُمْ}
^{إِنْ هُمْ قَرِيْشٌ وَإِنْ مَا مِثْلُهُمْ بِشَرٍّ}

And they have become in such a state that God has restored their fortune, since they are Kuraish, and since not a human being is like them some people put ^{مِثْلُهُمْ} *مِثْلُهُمْ* into the

acc. (R). The Banū Tamīm do not make مَا govern [at all (IA), even though the four conditions be fulfilled (Sh)], as مَا زَيْدٌ قَائِمٌ, [مَا زَيْدٌ being in the *nom.* by inchoation, and قَائِمٌ its *enunc.* (IA); and according to their *dial.* مَا هَذَا مَا هُنَّ امهاتهم and بشر مَا are read. And لَا governs upon the conditions mentioned for مَا, except the 1st, أَنِ not being made *red.* after لَا (Sh)]. The *sub.* and *pred.* must be *indet.*, as تَعَزَّيْنَا [and

نَصْرُكَ إِذْ لَا صَاحِبٌ غَيْرُ خَازِلٍ
فَبَوَّأْتُ حَصْنًا بِالْكَمَةِ حَصِينًا

(IA) *I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness (J)*]; but, [as some assert (IA),] it sometimes governs a *det.* [*sub.* (Sh), as

وَحَلَّتْ سَوَادَ الْقَلْبِ لَا أَنَا بَاعِيًا
سِوَاهَا وَلَا عَنْ حُبِّهَا مُتْرَاحِيًا

by AnNābigha (IA) alJa'dī, *And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love (J), whence*

أَنْكَرْتُهَا بَعْدَ أَعْوَامٍ مَضِيٍّ لَهَا
لَا الدَّارَ دَارًا وَلَا الْجَبِرَانَ جَبِرَانًا

I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanabbi's saying

إِذَا الْجُودُ لَمْ يَرْزُقْ خُلَاصًا مِنَ الْأَذَى
فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْأَمَالُ بَاقِيَا

(Sh) *When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining* (W)]. The Banū Tamīm make it *inop.* (IA, Sh), and require it to be repeated. And ^أإِنْ governs upon the conditions mentioned [for ^{مَا} مَا], except the 1st, conjunction of its *sub.* with ^أإِنْ being forbidden. It governs a *det. sub.* and *indet. pred.*, as VII. 193. read by Sa'īd Ibn Jubair; or two *indets.*, as ^أإِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ, *Not any one is better than any one save by means of health*; or two *dets.*, as ^أإِنْ ذَلِكَ نَافِعٌ وَلَا ضَارٌّ *That is not profitable to thee, nor injurious to thee.*

§ 108. In the reading [of Ibn Mas'ūd (K)] بِأَمَهَاتِهِمْ
LVIII. 2. [107] (Sh), [as] in XI. 123. [503] (ML), ^{مَا} مَا may be Hījāzī or Tamīmī (Sh, ML). The ^بب is prefixed after ^{مَا} مَا restrained by ^أإِنْ, as

لَعَمْرُكَ مَا إِنْ أَبُو مَالِكٍ * بَوَاةٌ وَلَا بَضْعِيْفٌ قَوَاةٌ

By thy life, Abū Mālīk is not frail, nor feeble in his powers ; and to the prepos. enunc. of مَا , as

لَوْ أَنَّكَ يَا حُسَيْنٌ خُلِقْتَ حَرًّا * وَمَا بِالْعَرِّ أَنْتَ وَلَا الْخَلِيقُ

If it were the case that thou, O Husain, hadst been created generous. But thou art not the generous, nor the

worthy (R). When the pred. of مَا [whether governed in the acc., or gen. by the red. ب (R),] is followed by a

con. importing affirmation, [i. e. بَلْ or لَكِنْ (R, IA), because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as

بَلْ قَاعِدٌ or مَا زَيْدٌ قَائِمًا لَكِنْ قَاعِدٌ , as *enunc. of a suppressed*

inch., i. e. بَلْ هُوَ قَاعِدٌ or لَكِنْ هُوَ قَاعِدٌ : but, when

the con. does not import affirmation, like the , etc., the nom. and acc. are allowable, the acc. being preferred, as

وَلَا هُوَ قَاعِدٌ or مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا , i. e. (IA) ; and

a denied coupled to the pred. of مَا governed in the gen.

by the ب may be in the gen., as مَا زَيْدٌ بَقَائِمٍ وَلَا قَاعِدٌ , or

acc. by agreement with the place, as

مُعَارِي إِنَّا بَشَرٌ فَاسْتَجِم * فَلَسْنَا بِالْجِبَالِ وَلَا الْحَدِيدِ

[by 'Ukba Ibn AlHārith alAsadī, Mu'āwiya, verily we are human beings ; therefore forgive thou kindly. For we

are not mountains, nor iron (Jsh)], or nom., i. e. وَلَا هُوَ

قَاعِدٌ (R).

§. 109. **لَا** is the [Hijāzī (J)] *neg.* **لَا** augmented by the **ت** of femininization pronounced with Fath̄ (IA). The **ت** [in **لَا** (R)] is [an *aug.* (Sh),] for femininization of the word [**لَا**, as in **رَبَّتْ** and **ثُمَّتْ** (R)], or [corroboration and (Sh)] intensification of the negation, [as in **عَلَّامَةٌ** (R)]. **لَا** governs **حِينَ** [*pre.* to an *indet.*, as **مَنَاصِي** **وَلَاتْ حِينَ** XXXVIII. 2. *When (the time was) not a time of escape* (R)] ; and sometimes **أَوَانٌ** (R, Sh) and **هَنَّا** (R) and **سَاعَةٌ**, as

طَلَبُوا صَلَاحَنَا وَلَاتْ أَوَانٍ * فَاجَبْنَا أَنْ لَاتْ حِينَ بَقَاءِ

[by Abū Zubaid atTā'ī, *They sought our reconciliation, when (the time was) not a time (of reconciliation); and we answered that (the time was) not a time of the remaining of reconciliation* (Jsh)], *orig.* **أَوَانٌ صَلَاحٍ**, what its *pred.* is *pre.* to being suppressed, but assumed to be expressed, so that its *pred.* is *uninfl.*, like **قَبْلُ** and **بَعْدُ**, but, being like **نَزَالٌ** in measure, upon Kasr, and pronounced with Tanwīn by poetic license, and

نَدِمَ الْبَغَاةُ وَلَاتْ سَاعَةٌ مَنَدِمٍ * وَالْبَغْيُ مَرْتَعٌ مَبْتَغِيهِ وَخِيمٌ

[by Muḥammad Ibn Īsā atTamīmī, *The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is unwholesome* (J)] : and its *sub.* and *pred.* are not combined,

the suppressed being mostly its *sub.*, and the mentioned its *pred.*, as XXXVIII. 2., [i. e. ^{وَلَاتِ الْاَلْحَيْنُ حَيْنُ مَنَاصٍ} (K)]; but sometimes the converse, as in the reading ^{وَلَاتِ} ^{حَيْنُ مَنَاصٍ} *When a time of escape (was) not (a time existing for them)*, i. e. ^{وَلَيْسَ حَيْنُ مَنَاصٍ حِينًا مُوجُودًا لَهُمْ} (Sh). As for ^{هَٰذَا} ^{لَاتِ} ^{هَٰذَا}, ^{هَٰذَا} is metaphorically used to denote time, as

^{حَنَّتْ نَوَّارٌ وَلَاتِ هَٰذَا حَنَّتْ * وَبَدَأَ الَّذِي كَانَتْ نَوَّارٌ أَجَنَّتْ}
[by Shabīb Ibn Ju‘ail at Taghlabī (SM),] *Nawār longed for me, when (the time was) not a time that she should have longed for me: and what Nawār had concealed became manifest; and is pre. to the verbal prop., though sometimes cut off from prefixion, as*

^{أَفِي أَثَرِ الْأَطْعَانِ عَيْنُكَ تَلْمَعُ}
^{نَعَمْ لَاتِ هَٰذَا إِنَّ قَلْبَكَ مَتِيمٌ}

In the track of the camels-litters is thine eye glancing? Yea, (the time is) not a time (that it should glance): verily thy heart is meddlesome, i. e. ^{لَيْسَ هَٰذَا تَلْمَعُ} (R).

THE GENITIVES.

§ 110. The *n.* is governed in the *gen.* only by reason of prefixion, which is the requirer of the *gen.*, as the quality of *ag.* and quality of *obj.* are the requirers of the *nom.* and *acc.* The *op.* here is not the requirer, as likewise was the case there; being the *prep.* or its sense in ^{زَيْدٌ} ^{مَرَرْتُ} ^{بِزَيْدٍ} and ^{غُلَامٌ} ^{زَيْدٍ} (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the *op.* of the *nom.* is the *v.*, not the quality of *ag.*, because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the *op.* of the *post. n.* be a supplied ^ل or ^{مِنْ} [or ^{فِي} (IA)]; or be the *pre. n.* (R, IA), which is the better opinion (R). The *gens.* are of three kinds, *gen.* governed by the *p.* [498], *gen.* governed by prothesis, and *gen.* governed by vicinity to a *gen.* [130.A.]. I have not mentioned the *gen.* by apposition, because apposition is not the *op.*, which is the *op.* of the *ant.* in the case of any other than the *subst.*, and a suppressed *op.* in the *cat.* of the *subst.*; so that the *gen.* in the *cat.* of the *appos.* is reducible to the *gen.* governed by the *p.* and *gen.* governed by prothesis. Prothesis is making a *n.* to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwīn or of what stands in the place of its Tanwīn. For this reason the

pre. n. must be denuded of Tanwīn in **غَلَامٌ زَيْدٌ**, and of the **ي** in **لَهَبٌ أَبَى** CXI. 1. *Perish the two hands of Abū Lahab!* and **إِنَّا مُرْسِلُو النَّاقَةِ** LIV. 27. *Verily We will send the she-camel*, because the **ي** of the *du.* and *pl.* analogous to it stands in the place of the Tanwīn of the *sing.*

§ 111. Prothesis is pure and impure. The impure is where the *pre.* is an *ep.*, and the *post.* a *reg.* of that *ep.*; which occurs in three *cats.*, the *act. part.*, as **ضَارِبٌ زَيْدٌ**; *pass. part.*, as **مُعْطَى الدِّينَارِ**; and assimilate *ep.*, as **حَسْبُ** **الْوَجْهَةِ**. By this prothesis the *pre. n.* does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the *o. f.* being **ضَارِبٌ زَيْدًا**; and *lit.*, because it imports a *lit.* matter, lightening. The pure is where both matters are absent, as **غَلَامٌ زَيْدٌ**: or one of them, as **ضَرْبٌ زَيْدٌ**, the *pre.* not being an *ep.*; and **ضَارِبٌ زَيْدٌ أَمْسَى**, the *post.* not being a *reg.* of the *ep.* [345]. It is named pure, i. e. free from the admixture of separation; and *id.*, because it imports an *id.* matter, determination of the *pre.*, if the *post.* be *det.* [114], as **غَلَامٌ زَيْدٌ**; and particularization of it, if the *post.* be *indet.*, as **غَلَامٌ امْرَأَةٌ**. *Id.* prothesis is

renderable by (1) *فِي*, when the *post.* is an *adv.* to the *pre. n.*, as XXXIX. 32. [66] and *تَرْبَىٰ أَرْبَعَةَ أَشْهُرٍ* II. 226. *A waiting of four months*; (2) *مِنْ*, when the *post.* is a whole to the *pre. n.*, and predicable of it, as *هَذَا خَاتَمٌ حَدِيدٌ*, since the iron is a whole, and the signet-ring a part of it, and *الْخَاتَمُ حَدِيدٌ* may be said; (3) the *ل*, in all other cases, as *يَدُ زَيْدٍ*, *غُلَامٌ عَمْرٍو*, and *تُوبٌ بَكْرٍ* (Sh). The [*pre. (R, IA)*] *n.* [sometimes (R, IA)] gains (R, IA, ML) from the *post. n.* (R, IA) by prothesis (1) determination: (2) particularization, i. e. what does not reach the degree of determination, *غُلَامٌ رَجُلٍ* being more particular than *غُلَامٌ*, but not actually specific, like *غُلَامٌ زَيْدٍ*: (3) lightening, as *ضَارِبُ زَيْدٍ* and *ضَارِبًا عَمْرٍو* and *ضَارِبُ بَكْرٍ*, when you mean the present or future; the *gen.* being lighter than the *acc.*, since there is no Tanwīn or *ن* with it: that this prothesis does not import determination is proved by *هَدِيًّا بَالِغَ الْكُعْبَةِ*, *الضَّارِبُ زَيْدٍ* and *الضَّارِبًا زَيْدٍ*

V. 96. *A sacrifice reaching the Ka'ba*, *ثَنِي عَطْفُهُ* XXII.

9. *Bending his side and*

*فَأَتَتْ بِهِ حَوْشَى الْقُرْآنِ مَبْطُلًا * سُهْدًا إِذَا مَا نَامَ لَيْلُ الْهَوَجْلِ*
 by Abū Kabir [alHudhali, *And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers (T)*], and

يَا رَبِّ غَابَطْنَا لَوْ كَانَ يَطْلُبُكُمْ * لَأَتَى مُبَاعِدَةً مِنْكُمْ وَحَرَمَانَا

by Jarīr, [*O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness!* (Jsh)]; whereas, if the *qual.* be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]: (4) removal of inelegance or irregularity, as مَرَرْتُ بِالرَّجُلِ, since, if الرَّجُلُ be governed in the *nom.*, the sentence is inelegant, the *ep.* being literally destitute of the *pron.* of the qualified; and, if in the *acc.*, an irregularity results through your making the *intrans.* to act like the *trans. qual.* (ML): (5) femininization, provided that the *pre. n.* can be dispensed with (R, IA, ML), the same sense being understood (IA), as

طُولُ اللَّيَالِي أَسْرَعَتْ فِي نَقْضِي

نَقْضُ كُلِّ أَرٍ نَقْضُ بَعْضِي

[by AlAghlab al'Ijlī, *The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me* (Jsh)],

وَمَا حُبُّ الدِّيَارِ شَغَفَنَ قَلْبِي * وَلَكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَ

And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings (R, ML), where it acquires femininization and pluralization (R), and

وَتَشْرُقُ بِالْقَوْلِ الَّذِي قَدْ اذْعَتْهُ

كَمَا شَرَقَتْ صَدْرَ الْقَنَاةِ مِنْ الدَّمِ

(ML), by AlA'shà, *And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood* (SM, N), whence

مَشِينَ كَمَا اهْتَزَّتْ رِمَاحٌ تَسْفَهَتْ * اَعَالِيهَا مَرَّ الرِّيحِ النَّوَاسِمِ

(IA), by Dhu-r Rumma, *They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled* (J): (6) masculinization, subject to the

preceding proviso, as اِنَّ رَحْمَةَ اللّٰهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ VII. 54. *Verily the mercy of God is nigh unto them that do good* (IA, ML) and

رُؤْيَا الْفِكْرِ مَا يُؤَدِّلُ لَهُ الْاَمْرُ — رُ مَعِينٌ عَلَى اجْتِنَابِ التَّوَانِي

The seeing of reflection what the matter will result in is a helper towards the shunning of laziness (J): (7) adverb-

iality, as تُوْنِي اَكْلَهَا كُلَّ حِينٍ XIV. 30. *That yieldeth its fruit at every season*, اَنَا أَبُو الْمُنْهَالِ الْخ [498], and

اَيَّ يَوْمٍ سَرَرْتَنِي بِوِصَالٍ * لَمْ تَرَعْنِي ثَلَاثَةَ بَصُدُودٍ

by AlMutanabbi, i. e. لَمْ تَرَعْنِي بَعْدَهُ, *On what day gladdenest thou me with a union, (whereafter) thou frightenest me not on three days with avoidance?*: (8) infinitivity,

as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in ^{عِنْدَكَ} غَلَامٌ مِنْ عِنْدَكَ, the *enunc.* in ^{سَفَرِكَ} غَلَامٌ آيَّهِمْ صَبِيحَةً, the *obj.* in ^{أَيَّهِمْ} غَلَامٌ آيَّهِمْ أَنْتَ أَفْضَلُ, and ^{مِنْ} and its *gen.* in ^{أَكْرَمْتَ} مِنْ غَلَامٍ آيَّهِمْ أَنْتَ أَفْضَلُ; and the *nom.* is necessary in ^{زَيْدٌ} عَلِمْتُ أَبُو مِنْ زَيْدٍ [445]: (10) inflection, as ^{زَيْدٌ} هَذِهِ خُمُسَةُ عَشْرٍ زَيْدٌ, according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre. n.* to be denuded of determination: [so that, if it be synarthrous, its *ل* is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as ^{زَيْدُنَا} عَلَا زَيْدُنَا أَلْحَ (12); while the *prons.* and vague *ns.* (262) may not be *pre.*, because it is impossible to make them *indet.* (R):] and ^{الْخُمُسَةُ الدَّرَاهِمُ} [and ^{الثَّلَاثَةُ الْآثَابُ} (M) and the like *nums.* (IH), as ^{الْأَلْفُ الرَّجُلُ} and ^{الْبَائَةُ الدِّرْهَمُ} (R)], allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdak says

مَا زَالَ مِنْ عَقْدَتِ يَدَا إِزَارَةٍ * وَسَمَا وَادْرَكَ خُمُسَةَ الْأَشْبَارِ
[He has not ceased since his two hands tied his waist-
wrapper, and he grew tall and reached the stature of the
five spans (Jsh)]; and Dhu-rRumma says

وَهَلْ يَرْجِعُ التَّسْلِيمُ أَوْ يَكْشِفُ الْعَمَى
ثَلَاثُ الْاِثْنَيْنِ وَالْاِثْنَيْنِ الْبَلَّاقِ

(M) *But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying?* (Jsh). But in *lit.* prothesis you say [مَرَرْتُ], as الضَّارِبُ زَيْدٌ, and الضَّارِبُ زَيْدٌ, [as (M),] بَزِيدُ الْحَسَنِ الْوَجْهَةِ XXII. 36. *And the performers of prayer* (M): but not الضَّارِبُ زَيْدٌ, [because the prothesis in it does not import lightness, as in the *du.* and *pl.* (M)]; while الضَّارِبُ الرَّجُلُ is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] الْحَسَنِ الْوَجْهَةِ (M, IH); and

الْوَاهِبُ الْمِائَةِ الْهَجَابِ وَعَبْدُهَا * عَوْدًا يُزَجِّي خَلْفَهَا اَطْفَالَهَا

[by AlA'shà, *The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones* (Jsh), which, the sense being الْوَاهِبُ عَبْدُهَا (538), is of the *cat.* of الضَّارِبُ زَيْدٌ (262) (Jm),] is weak (IH). اَلْ may be prefixed to the *pre. n.* whose prothesis is impure, (1) if اَلْ be prefixed to the *post. n.* or what the *post. n.* is *pre.* to, as

الضَّارِبُ الرَّجُلِ and الضَّارِبُ رَأْسِ الْجَانِي , but not الضَّارِبُ
 الضَّارِبُ رَأْسِ جَانٍ or الضَّارِبُ زَيْدٍ or الضَّارِبُ رَجُلٍ : the *pre.* being
 a *sing.*, as exemplified; or broken *pl.*, as الضَّارِبُ الرَّجُلِ
 for the *fem.* and الضَّارِبُ الرَّجُلِ for the *masc.*; or *perf. pl.*
fem., as الضَّارِبَاتُ الرَّجُلِ or غُلَامُ الرَّجُلِ : (2) if the *pre.* be
 a *du.* or *perf. pl. masc.*, as الضَّارِبَا زَيْدٍ and الضَّارِبُونَ زَيْدٍ
 (IA).

§ 113. If the anarthrous or synarthrous [*qual.*] be followed immediately by a *pron.*, the *و* or Tanwīn must be suppressed. Then the *pron.* after the anarthrous is in the position of the *gen.* by prothesis: and after the synarthrous is, says S, if the synarthrous be not a *du.* or *pl.* with the *و* and *ن*, in the *acc.*, as الضَّارِبَةُ , like الضَّارِبُ زَيْدًا ; and, if it be a *du.* or *pl.* with the *و* and *ن*, in the *gen.* or *acc.* (R).

§ 114. What is *pre.* to a *det.* with *id.* prothesis it made *det.* [by it (M)], except [in two cases, where it becomes not *det.*, but particular (Sh),] (1) *ns.* of extreme vagueness, like ضَرْبٌ مِثْلٌ , ضَرْبٌ شَبَّهٌ , [and ضَرْبٌ خَدْنٌ i. q. ضَرْبٌ صَاحِبٌ (Sh)]: *indets.* being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رَبٌّ prefixed to them, as

يَا رَبِّ مِثْلِكِ فِي النِّسَاءِ غَرِيرَةٌ

O many a one like thee among women, simple! : unless indeed the *pre.* be made notorious by the difference from the *post. n.*, as I. 7. [498], [^{غَيْرٌ} being made *det.* by the prothesis, because *pre.* to what has a single *opp.*, i. e. ^{الْمَنْعَمِ} ^{عَلَيْهِمْ} (B)]; or by the similarity to it (M): (2) the *pre. n.* in a position requiring the *indet.*, as when it occurs as a *d. s.*, like ^{جَاءَ زَيْدٌ وَحَدَّةٌ} ; or *sp.*, like ^{كَمْ نَاقَةٌ وَفَصِيلَةٌ} *How many she-camels and their weanlings?* ; or *sub.* of the generic *neg.* ^{لَا} , like ^{لَا أَبَا لَزِيدٍ} and ^{لَا غُلَامِي لِعَمْرٍو} , the correct opinion being that it is *pre.*, and the ^ل interpolated, as is proved by its dropping in

^{أَبَا الْمَوْتِ الَّذِي لَا بُدَّ أِنِّي * مُلَاقٍ لَا أَبَاكِ تُخَوِّنِينِي}

What! with death, which it is inevitable that I should meet—thy father (is) not (existing)!—dost thou frighten me? : these sorts being all *indet.*, i. q. ^{وَفَصِيلًا} and ^{وَمُنْفَرِدًا} *and* ^{وَأَحَدٌ} (Sh). Some of the Arabs make ^{وَأَحَدٌ} *indet.* : Hātim says

^{أَمَارِي أَنِّي رَبٌّ وَاحِدٌ أُمٌّ * أَخَذْتُ فَلَا قَتْلَ عَلَيْهِ وَلَا أَسْرَ}

O Māwīya, verily I, many an only son of his mother have I taken, and there has been no slaughter done upon him and no binding! (R).

§ 115. *Ns. pre.* with *id.* prothesis are (1) inseparable from prothesis, (a) *advs.*, like ^{قَدَامَ} , ^{أَمَامَ} , ^{تَحْتَ} , ^{فَوْقَ} ,

نُورٌ and مَعَ , يَبِينُ , لَدُنِي and لَدُنْ , عِنْدَ , وَرَاءَ , خَلْفَ ;
 (b) not *adv.*, like كَلَّ , بَعْضُ , أَيْ , يَبِيدُ , غَيْرُ , شَبَّهَ , مِثْلُ ,
 قَطًا , قَدْ , أَوَّلَاتُ and أَوَّلُو , and its *fem.*, *du.*, and *pl.*, ذُو , كَلَّا ,
 and فَرَسُ , دَارُ , ثَوْبُ (2) separable from it, like حَسْبُ ,
 which are *pre.* in one state, not in another (M). عِنْدُ
 [with Kasr, oftener than Damm or Fath, of its ف (ML)]
 denotes (1) [the place of (ML)] presence (D, ML), sensible,
 as XXVII. 40. [498]; or *id.*, as قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ XXVII. 40. *He that had knowledge of the Scripture*
said: and of nearness in like manner, as عِنْدَ سِدْرَةِ الْمُنْتَهَى
 LIII. 14. *Near the lote-tree of the extreme limit* and رَانِهِمْ
 XXXVIII. 47. *And verily they in Our sight are of the elect, the best*: (2) the time
 of it, as الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (ML) *Patience is at the*
time of the first shock, a tradition (DM): (3) possession, as
 زَيْدٌ عِنْدِي مَالٌ *I have property*: (4) judgment, as زَيْدٌ عِنْدِي
 أَفْضَلُ مِنْ عَمْرٍو *Zaid in my judgment is more excellent*
 than 'Amr: (5) bounty and beneficence, as فَإِنْ أَتَمَمْتَ XXVIII. 27. *And if thou fulfil ten years,*
it shall be of thy bounty and beneficence. One should say
 مِنْ يَبِينِ فَرْثٍ وَدَمٍ as يَبِينُ زَيْدٌ وَعَمْرٍو XVI. 68. *From*

between partly digested food and blood: for *بَيْنَ*, requiring participation, is prefixed only to two or more, as *الدَّارُ الْمَالُ بَيْنَهُمَا* The property is between them two and *مَذْبُذِبَيْنِ* The house is between the brothers; and *بَيْنَ الْآخِرَةِ* IV. 142. is constructively *Wavering between the two parties*, as is revealed by the [next] words *لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ* not toward these, and not toward those; while in Imra alKais' saying

قَفَا نَبِكِ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلِ
بَسِطِ اللَّوَى بَيْنَ الدَّخُولِ فَخُومِلِ

Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhūl and Haumal *الدَّخُولِ* is a name applied to a number of places, and may therefore be followed by the *ف*, as *الْمَالُ بَيْنَ الْآخِرَةِ فَزَيْدٌ* The property is between the brothers and Zaid is said; and like it is *يُزْجَى سَحَابًا ثُمَّ يُؤَلَّفُ بَيْنَهُ* XXIV. 43. (D) Driveth cloud along, then uniteth (the parts of) it (K, B). *مَعَ* [with *Faṭḥ* of the *ع*, *infl.* (IA),] and *مَعَ* in the *dial.* of Rabr'a [and Ghanm (ML), whence

فَرِيشِي مِنْكُمْ وَهَوَايَ مَعَكُمْ * وَإِنْ كَانَتْ زِيَارَتُكُمْ لِمَا

(IA), by Jarīr, *For mine apparel is from you, and my love is with you, even if my visiting you be rare* (J), *uninfl.* upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the *acc.* as an *adv.* preserves its Fatha, saying مَعَ ابْنِكَ, and he that makes it *uninfl.* upon quiescence pronounces with Kasr, saying مَعَ ابْنِكَ (IA),] is a *n.*, [as proved by the Tanwīn in مَعًا and the prefixion of the *prep.* in the reading هَذَا ذِكْرٌ مِّنْ مَّعِيَ XXI. 24. *This is an admonition from beside me* : (1) *pre.*, being then an *adv.* (ML)] : denoting (a) *the place of companionship*, [as وَاللَّهُ مَعَكُمْ XLVII. 37. *And God is with you* (ML)]; (b) *its time* (IA, ML), as جِئْتُكَ مَعَ الْعَصْرِ I came to thee with the afternoon; (c) *i. q.* عِنْدَ, [when governed in the *gen.* by مِّنْ (DM),] as in the preceding reading : (2) *apothetic*, being then pronounced with Tanwīn, and a *d. s.*, [as جَلَسْنَا مَعًا We sat together (DM)]; and sometimes an *adv.* used as an *enunc.*, as

أَفِيقُوا بَنِي حَزْنٍ وَأَهْوَاؤُنَا مَعًا * وَأَرْحَامُنَا مَوْصُولَةٌ لَّمْ تَقْصَبْ

[by Jandal Ibn 'Amr, *Come to yourselves, Banu Hazn, while our loves are together, and our ties are joined, not severed* (T, Jsh)] : denoting *i. q.* جَمِيعًا, according to IM, as

كُنْتُ وَيَحْيَى كَيْدَى وَاحِدٍ * نَرْمِي جَمِيعًا وَنُرَامَى مَعًا

[by Muḥammad alMakhzūmī, *I and Yahyà were like two hands of one man, shooting together and being shot at together (Jsh)*]; and used for the *pl.*, as it is for the *du.*, as

يَذْكُرْنَ ذَا الْبَثِّ الْحَزِينِ بَيْتَهُ
إِذَا حَنَّتِ الْأُولَى سَجَعْنَ لَهَا مَعًا

[by Mutammim Ibn Nuwaira alYarbū'ī, *They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together (Jsh)*] and

وَأَفْنَى رِجَالِي فَبَادُوا مَعًا * فَاصْبَحَ قَلْبِي بِهِمْ مُسْتَفْزَا

by AlKhansá (ML), *And it annihilated my men, so that they perished together, and my heart became disquieted because of them (Jsh)*. Some *ns.* inseparable from prothesis are *pre.* only to a *prop.*, as *حَيْثُ*, *أَنْ*, and *إِذَا*. *Ns.* are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as *عِنْدَ*, *لَدَى*, *سَوَى*, *قَصَارَى*; *كَلَّا* and *غَايَتُهُ*, i. q. *حُمَادَاةٌ* and *أَلْشَى*; (2) in sense, not letter, as *كُلٌّ*, *بَعْضٌ*, *أَيٌّ*, being allowed to be used aprothetically. Some *ns.* inseparable from prothesis literally are *pre.* only to the *pron.*, as *وَحْدَكَ* and *لَيْبِكَ* (IA).

You say رَحِدِي , وَحَدَك , وَحَدَّة ; but the *gen.* of لَبِي must be a *pron.* of the 2nd *pers.* The sayings

دَعُونِي يَا لَبِي اِنْ هَدَرْتُ لَهُمْ * شَقَاشِقُ اقْوَامٍ فَاسْكَنْهَا هَدْرِي

They called me. And O my crying لَبِيك when faucial bags of peoples brayed for them ! And my braying quieted them (ML),

اَنْتَ لَوْ دَعَوْتَنِي وَدَرْنِي * زُرَّاءُ ذَاتِ مُتَرَعٍ يَبْرُونَ

لَقُلْتُ لَبِيهٖ لِمَنْ يَدْعُونِي

Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation, I would say لَبِيك to him that called me, and

دَعَوْتُ لِمَا نَابَنِي مِسْوَرًا * فَلَبِي فَلَبِي يَدِي مِسْوَرٍ

[I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar!

(N)] are anomalous (IA, ML). According to S, لَبِيك is a *du.*, [governed in the *acc.* as an *inf. n.* by a *v.* (necessarily) suppressed (41) (IA), *orig.* اَلْبُ لَكَ الْبَابِي , i. e. I wait for thy service and compliance with thy command, and stir not from my place (R)]; and the dualization denotes (R, IA) repetition (R), multiplication (IA), i. e. with much waiting etc. (R), in which case it is coordinated with the *du.* (IA), not really a *du.* (J): then, the *v.* being

ascribed the two eyes of *Habtar*, what a youth! (J): but the *cond.* and *interrog.* to the *det.* and *indet.*, except the *det. sing.*, to which they are not *pre.*, unless the [*cond.* or] *interrog.* be repeated, whence

الْأَتَسَالُونَ النَّاسَ أَيُّيَ وَآيِكُمْ * غَدَاةَ التَّقِينَا كَانَ خَيْرًا وَآكِرْمَا

[Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)]; or the parts be intended, as أَيُّ زَيْدٍ أَيُّ زَيْدٍ أَحْسَنُ Which (of the parts) of Zaid is handsomer? (IA).

When *pre.* to the *det.*, أَيُّ is *pre.* to two or more. Their saying [كَانَ شَرًّا فَآخِزَاهُ اللَّهُ (M)] أَيُّيَ وَآيِكُمْ Whichever of me and thee [be worse, God abase him! (M)] means أَيُّيَ : [but, intending to show that what is meant is the speaker and person addressed, since the *pron.* in أَيُّيَ does not indicate it, they express the two *prons.*; so that أَيُّ must be repeated (158), from regard for the letter, not the sense (R),] like بَيْنِي وَبَيْنَكَ, [meaning بَيْنَنَا (M)]: as [says Al'Abbās Ibn Mirdās (M)]

فَأَيُّ مَا وَآيِكْ كَانَ شَرًّا * فَقِيدَ إِلَى الْمَقَامَةِ لَا يَرَاهَا

Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When *pre.* to the *indet.*, it is *pre.* to the *sing.*, *du.*, and *pl.* (M, R).

§ 117. كُلُّ is a n. applied to denote *totality of the individuals of the indet.*, as ذَاقَتْهُ الْمَوْتُ III. 182. *Every soul shall taste death*; or *det. pl.*, as وَكُلُّهُمْ آتِيَةٌ يَوْمَ XIX. 95. *And each of them shall come to Him on the day of resurrection singly*: and of the *parts of the det. sing.*, as كُلُّ زَيْدٍ حَسَنٌ *All, or The whole, of Zaid is goodly*. It occurs (1) as an *ep. of an indet. or det.*, indicating its *consummateness*, and necessarily *pre.* to an explicit n. resembling it in letter and sense, as أَطْعَمَنَا شَاةً كُلَّ شَاةٍ *He fed us with a sheep, every sheep* and

وَأَنَّ الَّذِي حَانَتْ بِفُلْجٍ دِمَاؤُهُمْ
هُمْ الْقَوْمُ كُلُّ الْقَوْمِ يَا أُمَّ خَالِدٍ

[by AlAshhab anNahshali, *And verily they whose bloods perished at Falj, they were the men, all of the men, O Umm Khâlid (Jsh)*]: (2) as a *corrob. of a det.*, or, say Akh and the KK, limited *indet.* [138], in either case importing *generality*, and necessarily *pre.* to a *pron. relating to the corroborated*, as XV. 30. [88] and

نَلْبِثُ حَوْلًا كَامِلًا كُلَّهُ * لَا نَلْتَقِي إِلَّا عَلَى مِنْهَجٍ

[by 'Abd Allāh (Ibn 'Umar) Ibn 'Amr Ibn 'Uthmān al'Arjī, *We abide a complete year, all of it, not meeting save upon a thoroughfare (Jsh)*]; which [*pron.*], says IM, is sometimes superseded by the explicit n., as

كَمْ قَدْ ذَكَرْتُكَ لَوْ أَجَزَى بِذِكْرِكَ
يَا أَشْبَهَ النَّاسِ كُلِّ النَّاسِ بِالْقَمَرِ

[by Kuthayyir, *How oft have I remembered thee ! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the moon !* (Jsh)]:

(3) not as an *appos.*, being then *pre.* to the explicit *n.*, as ^{كُلُّ} ^{نَفْسٍ} ^{بِمَا} ^{كَسَبَتْ} ^{رَهِينَةً} LXXIV. 41. *Every soul is a pledge for what it hath wrought*; or not *pre.* [literally (DM)], as XXV. 41. [62]. When *pre.* to the explicit *n.* or suppressed *pron.*, it is governed by all the *ops.*: but, when *pre.* to an expressed *pron.*, it is mostly governed only by inchoation, as XIX. 95.; an *ex.* of the rare [usage] being

يَبِيدُ إِذَا مَدَّتْ عَلَيْهِ دَلَاؤُهُمْ * فَيَصْدُرُ عَنْهُ كُلُّهَا وَهُوَ نَاهِلٌ

[*It moves, when their buckets move upon it; and each of them comes back from it, being filled* (Jsh)]. The letter of ^{كُلُّ} is *sing. masc.*, but its sense is according to what it is *pre.* to. If it be *pre.* to an *indet.*, its sense must be observed; for which reason the *pron.* is *sing. masc.* in LIV. 52. and XVII. 14. [62], *sing. fem.* in LXXIV. 41. and III. 182., *du.* in AlFarazdak's saying

وَكُلُّ رَفِيقِي كُلِّ رَحْلٍ وَإِنْ هُمَا * تَعَاوَى الْقَنَا قَوْمَاهُمَا أَخَوَانِ

[*And every two fellow-travellers of every journey, even if they be in such a case that their two peoples give one*

another the spears, are brethren (DM)], pl. masc. in ^{كُلُّ}
^{حَرْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ} XXX. 31. *Every sect rejoicing in*
what was with them and Labid's saying

^{وَكُلُّ} ^{أَنَاسٍ} ^{سَوْفَ} ^{تَدْخُلُ} ^{بَيْنَهُمْ} * ^{دَوِيهَةٌ} ^{تَصْفَرُ} ^{مِنْهَا} ^{الْأَنَامِلُ}

[*And all men, a great calamity, that the tips of the fingers*
will become yellow from, shall enter among them (Jsh)],
 and fem. in

^{وَكُلُّ} ^{مُصِيبَاتٍ} ^{تُصِيبُ} ^{فَانَهَا}
^{سَوَى} ^{فَرْقَةٍ} ^{الْأَحْبَابِ} ^{هَيْئَةِ} ^{الْخَطْبِ}

And all afflictions that befall, verily they, except the part-
ing of the dear ones, are light in affair: so IM declares:
but it appears to me that, when it is pre. to a sing.,
if relation of the predicament to every one be intended,
the sing. is necessary, as ^{كُلُّ} ^{رَجُلٍ} ^{يُشْبِعُهُ} ^{رَغِيفٌ} *Every*
man, a round cake of bread satisfies him; and, if to the
aggregate, the pl., as

^{جَادَتْ} ^{عَلَيْهَا} ^{كُلُّ} ^{عَيْنٍ} ^{ثَرَّةٌ} * ^{فَتَرَكْنِي} ^{كُلَّ} ^{حَدِيقَةٍ} ^{كَالْدِرْهَمِ}

by 'Antara, [*That every cloud coming from the direction*
of the Kibla of the people of Al' Irāk has poured upon, so
that they have left every hollow round and bright like the
dirham (EM)], what is meant being that every single cloud
 has poured, and that the aggregate of the clouds has left:
 though the *pron.* is sometimes pluralized notwithstanding
 the predicament's being intended for every one, as

اعُوذُ بِالَّذِي بَخَلَقَنَا قَدْرَ * مِنْ كُلِّ كَوْمَاءَ كَثِيرَاتِ الْوَبَرِ

[*I seek refuge with Him that was able to create us from the evil of every large-humped she-camel abounding in hair* (Jsh)]. If it be *pre.* to a *det.*, its letter or sense

may be observed, both being combined in ^اكُلُّ ^{مَنْ} فِي

السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنُ عَبْدًا لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ

XIX. 94. 95. *Each of them that are in the*

heavens and the earth is not aught but coming to the

Compassionate as a servant. Assuredly He hath compre-

hended them, and numbered them with numbering. And

etc.: but the *pron.* does not relate to it from its *enunc.*

except in the *sing. masc.*, according to its letter, as XIX.

95.; [which Dm refutes by its relating from the *enunc.*

in the *pl.*, for in the *Saḥīḥ* of AlBukhārī is ^{كُلُّ} ^{أَمْتِي} ^{عَلَيَّ}

يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى *All my people shall enter Para-*

dise, save him that hath refused (DM)]. And, if it be cut

off from prothesis literally, the supplied is an *indet. sing.*,

in which case the *sing.* is necessary, as ^{كُلُّ} ^{يَعْمَلُ} ^{عَلَى}

شَاكَلَتْهُ XVII. 86. *Every (one) doeth according to his own*

way, i. e. ^{كُلُّ} ^{أَحَدٍ}; or a *det. pl.*, in which case the *pl.* is

necessary, as ^{كُلُّ} ^{كَانُوا} ^{ظَالِمِينَ} VIII. 56. *And all (of them)*

were wrong-doers, i. e. ^{كُلُّهُمْ}. In such as ^{كَلِمًا} ^{رَزَقُوا} ^{مِنْهَا}

II. 23. *As often as they are fed with*

food from it from fruit they will say كَلَّ is governed in the acc. as an adv. by the v. that is a *correl.* in sense, like قَالُوا in the text, the adverbiality coming to it from مَا. كَلَّا and كَلَّتَا are *sing.* in letter, *du.* in sense, *pre.* to a single *det.* word indicating *two*, really, as XVIII. 31., XVII. 24. [below], and كَلَانًا ; or tropically, as

إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى * وَكَلَّا ذَلِكَ وَجْهٌ وَقَبْلٌ

[by 'Abd Allāh Ibn AzZibā'ra alKurashī (Jsh) as *Sahābi* (Nw), *Verily good and evil have a limit; and each of them is possessed of a direction and a bearing* (J)]: and

كَلَّا أَخِي وَخَلِيلِي وَأَجِدِي عَضْدًا * فِي النَّاتِبَاتِ وَالْأَمَامِ الْعَمَلَاتِ

[*Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities* (J)] is an extraordinary poetic license. Their letter may be observed in putting [the *pron.* relating to them (DM)] into the *sing.*, as كَلَّتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهُمَا XVIII. 31. *Each of the two gardens yielded its fruit*; or their sense, which is rare : and both are combined in

كَلَاهُمَا حِينَ جَدَّ الْجَرَى بَيْنَهُمَا * قَدْ أَقْلَعَا وَكَلَّا أَنْفِيَهُمَا رَابِي

[by AlFarazdak, *Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting* (Jsh)]: but the letter must be observed in such as

كَلَّا غَنِيٌّ عَنْ أَخِيهِ حَيَاتَهُ * وَنَحْنُ إِذَا مِتْنَا أَشَدَّ تَغَانِيًا

(ML), by 'Abd Allāh Ibn Mu'āwiyā Ibn 'Abd Allāh Ibn Ja'far Ibn Abi Tālib, *Each of us two is independent of his brother during his life; and we, when we die, shall be more independent one of the other* (SM, Jsh). كَلَّا and

جَارَنِي, if *pre.* to the *pron.*, are treated like the *du.*, as كَلَّا

كَلَّا, and so with كَلَّا; رَأَيْتُ كِلَيْهِمَا, and مَرَرْتُ بِكِلَيْهِمَا, and so with كَلَّا;

e. g. XVII. 24. أَمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا

If one of them, or both of them, should attain to old age with thee, the *!* being the sign of the *nom.*: but, if *pre.* to the explicit *n.*, are with *!* in every case, their inflection being then by means of vowels assumed in that *!*, as XVIII. 31., the sign of the *nom.* being a Damma assumed upon the *!*, not the *!* itself (Sh).

§ 118. According to S, the prothesis of the *افعل* of superiority is real, because in the state of prothesis it is (1) part of the *post.*, the sense in this case being that its subject is pronounced superior in the meaning denoted by the *inf. n.* that it is derived from to every one of the remaining parts of the *post.*; for, زَيْدٌ أَطْرَفُ النَّاسِ in زَيْدٌ, *Zaid is the cleverest of mankind* being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is *Zaid is the part of them exceeding in cleverness every one of the remainder*: so

that the prothesis, being i. q. the ل, as in ^{بَعْضُ الْقَوْمِ}, is pure, as is proved by ^{فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ}

XXIII. 14. *Wherefore blessed be God, the best of the makers!*: (2) pronounced superior to all the individuals of its species unrestrictedly, and afterwards prefixed to something for particularization, whether that thing include the likes of the one pronounced superior, as ^{زَيْدٌ} ^{أَفْضَلُ أَخَوْتِهِ}; or not, as ^{زَيْدٌ} ^{أَفْضَلُ بَغْدَادَ}, i. e. *the most excellent of the individuals of the species man, and peculiar to Baghdādh*: so that the prothesis, being for the sake of particularization, as in ^{غَلَامٌ زَيْدٌ}, is pure, i. q. the ل.

In the 1st sense ^{أَفْعَلٌ}, if *pre.* to the *det.*, may not be *pre.* to the *sing.*, since it could not then be part of the *post. n.*, except when that *sing.* is one of the generic *ns.*, whose *sing.* applies to the few and the many, as ^{الْبَرْنَى أَطْيَبُ} ^{الْتَمَرِ} *The بَرْنَى is the nicest of dates*; so that you say ^{زَيْدٌ} ^{أَفْضَلُ الرِّجَالِ} and ^{أَفْضَلُ الرَّجُلَيْنِ} *Zaid is the more excellent of the two men and the most excellent of the men*: but, if *pre.* to the *indet.*, it may be *pre.* to the *sing.*, *du.*, or *pl.*, as ^{الزَّيْدُونَ أَفْضَلُ} and ^{الزَّيْدَانِ أَفْضَلُ} ^{رَجُلَيْنِ} and ^{زَيْدٌ} ^{أَفْضَلُ رَجُلٍ}, i. e. *the most excellent of (the divisions of this genus, when every division of it is) a man and two men and men*; the subject of ^{أَفْعَلٌ} and the *post. n.* agreeing in

number, though the *post. n.* may be made *sing.* when the subject of ^{أَفْعَلُ} is *du.* or *pl.*, as ^{كَانِرٌ} بِهْ ^{أَرَلٌ} تَكُونُوا ^{أَرَلٌ} II. 38. *Nor be the first to disbelieve it (R).*

§ 119. The thing is *pre.* to another because of the least connection between them, as

إِذَا كَوَّسُ الْخَرْقَاءِ لَحَّ بِسُحْرَةٍ
سَهِيلٌ أَذَاعَتْ غَزْلَهَا فِي الْأَقَارِبِ

[*When the star of AlKharká appears a little before day-break, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)*], the star being prefixed to her because of her diligence in her work when it rises, and

إِذَا قَالَ قَدْنِي قُلْتُ بِاللَّهِ حَلْفَةً * لَتَغْنِيَّ عَنِّي ذَا إِنَّاكَ أَجْمَعًا

[by Huraith Ibn 'Annāb anNabhānī atTā'i, *When he says, Enough for me is the draught of camel's milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh)*, the vessel being *pre.* to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two *ns.* may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be *pre.* to the other, (a) by common consent, (a) not needing paraphrase,

vid. the general, other than ^{حَى} and ^{أَسْمُ}, *pre.* to the particular, as ^{كُلُّ} ^{الْكَرَاهِمِ} *All of the dirhams*, ^{عَيْنُ} ^{زَيْدٍ} *Zaid's self*, ^{طُورُ} ^{سَيْنَاءَ} *Mount Sinai*, ^{يَوْمُ} ^{الْأَحَدِ} *Sunday*, ^{كِتَابُ} ^{الْمُفَصَّلِ} *The book Al Mufaṣṣal*, ^{بَلَدُ} ^{بَغْدَادَ} *The city of Baghdādḥ*, and the like, which are allowable because particularization accrues in that general from that particular; (b) needing paraphrase, vid. the named *pre.* to the name, like the name *pre.* to its cognomen, as ^{سَعِيدُ} ^{كُرْزٍ} [below], and like ^{ذَاتُ} and ^{ذُو} [122], and ^{حَى} and ^{أَسْمُ} [123], *pre.* to what is intended to be referred to: (b) with dissent, like the *ep. pre.* to the qualified and the converse [121]: (2) does not, like ^{أَسَدُ} and ^{لَيْثٌ} (R). A *n.* resembling the *post. n.* in generality and particularity is not *pre.* [to that *post. n.*, whether they be *syns.* (Jm)], like ^{أَسَدُ} and ^{لَيْثٌ}, ^{حَبَسٌ} and ^{مَنْعٌ}; [or co-equal in applicability, like ^{الْأَنَاسُ} and ^{النَّاطِقُ} (Jm)]: and ^{سَعِيدُ} ^{كُرْزٍ} [5] and the like are paraphrased (IH), by saying that by the *pre. n.* is meant the *person*, and by the *post.* the *word*, i. e. *The cognominate of this cognomen.*

§ 121. The KK allow prefixion of the qualified to its *ep.*, as ^{مَسْجِدُ} ^{الْجَامِعِ} *The congregational mosque*, and the converse, as ^{جُرْدٌ} ^{قُطَيْفَةٌ} *A threadbare mantle*, saying

that the prothesis here is to lighten the *pre.* by elision of the Tanwīn, as in جَرْدٌ قَطِيفَةٌ, or by suppression of the ل, as in مَسْجِدُ الْجَامِعِ, orig. قَطِيفَةٌ جَرْدٌ and الْمَسْجِدُ الْجَامِعِ. But the BB say (R), the qualified is not *pre.* to its *ep.*, nor the *ep.* to its qualified: and مَسْجِدُ الْجَامِعِ and صَلَوةُ الْأَوَّلَى are paraphrased (M, IH) as مَسْجِدُ الْوَقْتِ صَلَوةُ الْجَامِعِ *The mosque of the congregational (time)* and صَلَوةُ السَّاعَةِ الْأَوَّلَى *The prayer of the first (hour)*, [the *post. n.* being really the qualified of this *gen.*, but suppressed, and replaced by its *ep.* (R)]; while [the *eps.* in (M)] أَخْلَاقٌ ثِيَابٌ and جَرْدٌ قَطِيفَةٌ like (M, R) بَابٌ خَاتَمٌ and بَابٌ [in] خَاتَمٌ فَضَّةٌ [and بَابٌ سَاجٍ] (R), because equivocal like them (M), the *ep.* being prefixed to its genus (R) for the sake of explanation (M, R), since the جَرْدٌ may be of the قَطِيفَةٌ or something else, as the خَاتَمٌ may be of فَضَّةٌ or something else, so that the prothesis is i. q. مِنْ (R), as AnNābigha [adhDhubayānī (SM)] makes الطَّيْرُ an *appos.* to الْعَائِذَاتِ for the sake of explaining, not of making the *ep.* precede the qualified, where he says

وَالْمُؤْمِنِ الْعَائِذَاتِ الطَّيْرُ تَمْسُحُهَا
رُكْبَانُ مَكَّةَ بَيْنَ الْغَيْلِ وَالسَّنَدِ

[*And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between the two reedy marshes AlGhāl and AsSanad ! (SM).*]

§ 122. The named is sometimes *pre.* to its name, as ذَاتُ لَيْلَةٍ and لَقِيتُهُ ذَاتَ مَرَّةٍ *I met him once and one night*, مَرَرْتُ بِهِ ذَاتَ يَوْمٍ *I passed by him one day*, ذَاتُ الشِّمَالِ and ذَاتُ الْيَمِينِ *His house is in the direction of the right hand and in the direction of the left hand and* سَرْنَا ذَا صَبَاحٍ *We journeyed one morning.* Says Anas Ibn Mudrika alKhath'amī

عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ * لِأَمْرِ مَا يُسَوِّدُ مِنْ يَسُودٍ

I resolved upon a stay of a morning : for some particular matter is he that becomes a chief made a chief ; and says AlKumait

الْيَكُمُ ذُرَى آلِ النَّبِيِّ تَطَلَّعَتْ
نَوَازِعُ مِنْ قَلْبِي ظِلْمَاءُ وَالْبَبْ

Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M). The paraphrase of ذُرُ and ذَاتُ and their variations, when *pre.* to what is intended to be referred to, approximates to that mentioned [for سَعِيدٌ كَرَزٌ in § 120], since جِئْتُ ذَا صَبَاحٍ means *in a (time) possessed*

of this name, ذَا being *ep.* of a suppressed qualified; and so جُنَّةُ ذَاتِ يَوْمٍ, means in a (period) possessed of this name; and جَاذَنِي نَوَا سَيَبُورِيَّةُ and إِلَيْكُمْ الْفُ mean possessors, and The two possessors, of this name. [And see B on XVIII. 16. in § 64.]

§ 123. The paraphrase of هَذَا حَيٌّ زَيْدٌ is *This is the living (person) of Zaid*; so that, being like شَخْصٌ زَيْدٌ, it belongs to the *cat.* of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his ذَاتُ and عَيْنُ, even though he be dead, as

أَلَا قَبْعُ آلَالَةٍ بَنَى زِيَادٌ * رَحَى أَبِيهِمْ قَبْعُ الْحِمَارِ

Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good! and

يَا قُرَّةُ ابْنِ أَبِيكَ حَيٌّ خُوَيْلِدٌ * قَدْ كُنْتُ خَائِفُهُ عَلَى الْأَحْمَاقِ

O Kurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring. Some GG hold حَيٌّ to be *red.* in such positions: as they hold اِسْمٌ to be *red.* in

إِلَى الْحَوْلِ ثُمَّ اِسْمُ السَّلَامِ عَلَيْكُمَا
وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ اَعْتَذَرَ

[by Labīd, *Until the end of the year : then peace be upon you too ! And whoso weeps a complete year has become excusable (N)*],

تَدَاعَيْنِ بِاسْمِ الشَّيْبِ فِي مِثْلَمِ * جَوَانِبُهُ مِنْ بَصْرَةٍ وَسَلَامِ

They called one another with the شَيْبِ [200] in a broken cistern, whose sides were of soft white stone and stones, and

لَا يَنْعَشُ الطَّرْفُ إِلَّا مَا تَخُونُهُ

دَاعٍ يُنَادِيهِ بِاسْمِ الْمَاءِ مَبْغُومِ

[by Dhu-rRumma (M),] *He lifts not the eye save so long as a caller summoning him by the مَاءِ [200], addressed by the بَغَامِ , returns to him time after time ; and مقام in AshShammākh's saying*

ذَعَرْتُ بِهِ الْقَطَا وَنَفَيْتُ عَنْهُ * مَقَامَ الذَّنْبِ كَالرَّجُلِ اللَّعِينِ

[*Whereat I have frightened the Kaṭā, and wherefrom I have driven away the wolf, like the scarecrow (N)*]. But

the اِسْمِ has a meaning, اِسْمِ السَّلَامِ meaning *The utterance indicative of, and The formula of, peace, i. e. اَسْلَامٌ عَلَيْكُمْ ; and*

اِسْمِ الْمَاءِ and اِسْمِ الشَّيْبِ *The cry of مَاءِ and The sound of عَيْنِ زَيْدٍ : so that they belong to the cat. of زَيْدٍ*

[120]. And مَقَامَ الذَّنْبِ belongs to the cat. of mets.:

you say مَكَانَكَ مِنِّي بَعِيدٌ meaning Thou art far from me, because he whose place is far is himself far (R).

§ 124. Only eight [*ns.*] are *pre.* to the *prop.*, (1) *ns.* of time, *advs.* or [other] *ns.*, as ^{وَأَسْلَمَ عَلَى يَوْمٍ وَلَدْتُ} XIX.

34. *And peace was upon me on the day I was born and* ^{وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ} XIV. 44. *And preach thou unto men the day chastisement shall come upon them:* S asserts that the vague *n.* of time, if future, is like ^{إِذَا} in peculiarity to the verbal *prop.*, and, if past, is like ^{أَن} in prefixion to the two *props.*; and the reply to XL. 16. [1] and ^{فَكُنْ لِي شَافِعًا آخِرَ} [503] is that the day of resurrection, being certain to come to pass, is treated like the past: (2) ^{حَيْثُ} [202], distinguished by that from the rest of the *ns.* of place: (3) ^{أَيَّةٌ} i. q. ^{عَلَامَةٌ}, allowably *pre.* to the verbal *prop.* whose *v.* is plastic, when [the *v.* is] affirmed or denied by ^{مَا}, as

بَايَةٌ يَقْدِمُونَ الْخَيْلَ شَعْنًا * كَانَتْ عَلَى سُنَابِكِهَا مَدَامَا

[after ^{أَلَا مِنْ آخِرٍ} (Jsh) below] and

الْكُنَى إِلَى قَوْمِي السَّلَامَ رِسَالَةً * بَايَةٌ مَا كَانُوا ضِعْفًا وَلَا عِزًّا

[by 'Amr Ibn Sha's alAsadī, *Bear thou from me unto my people greeting, a message. They will be known by the sign that they have not been weak, nor weaponless* (Jsh)]: so says S; but IJ asserts that it is *pre.* only to the single term, the *o.f.* being ^{بَايَةٌ أَقْدَامُهُمْ}, i. e. ^{مَا يَقْدِمُونَ}, as says the poet [Zaid Ibn 'Amr Ibn AṣṢa'ik (Jsh)]

الْأَمِّن مَبْلَغٌ عَنِّي تَمِيمًا * بَايَةً مَا يُحِبُّونَ الطَّلَعَ

[Now, who will convey from me unto Tamīm by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were

wine (Jsh)]: (4) فِي رَقَّتْ , i. e. اِنْهَبُ بِذِي تَسْلَمُ in ذُو (4)

صَاحِبِ سَلَامَةٍ Go thou in a (time) possessed of safety: (5)

لَدُنْ and (6) رَيْثُ , allowably *pre.* to the verbal *prop.*

whose *v.* is plastic, provided that the *v.* be affirmed, as

لَزِمْنَا لَدُنْ سَالَمْتُمُونَا وَفَاكُم * فَلَا يَكُ مِنْكُمْ لِلْخَلَاِفِ جُنُوحٌ

[We kept, since ye made peace with us, to concord with you.

Wherefore let there not be from you an inclining to discord

(Jsh)] and

خَلِيلِي رِقًّا رَيْثُ أَقْضَى لُبَانَةً * مِنْ الْعَرَصَاتِ الْمَذْكُرَاتِ عَهْدًا

[My friend, gently, while I accomplish a want from the

courts reminding of vows (DM)]: (7) قَوْلٌ and (8) قَائِلٌ , as

قَوْلٌ يَا لِلرِّجَالِ يَنْهَضُ مِنَّا * مُسْرِعِينَ الْكُهُولَ وَالشَّبَابَا

[The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)]

and

وَاجَبْتُ قَاتِلَ كَيْفَ أَنْتَ بِصَالِحٍ
حَتَّى مَلَّتْ وَمَلَّنِي عَوَادِي

[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)].

The *post. prop.* must not have a *cop.*, the sayings

وَتَسْخُنُ لَيْلَةً لَا يَسْتَطِيعُ * نُبَاحًا بِهَا الْكَلْبُ إِلَّا هَرِيرًا

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

مَضَتْ سَنَةٌ لِعَامٍ وَلِدْتُ فِيهِ * وَعَشْرٌ بَعْدَ ذَاكَ وَحِجَّتَانِي

[by AnNābigħa alJa'dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the *pre. n.* like the *v.*, i. e. the *inf. n.* and *act. part.*, to be separated in a case of choice from the *post. n.* by what the *pre. n.* governs in the *acc.*, namely a direct *obj.*, as in Ibn Ā'mir's reading وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ VI. 138. And in like manner was made specious unto many of the polytheists their associates' slaying their children and the reading فَلَا تَحْسِبَنَّ XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or *adv.*, as in تَرَكَ يَوْمًا نَفْسَكَ وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا The leave-

ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the *adv.*, as in the Prophet's saying in the tradition of Abu -dDardá ^{أَنْتُمْ} هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي *Will ye leave for me my companion?*: and separation by the oath also occurs in a case of choice; for Ks transmits ^{هَذَا} ^{غُلَامٌ} ^{وَاللَّهِ} ^{زَيْدٌ} [1,498]. In a case of necessity separation of the *pre.* and *post. ns.* by a word extraneous to the *pre. n.* occurs, as

كَمَا خَطَّ الْكِتَابُ بِكَفِّ يَوْمًا * يَهُودِيٍّ يَقْرِبُ أَوْ يَزِيلُ

[by Abū Hayya anNumairī, *Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)*]; and by an *ep.* of the *pre. n.*, as

نَجَوْتُ وَقَدْ بَلَ الْمُرَادِيُّ سَيْفَهُ
مِنْ أَبِي أَبِي شَيْخِ الْأَبَاطِمِ طَالِبِ

[by Mu'āwiya Ibn Abī Sufyān, *I escaped when the Murādī had wetted his sword from the blood of the son of Abū Tūlib, the chief of the pebbly water-courses (J)*] and

وَلَكِنْ حَلَفْتُ عَلَى يَدَيْكَ لِلْحَلْفِ
بِإِمِينٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ

[by AlFarazdaq, *By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)*]; and by a *voc.*, as

وَفَاتُ كَعْبٌ بِجَيْرٍ مُنْقِذٌ لَكَ مِنْ
تَعْجِيلٍ مُهْلِكَةٍ وَالْخُلْدِ فِي سَقَرٍ

[by Bujair, *Agreement*, *Ka'b*, with thy brother *Bujair* in becoming a Muslim *will save thee from speeding perdition* in this world and abiding eternally in Hell (J)] and

كَانَ بِرِذْوَنِ أَبَا عَصَامٍ * زَيْدٌ حِمَارٌ دُقَ بِاللِّجَامِ

(IA) *As though the hack, Abū 'Iṣām, of Zaid were an ass belaboured with the bridle* (Jsh). Separation of the *pre.* and *post. ns.* by the *adv.* [or *prep.* and *gen. (R)*] is allowable in poetry, as

لَمَّا رَأَتْ سَاتِيذِمًا اسْتَعْبَرَتْ * لِلَّهِ دَرُ الْيَوْمِ مِنْ لَامِهَا

[by 'Amr Ibn Kamī'a (M),] *When she saw mount Sātīdh-amā, she shed tears. To God be ascribed the deed to-day of him that blames her!* (M, R) and

هُمَا أَخَوَا فِي الْحَرْبِ مِنْ لَا إِخَا لَهُ

إِذَا خَافَ يَوْمًا نَبُوءَةً فَدَعَاهُمَا

(M), by 'Amra alKhath'amīya, *They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them* (T).

§ 126. The *pre. n.* is suppressed (M, R, IA, ML), as
وَجَاءَ رَبُّكَ LXXXIX. 23. *And (the command of) thy Lord shall come* (ML), when there is no fear of ambiguity (M, R), because of the existence of a context that indicates

it (IA), as ^{وَأَسْأَلُ الْقَرْيَةَ} XII. 82. *And ask thou (the people of) the city (M)*; and in poetry even with ambiguity, as

فَهَلْ لَكُمْ فِيمَا إِلَيَّ فَاتَنِي * بِصِيرٍ بِمَا أَعْيَا النَّطَاسِيَّ حَذِيمًا

[*And have ye knowledge and skill in that of which the profit and advantage will be redounding to me? But I am better acquainted with my state than you, for verily I am skilled in what has baffled the physician (Ibn) Hidhyam*

(N)], i. e. ^{أَبْنَى حَذِيمٍ} (M, R). Cases of that are (a) where

a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches

only to acts, as ^{حَرَمْتُ عَلَيْكُمُ الْمَيْتَةَ} V. 4. (*The eating of*)

carion has been made unlawful unto you and ^{وَأَحَلَّتْ لَكُمْ}

^{الْأَنْعَامَ} XXII. 31. *And (the profitable uses of) the beasts have*

been made lawful to you; (b) where requisition is attached

to what is past, as ^{أَوْفُوا بِالْعُقُودِ} V. 1. *Fulfil (the require-*

ment of) the compacts and ^{وَأَوْفُوا بِعَهْدِ اللَّهِ} XVI. 93. *And*

fulfil (the requirement of) the covenant of God, they [i. e.

the compacts and the covenant (DM)] being two sayings

that are past, so that neither breach nor fulfilment is ima-

ginable in them; (c) XII. 32. [502], since blame does not

attach to concrete substantives, i. e. ^{فِي مَرَاوِدَتِهِ}, and

XII. 82.: and AlA'shà says

أَلَمْ تَتَغَمَّضْ عَيْنَاكَ لَيْلَةً أَرَمَدَا * وَبِتَّ كَمَا بَاتَ السَّلِيمُ مُسَهَدَا

[*Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless? (Jsh)*], i. e. اَرْمَدُ رَجُلٌ لَّيْلَةً اِغْتَمَاضُ ; and the converse of it is the *inf. n.*s acting as a *subst.* for the *n.* of time, as وَتَ طُلُوعُهَا , i. e. وَتَ طُلُوعُ الشَّمْسِ , though جِئْتُكَ مُقَدِّمُ الْحَاجِّ is not a case of that, contrary to Z's opinion [65], but مُقَدِّمُ is a *n.* denoting *time of arrival* (ML). The *post. n.* then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as

يَسْقُونَ مِنْ رَدِّ الْبَرِيضِ عَلَيْهِمْ
بَرْدِي يَصْفَقُ بِالرَّحِيقِ السَّلْسَلِ

[by Ḥassān (M) Ibn Thābit, *They make him that has come to AlBarīd unto them quaff (the water of) Baradā mixed with mellow wine* (SM) and قُطِعَتِ السَّارِقُ فَانْدَمَلَتْ (The hand of) the thief was cut off, and it healed (R); and [reason (R),] as وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَ بَاسُنَا بِهَا أَوْ هُمْ قَاتِلُونَ VII. 3. *And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon!* (M, R). When the sentence needs a *pre. n.* that can be

supplied with the 1st or 2nd of two terms, to supply it
with the 2nd is better, as ^{أشهر} الحج II. 193. The
pilgrimage is (a pilgrimage of) known months and II. 172.
[146] rather than (The months of) the pilgrimage are
known months and But (the possessor of) piety is the one
&c., because in the former you supply when there is need
of supplying, and because suppression from the end of
the prop. is better (ML).

§ 127. Sometimes, [according to S (R), the *pre. n.* is suppressed, but (M, IA)] the *post. n.* is left (M, R, IA) upon its inflection (M, R) in the *gen.* (IA), provided that the *pre. n.* be coupled to its like (R, IA) *pre.* to something (R), as

أَكَلَ أَمْرِي تَحْسِينِ أَمْرًا * وَنَارٍ تَوَقَّدَ بِاللَّيْلِ نَارًا

(M, IA), by Abū Duwād (M) alIyādī, *What! every man accountest thou to be a man perfect in the qualities of manliness, and (every) fire that is kindled in the night to be a fire of hospitality?* (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading *تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ* VIII. 68. *Ye desire the frail good of the present life; but God desireth for you (the everlasting good) of the life to come*, i. e. *بَاقِيَ الْآخِرَةِ* (IA).

§ 128. The *post. n.* is suppressed (M, R, IA, ML), often in the case of [$\overset{\wedge}{\text{أ}}\text{ن}$], the س of the 1st *pers.* when the

voc. is pre. to it [54], the finals [201], اِى [116], كَل [117],
بَعْضٍ, and لَيْسَ after غَيْر [96] (ML), as [كَانَ ذَلِكَ اِنْ] and
اِنْ كَانَ كَذَا That took place then and at that time, i. e. كَذَا
When (such a thing took place) (M), رَبِّ اغْفِرْ لِي VII.

150. (My) Lord, forgive me (ML)], لِلّٰهِ اَمْرٌ مِنْ قَبْلُ وَمِنْ
بَعْدِ XXX. 3. (M, ML) Unto God belongeth the command
before (everything) and after (it) and اَوَّلُ فَعَلْتُهُ I did it
the first (of everything), وَكُلًّا اَتَيْنَا حَكْمًا وَعِلْمًا XXI. 79.
And to all (of them) gave We judgment and knowledge,
and وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ XLIII. 31. And exalted some
of them above some (of them) (M); and sometimes in other
cases, as in the reading فَلَا خَوْفٌ عَلَيْهِمْ II. 36. There shall
be no fear (of anything) for them (ML). Then the *pre.*
n., (1) if a *n. pre.* to the like of that suppressed [*post. n.*]
be coupled to it, [whether the 1st *pre.* be one of the *advs.*
mentioned (below), as قَبْلُ وَبَعْدُ زَيْدٌ Before (Zaid) and
after Zaid, or not, as

يَا مَنْ رَأَى عَارِضًا اَسْرَبَ * بَيْنَ نِزَاعَى وَجِبْهَةِ الْاَسَدِ

(R), by AlFarazdak, O people, who has seen a collection
of clouds presenting itself in the horizon, wherewith I am
gladdened, between the two stars named the two fore legs
(of Leo) and the four stars named the forehead of Leo?
(Jsh) and

أَلَا عَلَمَةٌ أَوْ بُدَا * هَتْ سَابِغٍ نَهْدِ الْجَزَارَةِ

(R), by AlA'shà (M), *But an after running (of a good galloper) or a former running of a good galloper, large in the fore and hind legs (R),* is without Tanwīn; [but is not *uninfl.*, because the *post. n.* is like the remaining, being expounded by the 2nd (R), as

سَقَى الْأَرْضَيْنِ الْغَيْثُ سَهْلَ وَحَزْنَهَا
فَنَيْطَلَتْ عَرَى الْأَمَالِ بِالزَّرْعِ وَالضَّرْعِ

(IA) *The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder (J):* as is sometimes the case even if a *n. pre.* to the like of the one suppressed be not coupled, as

وَمِنْ قَبْلِ نَادَى كُلِّ مَوْلَى قَرَابَةً
فَمَا عَطَفَتْ مَوْلَى عَلَيْهِ الْعَوَاطِفُ

(IA) *And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd مَوْلَى being a total subst. for the pron. governed in the gen. by عَلَى, put before it for the sake of the metre (J), and the anomalous reading فَلَا خَوْفٌ عَلَيْهِمْ (IA):* this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one *pre.* to the mentioned (*post. n.*) (IA),]

being Mb's opinion (R, IA): whereas S's opinion is that the 1st is *pre.* to the explicit *gen.*, and the 2nd really *pre.* to its *pron.*, i. e. ^{عَآءُ}_{اَلَا} عِلَالَةٌ سَابِغٌ اَوْ بَدَاهَتْهُ , but that then, the *pron.* being suppressed, the 2nd *pre.* ^{عَآءُ} is placed between the 1st *pre.* and the *post.*, in order that the explicit [*gen.*] may be like a compensation for the suppressed *pron.*, as in ^{يَا} تَيْمٌ اَلْنَحْ [53] (R); [and] it is better that the suppressed should be [from the] 2nd in such as ^{يَا} زَيْدٌ زَيْدٌ اَلْنَحْ [53] and ^{يَبِيْنُ} ذِرَاعَى اَلْنَحْ , contrary to Mb's opinion (ML): (2) if another *n. pre.* to the like of that suppressed [*post. n.*] be not coupled to it, (a) if it be an *adv.* containing the idea of relation, like ^{قَبْلُ} and ^{بَعْدُ} in time, and ^{أَمَامُ} and ^{خَلْفُ} in place; or assimilated to it in vagueness, like ^{غَيْرُ} and ^{حُسْبُ} , is *uninfl.* upon Damm ; (b) if it be not one of the *advs.* mentioned, must have Tanwin as a *subst.* for the *post. n.*, vid. ^{كُلُّ} , ^{بَعْضُ} , ^{اِنَّ} , and ^{اَرَانِي} [109], as XXV. 41. [62] and XLIII. 31. (R). Two *pre. ns.* are suppressed, as XXXIII. 19. [1] and

فَأَدْرَكَ إِقْبَاءَ الْعَرَادَةِ ظَلْعَهَا * وَقَدْ جَعَلْتَنِي مِنْ حَزِيمَةِ أَصْبَعَا
[by AlAswad Ibn Ya'fur, *And her limping overtook*
Al'Arāda's reserve of running, when she had made me to be
(possessed of a distance of) a finger from Hazīma (Jsh).]
i.e. نَكَانَ قَلْبَ قَوْسِيْنِي : ذَا مَسَافَةِ أَصْبَعٍ

LIII. 9., i. e. **فَكَانَ مَقْدَارُ مَسَافَةِ قُرْبِهِ مِثْلَ قَبِ قَوْسَيْنِ**,
And he, i. e. the quantity of the distance of his nearness, was
like a length of two bows, three being suppressed from the
sub. of **كَانَ**, and one from its *pred.*; so Z supplies the
 ellipse (ML), as F says that **وَقَدْ جَعَلْتَنِي الْخَ** means **ذَا مَقْدَارٍ**
مَسَافَةِ أَصْبَغٍ (K).

§ 129. The *n. pre.* to the **ي** of the first *pers.*, (1) if a
sound sing. or broken *pl.*, or a *perf. pl. fem.*, or quasi-sound,
 has its final pronounced with Kasr, as **غُلَامَانِي**, **غُلَامِي**,
دَلَوِي, and **طَبِيبِي**; (2) if defective, or a *du.* or
perf. pl. masc. in the *acc.* or *gen.*, has its **ي** incorporated
 into the **ي** of the 1st *pers.*, as **قَاضِي** *nom., acc., and gen.*,
مَرَرْتُ بِغُلَامِي وَزَيْدِي, and **رَأَيْتُ غُلَامِي وَزَيْدِي**;
pl. masc. in the *nom.*, has the **ر** converted into **ي**: upon
 which the letter before the **ر**, if pronounced with Damm,
 has the Damma converted into Kasra, as **زَيْدِي**; but, if
 with Fath, as in **مُصْطَفَوِي**, remains so, as **مُصْطَفِي**; (4) if a
du. in the *nom.*, has its **ا** preserved, as **زَيْدَايَ** and **غُلَامَايَ**,
 according to all of the Arabs: (5) if abbreviated, is treated
 in the well-known *dial.* like the *du. nom.*, as **عَصَايَ** and
مَتَايَ; while Hudhail convert its **ا** [into **ي** (J)], and incor-
 porate it into the **ي** of the 1st *pers.*, as **عَصِي**, whence

سَبَقُوا هَوًى وَاعْتَقُوا لِهَوَاهُمْ * فَتَحَضَّرُوا وَلِكُلِّ جَنْبٍ مَصْرَعٌ
 (IA), by Abū Dhu'aib alHudhālī, *They outstripped my death, and hastened to their death. So they were exterminated: and for every side, i. e. man, is a prostration, i. e. death* (J). All say لَدَيْكَ, لَدِيَّةٌ, and لَدِيٌّ; as they say عَلَىكَ, عَلَيْهِ, and عَلَيْهِ (M). Conversion of the ا into ع with prefixion to the ك of the *pron.* occurs in poetry, as

يَا ابْنَ الزَّيْبِرِ طَالَمَا عَصَيْكَ * وَطَالَمَا عَنَيْتُنَا إِلَيْكَ
 ء

لَنَصْرِبَنَّ بِسَيْفِنَا قَتِيكَ

(R) O 'Abd Allāh Ibn AzZubair, long was it that thou disobeyedst, orig. عَصَيْتَ, and long was it that thou modest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jsh). The three vowels [of inflection] are assumed in the *n. pre.* to the ع of the 1st pers., when not a *du.* or *perf. pl. masc.*, nor defective or abbreviated, as غَلَامِي, غُلْمَانِي, and مُسْلِمَاتِي: so that, these *exs.* and the like being *infl.* by means of vowels assumed upon the letter before the ع, which are prevented from appearing by the fact that the ع must be preceded by a vowel homogeneous with it, i. e. Kasra, you say جَاءَ غَلَامِي, رَأَيْتُ غُلْمَانِي, and مَرَرْتُ بِغُلَامِي; the sign of the *nom.*, *acc.*, and *gen.* being a Damma, Fatha, and Kasra

assumed upon the letter before the **ي**, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the *op.* of the *gen.* being prefixed only after its establishment (Sh). The **ي** of the 1st *pers.* is pronounced with Fatḥh with (1) the defective, like رَامِيَّ ; (2) the abbreviated, like عَصَايَ ; (3) the *du.*, like غُلَامَايَ *nom.* and غُلَامَيَّ *acc.* and *gen.* ; (4) the *perf. pl. masc.*, like زَيْدِيَّ *nom., acc., and gen.*: and in other cases may be pronounced with Fatḥh or made quiescent, as غُلَامِيَّ and غُلَامِيَّ (IA). The **ي** occurs quiescent with the **ل** in the reading of Nāfi' مَحْيَايَ وَمَمَاتِي VI. 163. *And my life and my death*; and pronounced with Kasr with the **ي** before it in the *dial.* of the Banū Yarbū', whence the reading of Hamza مَا أَنْتُمْ بِمُصْرِحِي XIV. 27. *Nor are ye my helpers*, like

قَالَ لَهَا هَلْ لَكَ يَا تَائِفِي * قَالَتْ لَكَ مَا أَنْتَ بِالْمُرْضِيِّ

[*He said to her, Hast thou any desire, O thou, for me? She said to him, Thou art not the favoured one (N)*]: but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] *ns.* [16], when they are *pre.* to the **ي**, is the same as when they are not *pre.*, i. e. the finals are elided; except فُرُ, which is *pre.* only to explicit generic substantives, though

صَبَحْنَا الْخَزْرَجِيَّةَ مَرْهَفَاتٍ * أَبَانَ نُبْرَى أَرْدَمَتَهَا نُبْرَاهَا

is in the poem of Ka'b [Ibn Zuhair, *We gave the Khazrajis a morning draught of sharpened swords, the authors whereof displayed the authors of their origin*, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, نُمْ being treated like its sisters, فَمِي is said, the chaste form is فَي in the three cases (M). And Mb allows أَبِي and أُخِي [by restoring the ل of the *v.*, i. e. the ر, making it a ي, and incorporating the ي into the ي (Jm)], citing رَأَيْتُ أَلْفَ by my father, &c. [25] (M, Jm) ; but its attributability to the [perf.] pl. [masc. here, as] in

فَلَمَّا تَبَيَّنَ أَصَوَاتُنَا * بَكَيْنَ وَفَدَيْنَا بِالْأَيِّنَا

[by Ziyād Ibn Wāsil, *And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom!* (Jsh),] rebuts that (M).

§ 130.A. The *gen.* [because (Sh)] of vicinity [to the *gen.* (Sh)] occurs (1) in the *ep.*, [149] [seldom (ML)], as in the saying هَذَا جُحْرٌ ضَبَّ خُرْبٍ This is a deserted hole of a lizard [and

كَأَنَّ ثَبِيرًا فِي عَوَانِيهِ وَبَلَّةٌ * كَبِيرٌ أَنَسٍ فِي بَجَادٍ مَزْمَلٍ

(ML), by Imra alKais, *As though mount Thabir in the beginnings of its rain were a chief of men wrapped in a striped mantle* (EM)] : (2) in the corrob., [extraordinarily (ML),] as in

يَا صَاحِبِ بَلِّغْ نَبِيَّ الزَّوْجَاتِ كُلِّهِنَّ
أَنْ لَيْسَ دَمٌ إِذَا انْقَلَبَتْ عَرَى الذَّنْبِ

[O comparison, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh)]: (3) it is said, [in the coupled,

اِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ (Sh) 28
 8. V. إِلَى الْمَرَائِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of [503] your heads, and your legs to the two ankles [in the reading (Sh)] with ^{أف}أرجلكم^ف in the *gen.*, [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in the coupled, because the *con.* [intervening between the two *ns.* (Sh)] prevents vicinity (Sh, ML), the *gen.* in the text being, as these hold, by coupling to ^{رؤوس}رؤوس, *wiping* here being *washing*, while the reading [of Nāfi', Ibn 'Amir, Ḥafṣ, Ks, and Ya'kūb (B)] with the *acc.* is a coupling not to ^{أيدي}أيدي and ^{وجوه}وجوه, but to the place of the *prep.* and *gen.* [498], as in

فَوَاسِقًا عَنْ قَصْدِهَا جَوَازِرًا * يَسْلُكْنَ فِي نَجْدٍ وَغَوْرًا غَائِرًا

[by Ru'ba, *Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)*].

THE APPOSITIVES.

§ 131. When the *ops.* have received their full complement of *regs.*, they have no means of access to others save by apposition (Sh). The *apposs.* are the *ns.* that are not affected by inflection except in the way of apposition to others (M). The *apposs.* are every second with the inflection of its *ant.* from one [identical (Jm)] consideration (IH), as ^{جاءني زيد العالم} *The learned Zaid came to me*, the *nom.* in both ^{زيد} *زيد* and ^{العالم} *العالم* arising from one identical consideration, the agency of ^{زيد} *زيد*, ^{العالم} *العالم*, because the *coming* referred to *Zaid* in the speaker's intention is referred to ^{زيد} *زيد* with its *appos.*, not to ^{زيد} *زيد* unrestrictedly (Jm). The multiple *enuncs.*, then, as LXXXV. 14—16. [31], the attributes in ^{علمت زيدا} *علمت زيدا*, ^{عالما عاكلا ظريفا} *I knew Zaid to be learned, intelligent, clever*, the multiple *ds. s.*, as ^{فَتَقَعِدْ مَذْمُومًا مَخْذُولًا} XVII. 23. *So that thou become impotent, being blamed, forsaken of God*, and the excepted after the excepted, as ^{جاءني القوم إلا زيدا} *The people came to me, except Zaid*, except ^{أمر} *أمر*, ought to be included in the definition of the *apposs.*; whereas, if he had said "with the inflection of its *ant.* on account of the inflection of the first," that objection would not have applied (R). The *appos.* is the *n.*

sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the *enunc.* and *d. s.* of the *acc.*; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the *appos.*, which shares with what precedes it in all its cases of inflection, as ^{مَرزُوقٌ} ^{بَزِيدٌ} ^{الْكَرِيمُ} , ^{رَأَيْتُ} ^{زَيْدًا} ^{الْكَرِيمَ} , and ^{جَاءَ} ^{زَيْدٌ} ^{الْكَرِيمُ} (IA). The *appos.* are 5, *corrob.*, *ep.*, *subst.*, *synd. expl.*, and coupled (M, IA, Sh). The *op.* of the *corrob.*, *ep.*, and *synd. expl.* [below] is, S says, the *op.* of the *ant.*; and his opinion is most likely, because the [matter] referred to the *ant.* in the speaker's intention is referred to it with its *appos.*, the *coming* in ^{جَاءَنِي} ^{زَيْدٌ} ^{الطَّرِيفُ} being in his intention referred not to *Zaid* unrestrictedly, but to *Zaid* restricted by being *clever*. The *op.* of the *subst.* is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the *prep.* and *gen.* ^{لِبَيوتِهِمْ} are a *subst.* for the *prep.* and *gen.* [لِمَنْ (K, B)], and the *op.* ^{جَعَلْنَا} not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the *op.* is the 1st [*op.*], not another supplied, because, the *ant.* being then like the dropped, the *op.* as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the *op.* of the *ant.*, since, the *ant.*

being in the predicament of rejection, the *op.* of the first is as it were in contact with the second. The *synd. expl.* being in reality the *subst.*, its predicament in what we have mentioned is that of the *subst.* And the *op.* of the coupled is, S says, the 1st [*op.*] through the medium of the *p.* (R).

§ 132. The *corrob.* is an *appos.* settling the matter of the *ant.* in respect of reference, [i. e. its being referred or referred to (R),] or of universal inclusion (IH, Sh) of its individuals by the reference (R), as ^{جاء زيد نفسه} *Zaid came himself* and XV. 30. [88], since, if it were not for the *corrob.*, the hearer might allow the comer to be *his news* or *his book*, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be *most of them* (Sh). It is (1) *lit.*, vid. repetition of the 1st expression (IH, IA) itself, as ^{كَلَّا إِذَا دَكَّتْ الْأَرْضُ دَكًّا دَكًّا} LXXXIX. 22. *Surely, when the earth is brayed with braying, braying* (IA): you corroborate by repeating the expression or its *syn.*, as LXXXIX. 22. and ^{فَنَجَاجًا سَبَلًا} XXI. 32. *Roads, ways* (Sh): (2) *id.* (IH, IA), vid. restricted expressions, i. e. ^{نَفْسُهُ}, ^{أَبْتَعُ} [139], ^{أَكْتَعُ}, ^{أَجْمَعُ} (R), ^{جَمِيعَهُمْ}, ^{كَلَاهُمَا}, ^{كَلَهُ}, ^{عَيْنُهُ}, and ^{أَبْصَعُ} (IH), vid. (a) what removes the imagination that a *n.* is *pre.* to the corroborated, i. e. ^{عَيْنِي} and ^{نَفْسِي}, which must be *pre.* to a *pron.* agreeing with the corroborated, as ^{جاء زيد نفسه} or ^{عَيْنُهُ}, and ^{هَدَى نَفْسَهَا} or ^{عَيْنَهَا}, and, if the corroborated be *du.* or *pl.*, are pluralized upon the

paradigm ^{٥٨٤}افعل , ^{٥٨٤}as , ^{٥٨٤}انفسهما or ^{٥٨٤}اعينهما , ^{٥٨٤}and , ^{٥٨٤}اعينهم or ^{٥٨٤}الزيدون انفسهم , ^{٥٨٤}and , ^{٥٨٤}اعينهما or ^{٥٨٤}الهندان انفسهما , ^{٥٨٤}and ^{٥٨٤}اعينهن or ^{٥٨٤}الهندات انفسهن ; (b) what removes the imagination that universal inclusion is not meant, i. e. ^{٥٨٤}كل , ^{٥٨٤}كلا , ^{٥٨٤}كلتا , ^{٥٨٤}and , ^{٥٨٤}جميع [137] (IA). When the *du.* is corroborated by ^{٥٨٤}نفس or ^{٥٨٤}عين , there are three *dial. vars.*, the chastest the *pl.*, below it the *sing.*, and below the *sing.* the *du.* (Sh).

§ 133. The object of the *corrob.* is to dispel (1) the hearer's inattention : (2) his thought that the speaker is making a blunder : in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as ضَرْبٌ زَيْدٌ (3) his thought that the speaker is using a trope in (a) the referred, as you say هَذَا بَاطِلٌ meaning *imperfect*, in which case also the expression must be repeated, as in the Prophet's saying أَيُّمَا امْرَأَةٍ نَكَحْتُمُ بَغَيْرِ إِذْنِ وَلِيِّهَا Whatsoever woman is married without the leave of her guardian, her marriage is null, null, null ; (b) the referred to, as you say قَطَعَ الْأَمِيرُ الصَّبِيَّ اللَّصَّ meaning (The young man of) the governor (by his command) maimed the robber, in which case the referred

to must be repeated literally, as ضَرَبَ زَيْدٌ زَيْدٌ, i. e. *Zaid*, not *He that stands in his place*, beat, or ideally, by means of عَيْنٌ, نَفْسٌ, and their variations; (c) the reference of the *v.* to all the individuals of the referred to, in which case this mistake is dispelled by the mention of اَرْبَعَتَهُمْ, ثَلَاثَتَهُمْ, كُلَّهُمَا, &c. [139], اَجْمَعَ, and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the *p.*, as اِنْ اَنْ زَيْدًا قَائِمٌ [below]; or *prop.*, as فَاِنْ مَعَ الْعَسْرِ يَسِرًا اِنْ مَعَ الْعَسْرِ يَسِرًا XCIV. 5. 6. *Then verily with the difficulty shall be ease, verily with the difficulty shall be ease* : which sort of *corrob.* is not included in IH's definition, because it settles the matter of the *ant.*, but not in respect of reference or universal inclusion (R). The [*lit.* (R)] corroboration [by simple repetition (M)] is current in *n.*, *v.*, and *p.*, [single term and (R)] *prop.* (M, R), explicit *n.* and *pron.* (M), &c. (R), as اِنْ اَنْ زَيْدًا مُنْطَلِقٌ, ضَرَبْتُ ضَرَبْتُ زَيْدًا, ضَرَبْتُ زَيْدًا زَيْدًا [below], مَا اَكْرَمَنِي اِلَّا اَنْتَ, جَاؤَنِي زَيْدٌ جَاؤَنِي زَيْدٌ (M). The repeated is independent, i. e. what may be begun with and paused upon; and dependent,

i. e. what may not be. The dependent, (1) if *unil.*, like the *con.* , , or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

فَلَا وَاللَّهِ لَا يُلْفَى لِمَا بِي * وَلَا لِلْمَا بِهِمْ أَبَدًا شِفَاءً

[(504, 509), by Muslim Ibn Ma'bad alAsadī, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine (Jsh),*] and

وغير دَنٍ جَانِلٍ ووديين * وَصَالِيَاتٍ كَمَا يُؤْتَفِينَ

[(509) *And other than an upright tent-peg and two other tent-pegs and burnt stones, like, like what are made supports for the cooking-pot (DM, Jsh)*]; but with its support, as

انْ أَنْ زَيْدًا and ضَرَبْتُ ضَرَبْتُ : (2) if not *unil.*, nor necessarily attached, may be repeated alone, as انْ أَنْ زَيْدًا [below]; the better [construction] being to separate them, as انْ فِي الدَّارِ انْ زَيْدًا قَائِمٌ. The independent is repeated without separation, as

فَإَيْنَ إِلَى أَيْنَ النِّجَاءُ بِيغْلَتِي
أَتَاكَ أَتَاكَ اللَّاحِقُونَ أَحْبَسِ أَحْبَسِ

[*Then where goest thou, whither is the hurrying with my she-mule ? The overtakers have come to thee, have come to thee. Hold ! hold ! (Jsh)*] and

لَا لَا أَبْرَحُ بِحَبِّ بَنَّةٍ أَنَهَا * أَخَذَتْ عَلَى مَوَاتِقًا وَعُودًا

[by Jamīl, *I will not, not reveal the love of Bathna. Verily she has taken against me bonds and covenants*

(Jsh)]; and with separation, as وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ XI.

22. *When they in the life to come, they* [524] *are disbelievers*

(R). The *non-repl. p.* is repeated only with what is attached to it (IA, Sh), as فِي الدَّارِ فِي and إِنَّ زَيْدًا إِنَّ زَيْدًا قَاتِمٌ to it (IA, Sh), as فِي الدَّارِ زَيْدٌ [above] nor فِي الدَّارِ زَيْدٌ ; not الدَّارِ زَيْدٌ ;

but the *repl. p.* may be repeated alone, as نَعَمْ نَعَمْ Yes, yes, لَا لَا No, no, and بَلَى بَلَى Ay, ay (IA). Repetition is good

when you mention what requires two things, the 1st of which has a train ; in which case the requirer is repeated after the completion of the train of the 1st, as لَا تَحْسَبَنَّ

الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا III. 185. Do not thou

account them that rejoice at what they have committed, and love that they should be praised for what they have not done, and [below] do not thou account them [524] to be successful in escaping from chastisement, since the 1st obj. is

long by reason of its *conj.* You either repeat the 1st expression itself, or strengthen it by one of the same measure and last letter, which is named *all. seq.*, and has an apparent meaning, as هَنِيئًا مَرِيئًا [42]; or no meaning at all,

as حَسَنٌ بَسَنٌ ; or a far-fetched, not apparent, meaning,

as ^٩نَبِيتٌ ^٩خَبِيتٌ from ^٩نَبِيتُ الشَّرِّ, i. e. *extracted it*.
 There is sometimes a *con.* with the *lit. corrob.*, as ^٩واللهُ ثُمَّ ^٩وَاللهُ ^٩By God! Again, by God! and ^٩فَلَا تَحْسَبْنَهُمْ ^٩III. 185.
 after ^٩لَا تَحْسَبْنِي, contrary to the *id. corrob.* (R).

§ 135. The explicit *n.* is corroborated by its like, not
by the *pron.*; and the *pron.* by its like and by the explicit
n. The two *prons.* are both detached, as مَا ضَرَبَنِي إِلَّا هُوَ
زَيْدٌ قَامَ هُوَ; or one attached, and the other detached, as هُوَ
بَعْدَهُ وَهُوَ مَرَّرْتُ بِكَ أَنْتَ , and similarly اِنْطَلَقْتَ أَنْتَ ,
رَأَيْنَا نَحْنُ and رَأَيْتُنِي أَنَا , and بَنَا نَحْنُ . (M). The
detached *nom. pron.* occurs as a [*lit.* (R)] *corrob.* of every
attached [*pron.* (IA)], *nom.*, *acc.*, or *gen.* (R, IA);
because of its strength and originality, since the *nom.* is
before the *acc.* and *gen.* (R). The [attached (IA)] *nom.*
pron. is not corroborated by (M, IA) the explicit *n.* [136]
(M) عَيْنِي or نَفْسِي (IA), except after being corroborated
by the [detached (IA)] *pron.*, [as زَيْدٌ ذَهَبَ هُوَ نَفْسُهُ or
النِّسَاءُ حَضَرْنَ ، أَعْيَانَهُمْ or الْقَوْمُ خَضَرُوا هُمْ أَنْفُسُهُمْ ، عَيْنُهُ
أَعْيَانُهُنَّ or هُنَّ أَنْفُسُهُنَّ] ; but the *acc.* and *gen.*
are corroborated unconditionally (M, IA), as رَأَيْتُهُ نَفْسَهُ
وَمَرَّرْتُ بِهِ نَفْسَهُ .

§ 136. ^{عَیْنٌ} and ^{نَفْسٌ} are peculiar in making this distinction between the *nom. pron.* and its two companions; and in the case of any other [explicit *corrob.*] there is no distinction in allowability between the three of them, as ^{خَرَجُوا أَجْمَعُونَ} and ^{جَاؤُونِي كُلَّهُمْ}, ^{الْكِتَابُ قُرْبَى كُلِّهِ}, [e. g. XXXIII. 51. (138)] (M).

§ 137. You corroborate by ^{كُلٌّ}, [^{جَمِيعٌ} (IA), and ^{أَجْمَعٌ}, only (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as ^{أَكْرَمْتُ الْقَوْمَ كُلَّهُمْ} *I honored the people, all of them* and ^{أَشْتَرَيْتُ الْعَبْدَ كُلَّهُ} *I bought the slave, all, or the whole, of him*, [since part of him may be bought, and not the rest (R),] contrary to ^{جَاءَ زَيْدٌ كُلَّهُ} (IH). You corroborate by ^{كُلًّا} and ^{كُلَّتَا} the *du.* (D, IA), *masc. and fem.* (IA), in the position wherein one of the two may be alone in the act, in order that the sense of *participation* may be verified, as ^{جَاءَ الرَّجُلَانِ كِلَاهُمَا} *The two men came, both of them*, because ^{جَاءَ الرَّجُلُ} may be said ; but, where the act does not belong to one, corroboration of the *du.* by them is surplusage (D). One does not say ^{اِخْتَصَمَ الزَّيْدَانِ كِلَاهُمَا}, because *The two Zaid*s are not separable with regard to the *disputing together*, since it is only between two or more (R). All of them [except

^{و، ا، ع} [اجمع] must be *pre.* to a *pron.* agreeing with the corroborated (IA): [and] ^{و، ا، ع} اجمع and its variations (R, ML) are constructively *pre.* [see ^{و، ع} جمع in § 18.], according to Khl's opinion (R); [but] must be denuded of the *pron.* of the corroborated. The expressions of first corroboration need a *cop.*, which is only the expressed *pron.*: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that ^ج جميعاً is a *corrob.* of ^{ما} ما; whereas, if so, ^ج جميعه would be said, and moreover, corroboration by ^ج جميع being rare, the Revelation should not be explained in accordance therewith, and it is correctly a *d. s.*: (2) the saying of Fr and Z [and B] on the reading ^{انا} انا ^{كلا} كلا ^{فيها} فيها XL. 51. *Verily we, all of us, are in it* that ^{كلا} كلا is a *corrob.* [of the *sub.* of ^{ان} ان, *det.* (138) (K), i. q. ^{كلنا} كلنا, the Tanwīn being a compensation for the *post.* (*pron.*) (K, B)]; whereas it is correctly a *subst.* And by the mention of "first" I guard against ^{و، ا، ع} اجمع &c. [139]; for they corroborate only after ^{كل} كل, as XV. 30. [88] (ML). The Arabs use ^{عامه} عامه *pre.* to the *pron.* of the corroborated to indicate *universal inclusion*, like ^{كل} كل, as ^{جاء القوم عامتهم} جاء القوم عامتهم, *The people came, the whole of them*: but few GG reckon it among the *corrobs.*, though S does. And ^{و، ا، ع} اجمع, ^{جمعاء} جمعاء,

كَلَهُمْ , كَلَهُم , كَلَهَا , كَلَهُ , and أَجْمَعُونَ , respectively, to strengthen the intention of *universal inclusion* : and are sometimes used not preceded by كَلَهُ , &c. [139], which IM asserts to be rare, whence

يَا لَيْتَنِي كُنْتُ صَبِيًّا مَرْضَعًا * تَحْمِلُنِي الذَّلْفَاءُ حَوْلًا أَتَعَا
إِذَا بَكَيْتُ قَبْلَتْنِي أَرْبَعًا * إِذْ ظَلَمْتُ الدَّهْرَ ابْكِي أَجْمَعًا

[O would that I were a suckled boy, AdhDhālfā carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it; but some say is not so, because of its frequently occurring in the Kur'ān, as لَاغْوِينَهُمْ أَجْمَعِينَ frequently occurring in the Kur'ān, as XXXVIII. 83. *Assuredly I will mislead them, all of them* (J)]. The *du.* is corroborated by نَفْسٍ , عَيْنٍ , كَلًا , and كَلْتًا : and, according to the BB, by nothing else, so that you do not say جَاءَ الْقَبِيلَتَانِ أَجْمَعَانِ , nor جَاءَ الْجَيْشَانِ أَجْمَعَانِ ; but the KK allow that.

§ 138. According to the BB (IA), the *indet.* may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the *indet.* is a predicament, not predicated of, as فَنِكَاحُهَا بِأَمْلٍ الْخ [133] and similarly LXXXIX. 22. [132] (R); and the corroborated

must be *det.*, 'Ā'isha's saying مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَلَّةً إِلَّا رَمَضَانُ *The Apostle of God (God bless, etc.) fasted not a month, all of it, save Ramadān* and

يَا لَيْتَ عِدَّةَ حَوْلٍ كَلَّةً رَجَبٌ

O would that a term of a year, all of it, were Rajab! being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the *indet.* may be corroborated, when [known in quantity (R),] limited, [like دِينَارٌ and دِرْهَمٌ, يَوْمٌ, لَيْلَةٌ, and شَهْرٌ, by كُلُّ &c. (132), not by نَفْسٌ and عَيْنٌ, which opinion of theirs is not improbable; so that, according to them, the *corrob.* and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [نَلَبْتُ الْخَ (117),] يَا لَيْتَنِي الْخَ [137], and

قَدْ صَرَّتِ الْبَكْرَةُ يَوْمًا أَجْمَعًا

(R, IA) *The sheave of the pulley has creaked during a day, all of it (J).* The corroborated is sometimes suppressed, most often in the *conj.*, as جَاوَنِي الَّذِي ضَرَبْتُ *جَاوَنِي*, i. e. ضَرَبْتُهُ; less often in the *ep.*, as جَاوَنِي قَوْمٌ *جَاوَنِي*; and still less in the *enunc.*, as الْقَبِيلَةُ *أَعْطَيْتُ*; because of what you have learnt

[63], that suppression of the *pron.* from the *conj.* is better than from the *ep.* and *enunc.*, and from the *ep.* is better than in the *enunc.* (R). Suppression of the corroborated [while its *corrob.* remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and *corrob.* occurs in ^{وَأَن يَرْضَىٰ} ^{بِمَا آتَيْتَهُمْ} ^{كُلَّهُنَّ} ^{وَلَا يَحْزَنَ} XXXIII. 51. And that they should not grieve, and should be well pleased with what thou hast given them, all of them, [^{وَأَن يَرْضَىٰ} ^{بِمَا آتَيْتَهُمْ} ^{كُلَّهُنَّ} being a *corrob.* of the ^{وَأَن يَرْضَىٰ} of ^{بِمَا آتَيْتَهُمْ} (K, B), and Ibn Mas'ūd reading ^{وَأَن يَرْضَىٰ} ^{بِمَا آتَيْتَهُمْ} ^{كُلَّهُنَّ} (K),] and ^{أَن} ^{ظَلَلْتُ} ^{الْبَغْ} [137] (ML).

§ 139. ^{أَبْصَحَ}, ^{أَبْتَعَ}, and ^{أَكْتَعَ} are *all. seqs.* to ^{أَجْمَعَ} (M, IH), occurring only after it (M); so that they do not precede it, and the mention of them without it is of weak authority (IH). If you intend to combine the expressions of *id.* corroboration, you put ^{نَفْسٍ} first, then ^{عَيْنٍ}, then ^{كُلِّ}, then ^{أَجْمَعُونَ}, then its sisters from ^{أَكْتَعُونَ} to ^{أَبْتَعُونَ}; but, if not, you may restrict yourself to whichever of them you please from ^{نَفْسٍ} to ^{أَجْمَعَ} [137]. The BB end with ^{أَبْصَحَ}, without

mentioning اِبتَع ; the Bdd end with اِبتَع , saying
 اِبتَع اِبتَع اِبتَع اِبتَع , and so Jz mentions; Z puts اِبتَع
 before اِبتَع , and IH follows him; and I do not know
 what is the right of it. It is commonly held that, when
 you intend to mention the sisters of اِجْمَع , you must
 begin with اِجْمَع , and then put its sisters, in this order
 اِجْمَع اِبتَع اِبتَع اِبتَع ; and there is no dispute that اِجْمَع
 may not be put after any one of its sisters (R): but, IK
 says, you begin with whichever of them you please after
 اِجْمَع ; and اِجْمَع اِبتَع [and اِجْمَع اِبتَع (R), اِجْمَع اِبتَع
 (M),] اِجْمَع اِبتَع , [and اِجْمَع اِبتَع (R)] have been
 heard; and even اِجْمَع اِبتَع [see اِجْمَع اِبتَع in
 § 137.] (M, R). There is no dispute that, when you
 intend to mention اِجْمَع , اِبتَع , اِبتَع , and اِجْمَع together,
 the order mentioned is necessary. IB says that اِجْمَع in
 اِجْمَع اِبتَع اِبتَع اِبتَع اِجْمَع is a
corrob. of اِجْمَع , اِجْمَع of اِجْمَع , and so on, each one of
 them being a *corrob.* of what is before it ; but others say
 that all are *corrobs.* of the 1st corroborated, like the con-
 secutive *eps.* (R).

§ 140. The *ep.* is the *ep.*, indicating one of the states
 of the substance as طَوِيل *long*, قَصِير *short*, قَائِم *stand-*

ing, قَاعِدٌ *sitting*, مُكْرَمٌ *honored*, مَهَانٌ *dishonored* (M).

IH says in the exposition of the M that the *ep.* is general, i. e. every expression containing the sense of qualificativity, whether it occur as an *appos.* or not, so that the *enunc.* and *d. s.* [74] in such as زَيْدٌ قَائِمٌ and جَانَنِي جَانَنِي are included in it; and particular, i. e. what contains the sense of qualificativity when it occurs as an *appos.*, as جَانَنِي رَجُلٌ ضَارِبٌ : and that (R) the [particular (R)] *ep.* is an *appos.* that indicates [the existence of (Jm)] a meaning in its *ant.* [or in the belonging thereof (145) (R)] unrestrictedly (IH). By “unrestrictedly” he intends to exclude the *d. s.* in such as ضَرَبْتُ زَيْدًا مُجْرَدًا ; for مُجْرَدًا , though indicative of a meaning in زَيْدًا , is not so unrestrictedly, but when he is restricted by the state of *beating* : whereas the *d. s.* is already excluded from the definition by “*appos.*” (R). IM defines the *ep.* as the *appos.* supplementing its *ant.* by explaining one of its qualities, as مَرَرْتُ بِرَجُلٍ كَرِيمٍ *I passed by a generous man*, or of the qualities of what belongs to it, i. e. its connected, as مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبِيَّةٍ *I passed by a man whose father is generous* (IA). The *ep.* [is added to distinguish between two participators in the name : and, it is said (M),] denotes *particularization* (M, IH, IA, Sh) of

أَنْتَ كَامِلٌ فِي الرَّجُولِيَّةِ ; and similarly هَذَا الرَّجُلُ Thou art the man, all of the man and هذا الرَّجُلُ This is the learned, the seriously learned the genuinely learned, meaning الْبَلِيغُ ; and مَرَرْتُ بِرَجُلٍ رَجُلٍ صَدِيقٍ I passed by a man of good and رَجُلٍ سَوِّءٍ a man of evil, as said صَالِحٌ and فَاسِدٌ (M). The saying of many مَرَرْتُ بِهَذَا الرَّجُلِ I passed by this man that the الرَّجُلُ is in error : IM says " ISB guides to the truth, synd. expl. [148], as does IJ"; and so do Zj (L). The majority of GG prescribe derivation of the *ep.*; and therefore (R) S deems مَرَرْتُ [as rendered by جَرِيءٌ (M)] of weak authority at IH does not prescribe it (R). There is no difference between its being *deriv.* and otherwise when its use is to denote the meaning [occurring (Jm) in 3, Jm)], generally, [i. e. in all its usages, like 3 and نُو *pre.* to the generic substantive, which positions have a qualified, expressed or supplied 3 and تَمِيمِي and نُو مَالٍ, [and like every con- ing 3, and the Tā'i نُو, because أَلَّذِي قَامَ

its *ant.* (Sh), i. e. *diminution* of the *homonymy* existing (R) in *indets.* (M, R), as *فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ* IV. 94. (*The obligatory, or Incumbent upon him, shall be*) [29] *emancipation of a believing slave* (Sh); and *manifestation* (M, IH, Sh) of it (Sh), i. e. *removal* of the *homonymy* existing (R) in *dets.* (M, R), whether proper names or not, as *زَيْدُ الْعَالَمِ* *The learned Zaid* and *الرَّجُلُ الْفَاضِلُ* *The excellent man* (R). In *هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ الَّذِينَ* *يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ* XXXI. 2. 3. *Guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the life to come* الَّذِينَ الَّذِينَ is an explanation of their doing good (B); and like it is

الْأَلَمْعَى الَّذِي يُظَنُّ بِكَ الظَّنَّ * كَأَن قَدْ رَأَى وَقَدْ سَمِعَا
by Aus [Ibn Hajar, *The sharp-witted, who thinks of thee the thought, as though he had seen and had heard* (N)], which As, on being asked respecting the *الْمَعَى*, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) *praise* [and *magnification* (M) of its *ant.* (Sh), like the *eps.* applied to God (M), as *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* I. 1. *Praise be to God the Lord of the worlds* (Sh)]; or [the *opp.* of that (M),] *blame* [and *vilification* (M) of it (Sh), as

XVI. 100. *Say thou, I seek protection by God from the accursed devil* (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as *In the name of God the Compassionate, the Merciful* and *I seek protection etc.*; or one that has a partner in it, as *The excellent, learned, or The profligate, abominable, Zaid came to me* when the person addressed knows the comer *Zaid* before he is qualified, even though he have partners in this name (R)]: (2) *corroboration* [of it (Sh); but only when the qualified imports the meaning of that *ep.*, expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh), *The bygone yesterday* (M, IA), and *لا تتخذوا* *أما هو إله واحد* XVI. 53. *Take ye not unto yourselves two gods: He is on'y one God* (R, Sh): if, however, that meaning so expressed in the *ant.* be *universal inclusion and comprehension*, the *appos.* is a *corrob.*, not an *ep.*, as *الرجال كلهم* and *الرجلاني كلاهما*; but, if not, it is an *ep.* as in XVI. 53.: and, if the meaning of the *appos.* be that of the *ant.* exactly, by correspondence, the *appos.* is a *corrob.* of repetition, as *زيد زيد* and *الرجل نفسه* (R): (3)

commiseration (R, IA, Sh) for it, as ^{لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ} اَنَا عَبْدُكَ الْمَسْكِينُ *O God, I am Thy poor servant* (Sh).

§ 142. The *ep.* is (M, IA, Sh, ML) (1) generally (M) *deriv.* (IA, Sh, ML), i. e. derived from the *inf. n.* to indicate a meaning and its subject, like (IA) the *act.* or *pass. part.*, or *ep.* assimilated (M, IA) to the *act. part.*, or ^{فَعَلَ} أَفْعَل of superiority (IA), as ^{مَرَرْتُ بِرَجُلٍ ضَارِبٍ} *I passed by a man beating* or ^{مَضْرُوبٍ} beaten or ^{حَسَنِي الْوَجْهَةِ} handsome in face or ^{خَيْرٌ مِنْ عَمْرٍو} better than 'Amr (Sh): (2) renderable thereby (IA, Sh), as ^{مَرَرْتُ بِرَجُلٍ أَسَدٍ} *I passed by a lion man*, i. e. ^{شَجَاعٍ} (Sh); like the *dem.*, as ^{مَرَرْتُ بِزَيْدٍ هَذَا} *I passed by this Zaid*, i. e. ^{الْمُشَارِ إِلَيْهِ}; and ^{نُو} i. q. ^{صَاحِبٍ} or conjunct, as ^{مَرَرْتُ بِرَجُلٍ ذِي مَالٍ} *I passed by a man possessed of property*, i. e. ^{صَاحِبٍ مَالٍ}, and ^{بِزَيْدٍ قَامَ} *by Zaid who stood*, i. e. ^{الْقَائِمِ}; and the *rel. n.*, as ^{مَرَرْتُ بِرَجُلٍ قُرَشِيٍّ} *I passed by a Kurashī man*, i. e. ^{بَصْرِيٍّ} and ^{تَمِيمِيٍّ} (IA). ^{مُنْتَسِبٍ إِلَى قُرَيْشٍ} [23] ^{ذَاتُ سَوَارٍ} and ^{ذُو مَالٍ} and ^{مَعَزُورٌ} and ^{مَنْسُوبٌ} by ^{صَاحِبَةٌ} and ^{صَاحِبٍ مَالٍ}, or by ^{مُتَسَرِّةٌ} and ^{مُتَمَوِّلٌ} ^{أَيُّهَا} [116] ^{مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ} and you say ^{سَوَارٍ}:

أَنْتَ كَامِلٌ فِي الرَّجُولِيَّةِ, meaning رَجُلٌ, and similarly هَذَا هَذَا الرَّجُلُ كُلُّ الرَّجُلِ Thou art the man, all of the man and هَذَا هَذَا الْعَالَمُ جِدُّ الْعَالَمِ This is the learned, the seriously learned and هَذَا هَذَا الْعَالَمُ حَقُّ الْعَالَمِ the genuinely learned, meaning الْبَلِيغُ مررتُ بِرَجُلٍ رَجُلٍ صَدِيقٍ; and الْكَامِلُ فِي شَأْنِهِ a man, a man of good and رَجُلٍ سَوِّءٍ a man of evil, as though you said صَالِحٌ and فَاسِدٌ (M). The saying of many GG on مررتُ بِهَذَا الرَّجُلِ I passed by this man that الرَّجُلُ is an *ep.* is an error: IM says "ISB guides to the truth, making it a *synd. expl.* [148], as does IJ"; and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the *ep.*; and therefore (R) S deems مررتُ بِرَجُلٍ أَسَدٍ [as rendered by جَرِيءٍ (M)] of weak authority (M, R): but IH does not prescribe it (R). There is no difference between its being *deriv.* and otherwise when its application is to denote the meaning [occurring (Jm) in its *ant.* (R, Jm)], generally, [i. e. in all its usages, like the *rel. n.* and ذُو *pre.* to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as ذُو مَالٍ and تَعَمِّيُّ, [and like every conjunct containing ال, and the ذُو TĀ'I, because الْقَوْمُ قَامَ

is i. q. الْقَائِمُ (147) (R)]; or particularly, [i. e. in some of its usages, like اَيُّ, which occurs as *ep.* of the *indet.* only, provided that you intend praise, and like the *prim.* generic substantive with respect to the *dem.* (147), and the *dem.*, which occurs as *ep.* of the proper name and *n. pre.* to the *pron.* or proper name or *dem.*, because the qualified is more particular or equal (148), and nowhere else (R),] as اَيُّ رَجُلٍ مَرَرْتُ and اَيُّ رَجُلٍ and بِرَجُلٍ and بِرَيْدٍ and بِهَذَا الرَّجُلِ (IH). All the *prim.* [here] mentioned are regular, whether generally [applied to denote a meaning in the *ant.*], like the *rel. n.*, نُو, synarthrous conjunct, and تَاوِي ; or particularly, like اَيُّ *oppos.* of the *indet.*, the generic substantive *appos.* of the *dem.*, and *dem. appos.* of what we have mentioned. There remain some *prim.* occurring as *eps.* that IH does not mention, (1) regular, vid. (a) كُلُّ [117], جَد, and حَق, *appos.* of the generic substantive, and *pre.* to the like of their *ant.* in letter or sense, as اَنْتَ الرَّجُلُ كُلُّ الرَّجُلِ and جَدُّ الرَّجُلِ *the earnest man* and حَقُّ الرَّجُلِ *the genuine man* the commonest and best [idiom], and اَنْتَ الْعَرُءُ كُلُّ الرَّجُلِ and جَدُّ الرَّجُلِ and حَقُّ الرَّجُلِ allowable with weak authority; and qualifying *indets.* also, as اَنْتَ رَجُلٌ كُلُّ رَجُلٍ *Thou art a man, every man* and جَدُّ رَجُلٍ *an earnest man* and حَقُّ رَجُلٍ

a *genuine man*: ^{كُلُّ}الرَّجُلِ ^{مَعَهُ} means that in him are united the good qualities scattered among the whole of men, ^{جَدُّ} that others are as it were a jest, and ^{حَقُّ}الرَّجُلِ that others are spurious, which [last] two are of the *cat.* of ^{جَرْدٌ}قَطِيفَةٌ [121]; and ^{أَنْتَ}اللَّيِّمُ ^{جَدُّ}اللَّيِّمِ ^{أَنْتَ} *Thou art the base, the very base* and ^{حَقُّ}اللَّيِّمِ *the really base* and ^{أَنْتَ}لَّيِّمٌ ^{جَدُّ}لَّيِّمٌ and ^{حَقُّ}لَّيِّمٌ are also said in blame: (b) ^{مَا}شِئْتَ ^{مِنْ}كَذَا restricted to an *indet.*, as ^{جَاءَنِي}رَجُلٌ ^{مَا}شِئْتَ ^{مِنْ}رَجُلٍ *A man, (that is) what or a thing that, or A man, a thing that, thou hast willed as a man, has come to me*: ^{مَا}, which is either conjunct or an *indet.* qualified by the *prop.* after it, is in both cases *enunc.* of a suppressed *inch.*, the *prop.* being *ep.* of the *indet.*, i. e. ^{هُوَ}الَّذِي ^{شِئْتَ} or ^{شَيْءٌ}شِئْتَ; or, if qualified by the *prop.* after it, may be *ep.* of the *indet.* before it: and in the sense of ^{رَجُلٌ}شَرَعَك ^{مِنْ}رَجُلٍ are ^{رَجُلٌ}مَا آتَى and ^{رِجَالٌ}كُفَيْكَ ^{مِنْ}رِجَالٍ and ^{رِجَالٌ}حَسْبُكَ ^{مِنْ}رِجَالَيْنِ *A man, and Two men, and Men, sufficing [143] thee as a man, or two men, or men*; and the *prep.* and *gen.* in all of that import that the mentioned is the particularized by praise from (among the divisions of this genus, when

they are assorted man by) man, and (two men by) two men,
and (men by) men, as we said on رَجُلٌ أَفْضَلُ and رَجُلَيْنِ
and رَجَالٌ [118], the like [prep. and gen.] often occur-
ring after what praise and wonder are intended by, as
لِلَّهِ ذَرٌّ زَيْدٌ مِنْ رَجُلٍ [84], and يَا لَكَ مِنْ لَيْلٍ [48, 84], and
the meaning in all being one, vid. that he is the praised,
and the wonder is at it, exclusively, out of the aggregate
of this genus, when they are distributed and divided with
this division: (c) the qualified repeated, and pre. to such
as حِمَارٌ and عِنْدِي رَجُلٌ رَجُلٌ صِدْقٌ, as سَوٌّ and صِدْقٌ
حِمَارٌ سُوءٌ : they often prefix the qualified to the inf. n. of
the ep., so that, رَجُلٌ رَجُلٌ صِدْقٌ meaning رَجُلٌ صَادِقٌ, it is
as though you said عِنْدِي رَجُلٌ رَجُلٌ صَادِقٌ ; and the 2nd
رَجُلٌ with its ep. becomes ep. of the 1st, as in لَا مَاءَ مَاءٌ رَجُلٌ
بَارِدًا [102]; or the 2nd may be a subst. for the 1st, as is
said on XCVI. 15. 16. [153], except that the necessity
of their agreeing in determinateness and indeterminateness
makes its being an ep. more probable : (d) quantities, as
عِنْدِي رَجَالٌ ثَلَاثَةٌ Beside me are three men : the Prophet
says النَّاسُ كَأَبْلِ مِائَةٍ لَا تَجِدُ فِيهَا رَاحِلَةً وَاحِدَةً Mankind
are like an hundred camels, wherein thou wilt not find one
high-bred camel; and you say عِنْدِي بَرٌّ قَفِيزَانِ I have

wheat two قَفِيز measures ; and similarly with ذِرَاعُ *cubit*,
 شِبْرُ *span*, بَاعُ *fathom*, and other quantities indicating
 length, shortness, scarcity, plenty, and the like : (2)
 matter of hearsay, (a) common, frequent, vid. the *inf. n.*
 [143], mostly i. q. the *act. part.*, as رَجُلٌ صَوْمٌ *A man*
abstaining and عَدْلٌ *just* ; sometimes i. q. the *pass. part.*,
 as رَجُلٌ رَضِيَ *A man liked*, i. e. مَرْضًى : (b) not common,
 vid. (a) a generic substantive notorious for some idea,
 qualifying another generic substantive, as مَرَرْتُ بِرَجُلٍ
 مِثْلِ أَسَدٍ : Mb says it is by supplying مِثْلُ, i. e. مِثْلُ أَسَدٍ
 (like) a lion ; and his rendering is strengthened by their
 saying مَرَرْتُ بِرَجُلٍ أَسَدٍ شِدَّةً *I passed by a man (like) a*
lion in strength, i. e. يَشَابَهُ الْأَسَدَ شِدَّةً, so that شِدَّةٌ
 in the *acc.* as a *sp.* from the relation of مِثْلُ to the *pron.*
 of the [man] mentioned, as in الْكَوْزُ مَمْتَلًى مَاءً *The*
pitcher is full of water, according to what we mentioned
 respecting هُوَ زَهِيرٌ شَعْرًا [77] : and sometimes بِرَجُلٍ
 صَدَأَ الْأَسَدَ شِدَّةً is said, which [الْأَسَدُ] is a *subst.* according to
 S, but according to Khl may be an *ep.* as rendered by
 مَرَرْتُ بِرَجُلٍ نَارٍ مِثْلِ الْأَسَدِ (like) the lion ; and they say
 مَرَرْتُ بِرَجُلٍ نَارٍ حُمْرَةً, i. e. مِثْلُ نَارٍ حُمْرَةً (like) a fire in redness : or أَسَدٌ

شِدَّةٌ and نَارٌ حَمْرَةٌ may be i. q. كَامِلٌ شِدَّةٌ and حَمْرَةٌ *consummate*, or *perfect*, in *strength* and *redness*, in which case it is not by supplying the *pre. n.*, but is like أَنْتَ الرَّجُلُ عِلْمًا, as we mentioned in the *d. s.* [77]; and in this construction also the *acc.* is a *sp.* from the relation of كَامِلٌ to the *pron.* of the [*man*] mentioned : but others than Mb say that the concrete substantive in such *exs.* is to be rendered by the *ep.* appropriate to it, so that رَجُلٌ أَسَدٌ means رَجُلٌ جَرِيءٌ *bold*, and رَجُلٌ حِمَارٌ means رَجُلٌ بَلِيدٌ *stupid*; and according to this rendering the *sp.* in such as رَجُلٌ شِدَّةٌ has no meaning : the poet says

وَكَيْلٌ يَقُولُ النَّاسُ مِنْ ظُلُمَاتِهِ
 سَوَاءٌ صَحِيحَاتُ الْعَيُونِ وَعَوْرُهَا
 كَأَنَّ لَنَا مِنْهُ يَدَا حَصِينَتُهُ
 مَسْحُوحَا أَعَالِيهَا وَسَاجَا سَتُورُهَا

*And (many) a night, from whose glooms the people say,
 Alike are the sound of eyes and their unsound ; as though
 we had from it tents inaccessible from their height, whose
 tops were haircloths, and whose curtains were teak !, i. e.
 رَجُلٌ شِدَّةٌ whose tops were black, and
 whose curtains were thick : (b) the generic substantive*

qualifying that generic substantive, the expression being repeated in the sense of ^{كامل}, as ^{مررت برجل رجل}, i. e. ^{صهوة} ^{كامل} ^{في الرجولية} *consummate in manliness*, and ^{رايت} ^{اسدا}, i. e. ^{كاملا} *perfect*: (c) a generic substantive denoting what the thing is made of, and qualifying that thing, as ^{هذا خاتم حديد}: S says such [constructions] as ^{خاتم طين} *A clay signet-ring*, ^{صفة خز} *A silk covering of* a saddle, ^{خاتم حديد} *An iron signet-ring*, and ^{باب ساج} *A teak door* are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering ^{معمول من طين} (*wrought of*) *clay*, and, if comparison be intended, ^{ليبي صفة كالخز} ^{بسرچ} ^{خز صفة} means *by a saddle whose covering is (soft like) silk, (but is not silk)*: (d) [^{اب} and ^{اخ} in] their saying ^{مررت برجل ابي} *I passed by a man father of 10* and ^{لك اخ} *brother to thee* and ^{اب لك} *father to thee* (R).

§ 143. They [often (IM)] qualify by the *inf. n.* (M, IM), as ^{رجل عدل} [142] and ^{صوم} and ^{زور} *visiting* and ^{كفيك} and ^{شريك} and ^{مررت برجل حسبك} [142] and ^{رضي} and ^{مثلك} and ^{كانيك} and ^{محببك} *like thee*, i. q.

(M); always *sing. masc.* (IM), as ^{مُرْسَلٌ} ^{بِرَجُلٍ} ^{عَدْلٍ} and ^{بِامْرَأَتِي} ^{بِامْرَأَةٍ} ^{عَدْلٍ} and ^{بِرَجَالٍ} ^{عَدْلٍ} and ^{بِرَجُلَيْنِ} ^{عَدْلٍ} ^{أَنَا رَسُولًا} ^{رَبِّكَ} in ^{رَسُولٌ} (IA). [Thus] ^{عَدْلٍ} and ^{بِنِسَاءٍ} ^{عَدْلٍ} (IA). XX. 49. *Verily we are the two messengers of thy Lord,* being i. q. ^{مُرْسَلٌ}, is unavoidably dualized; but in ^{أَنَا رَسُولٌ} ^{رَبِّكَ} XXVI. 15. *Verily we are the two messengers of the Lord of the worlds,* being i. q. ^{رِسَالَةٌ}, may be made uniform for the *sing.*, *du.*, and *pl.*, as is done in qualifying by *inf. ns.*, like ^{صَوْمٌ} and ^{زُورٌ} (K on XXVI. 15.). Qualification by the *inf. n.*, [which is contrary to the *o. f.*, because it indicates the meaning, not its subject (142) (IA),] is explained by suppression of a *pre. n.*, [as some say, i. e. ^{ذُو رِضَى} and ^{ذُو صَوْمٍ} (R); or by putting ^{عَدْلٍ} in the place of ^{عَادِلٍ} (IA)]; or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly applied to the *ag.* and *obj.*, as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] *prop.* [containing truth or falsehood (M)] is used as an *ep.* for (1) the *indet.* (M, IH, IA) only (M, IA), not the *det.*, because the *prop.* is [akin to the *indet.*, as being (R)] renderable by the *indet.*, [as ^{ذَاهِبٌ} ^{أَبُوهُ} by ^{إِبْرَةٌ} ^{ذَاهِبٌ} or ^{قَامَ} ^{رَجُلٌ} ^{ذَاهِبٌ} ^{أَبُوهُ},

and ^{مَرُوتٌ بِرَجُلٍ أَبُوهُ زَيْدٌ} by ^{كَاتِبٍ أَبُوهُ زَيْدٌ} (R) : (2) the
n. made *det.* by the generic ^{أَلْ}, [as some assert (IA)], as

وَلَقَدْ أَمَرَ عَلَى اللَّيْمِ يَسْبِنِي * فَمَضَيْتُ ثُمَّ قُلْتُ لَا يَعْنِينِي

(R, IA) *By God, assuredly I pass by the base fellow that
reviles me; and go away, then say, He means me not* (J)

and ^{وَإِنَّ لَكُمْ فِي اللَّيْلِ نَسْلَخَ مِنْهُ النَّهَارَ} XXXVI. 37. *And the
night that We draw forth the day from is a sign for you*

(IA), because its determination is [only] *lit.* (R); but

that is not certain, since ^{نَسْلَخَ} and ^{يَسْبِنِي} may be *ds. s.*

(IA). It must have a *pron.* (IH, IA) relating to that *indet.*

(Jm), to connect it with the qualified : but the *pron.* is

sometimes suppressed (R, IA), because indicated, as

وَمَا أَدْرِ أَغْيَرَهُمْ تَنَاءً * وَطَوَّلَ أَلَدَهُمْ أَمْ مَالٌ أَصَابُوا

[by Jarir, *And I know not whether mutual distance have*

altered them, and length of time, or wealth (that) they

have gotten (J)], i. e. ^{أَصَابُوا}, and ^{وَأَتَقُوا يَوْمًا لَا تَجْزِي}

II. 45. *And fear a day (wherein)*

a soul shall not make satisfaction for a soul at all, i. e.

(IA). The *cop.* of the *prop.* used as an *ep.* is

only the *pron.*, mentioned, as XVII. 95. [1] : or supplied,

in the *nom.*, as ^{أَنْ يَقْتُلُوكَ} [505], i. e. ^{هُوَ عَرُ}; or *acc.*,

as ^{حَمِيَّتُهُ} [63], i. e. ^{حَمِيَّتُهُ}; or *gen.*, as II. 45., i. e. ^{فِيهِ} (ML). As some say, the *prep.* and *gen.* are suppressed all at once: but, as others say, [gradually, first (IA)] the *prep.* [alone (ML)], the *pron.* being then [put into the *acc.*, and (ML)] attached to the *v.*, [so that it becomes ^{تَجْزِيَةً} (IA), as in ^{وَيَوْمَ شَهِدْنَاكَ الْخ} (66), i. e. ^{شَهِدْنَا فِيهِ} (ML)]; and afterwards this [attached (IA)] *pron.* (IA, ML), when in the *acc.* (ML), so that it becomes ^{تَجْزِي} (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The *prop.* occurring as an *ep.* must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisitive *prop.* does not occur as an *ep.*; though it does as an *enunc.*, contrary to the opinion of Iamb, as ^{زَيْدٌ أَضْرِبْهُ} [26] (IA). Sometimes, however, the requisitive [*prop.* apparently (IA)] occurs as an *ep.*, by subaudition of a *saying*, which is [really (R)] the *ep.* (R, IA), the requisitive *prop.* being its *reg.* (IA): the saying [of Al'Ajjāz (J)]

حَتَّىٰ إِذَا جَنَّ الظَّلَامُ وَاخْتَلَطَا
جَاؤُوا بِمَنْقُولٍ هَلْ رَأَيْتَ الذِّئْبَ قَطًا

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML) ^{بِمَنْقُولٍ}

عِنْدَهُ هَذَا الْقَوْلُ (M, R), on account of its dark color,
because it is diluted milk (M), [or] مَقُولٌ فِيهِ هَلْ آخِ (IA), [or] مَقُولٌ عِنْدَ رُؤْيَتِهِ ذَلِكَ ; and

فَإِنَّمَا أَنْتَ أَخِي لَا نَعْدَمُهُ

[For thou art only a brother (of whom it is said), May God grant we lose him not! (Jsh)] meaning أَخِي مَقُولٌ فِيهِ (ML): as it occurs as a *d. s.*, like تَقَبَّيْتُ زَيْدًا أَضْرِبُهُ I met Zaid, (it being said of him,) Beat thou him, i. e. مَقُولًا فِي حَقِّهِ هَذَا الْقَوْلُ ; and 2nd *obj.* in the *cat.* of ظَنَّ (R), like [the saying of Abu -dDardá (M)] وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلَهُ I have found men to be (persons whereof it is said,) Try him: thou wilt hate him (M, R), i. e. مَقُولًا فِيهِ هَذَا الْمَقَالُ (M). And IS and F hold this subaudition to be necessary in the *enune.*, i. e. زَيْدٌ مَقُولٌ فِيهِ أَضْرِبُهُ Zaid (is a person whereof it is said,) Beat thou him; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مَرَرْتُ بِرَجُلٍ حَسَنٍ I passed by a goodly man, since the *goodliness* is the state and quality of the man (Jm)]; (2) the state of its (M, IH) connected (M), [i. e.] belonging, [i. e. by a relative *ep.* accruing to it

because of its belonging (Jm),] as ^{مَرَرْتُ بِرَجُلٍ حَسَنٍ غُلَامَةً} *I passed by a man whose young man was goodly* (IH), since the man's *being goodly as to the young man* is a meaning in the *man*, even though it be relative (Jm). This connected, (1) if pronounced with Tanwīn, agrees with the *ant.* in case, without dispute, as ^{مَرَرْتُ بِرَجُلٍ} *مَرَرْتُ بِرَجُلٍ*, since ^{ضَارِبٍ أَبَا زَيْدٍ} *ضَارِبٍ* and ^{ضَارِبٍ أَبَا زَيْدٍ} *ضَارِبٍ*; and the *act.* and *pass. parts.* governing the direct *obj.* in the *acc.* are then not past [345]: (2) if *pre.* is (a) an assimilate *ep.*, which must be *pre.* to its *ag.*, as ^{مَرَرْتُ بِرَجُلٍ حَسَنٍ الرَّجُلَ} *مَرَرْتُ بِرَجُلٍ حَسَنٍ*, since it has no *obj.*: (b) not an assimilate *ep.*, (a) past, *intrans.*, which is *pre.* to the *ag.*, as ^{مَرَرْتُ بِرَجُلٍ قَائِمٍ الْغُلَامَ} *مَرَرْتُ بِرَجُلٍ قَائِمٍ* [349]; and does not become *det.* because of its prefixion to its *reg.* [111]: and *trans.*, which may not be *pre.* to the *ag.*, because, if you prefix it to the *ag.* without mentioning the direct *obj.*, as ^{مَرَرْتُ بِرَجُلٍ ضَارِبٍ الْغُلَامَ} *مَرَرْتُ بِرَجُلٍ ضَارِبٍ*, the *ag.* is liable to be mistaken for the *obj.*, so that the *act. part.* is not known to be connected, while, if you mention the direct *obj.*, it also is not allowable [345]; and, if *pre.* to the direct *obj.*, must be followed by the *ag.* in the *nom.*, as ^{مَرَرْتُ بِرَجُلٍ ضَارِبٍ عَمْرٍو غُلَامَةً أَمْسَرَ} *مَرَرْتُ بِرَجُلٍ ضَارِبٍ عَمْرٍو* and ^{مَرَرْتُ بِرَجُلٍ ضَارِبٍ عَمْرٍو} *مَرَرْتُ بِرَجُلٍ ضَارِبٍ عَمْرٍو*, since, if we did not mention [the *ag.*], the *act. part.* would be unconnected; and becomes *det.* by reason of the prothesis, because *pre.* to a *n.* not its *reg.*: (b) not past, which, according to S, may be made an *ep.* unrestrictedly

like the one pronounced with Tanwīn, whether it be present or future, as ^{مَرَرْتُ} ^{بِرَجُلٍ} ^{ضَارِبٍ} ^{غُلَامَةٍ} ^{زَيْدٍ} ^{الْآنَ} or ^{غَدًا}; and whether it denote *physical action*, i. e. what is *sensible, visible*, like ^{ضَارِبٍ} and ^{قَاتِلٍ}, or *other than physical action*, like ^{عَالَمٍ}, ^{عَارِفٍ}, ^{مُخَالَطٍ}, and ^{مَلَاظِمٍ}: but, as Y says, if present, must be in the *acc.* as a *d. s.*, even though it be to an *indet.*, whether it denote *physical action* or not, as ^{مَرَرْتُ} ^{بِرَجُلٍ} ^{ضَارِبَةٍ} ^{عَمْرٍو} and ^{بِزَيْدٍ} ^{مُخَالَطَةٍ} ^{دَاءٍ}; and, if future, must be in the *nom.*, whether it denote *physical action* or not, as being with the subsequent *nom.* a nominal *prop. ep.* of the *indet.*, as ^{مَرَرْتُ} ^{بِرَجُلٍ} ^{ضَارِبَةٍ} ^{عَمْرٍو}: while S agrees with him as to the allowability of the *acc.* in the 1st, and *nom.* in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

وَنَظَرْتُ مِنْ خَلَلِ السُّتُورِ بِأَعْيُنِي
مَرَضَى مُخَالَطَهَا السَّقَامُ صَحَاحَ

And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مُخَالَطَهَا with the gen., while others cite

حَمِيْنُ الْعَرَاقِيْبِ الْعَصَا وَتَرَكْنَهُ * بِهٖ نَفْسٌ عَالٍ مُخَالَطَةُ يَهْرٍ

They defended the hock-tendons from the encroaching of the horse Al'Asà, and left him having in him hard breathing that panting is pervading with the nom. of مَخَالِطَةٌ, which Y might attribute to inchoation: and, as IIU says, if denoting physical action, must be in the nom. by inchoation, whether it be present or future; and, if denoting other than physical action, then, if present, must be in the acc. as a d. s., and, if future, must be in apposition with the ant.: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the act. part. govern like the v.: but, when you do not intend that, and make it a n., only the nom. is allowable in every case, as مَرَرْتُ بِرَجُلٍ مُلَازِمَةٍ رَجُلٍ
I passed by a man whose attendant was a man, i. e. صَاحِبٍ
مُلَازِمَتِهِ: you treat مُلَازِمَةٍ like what is not derived from the v., as you treat صَاحِبَةٍ whose companion; and accordingly you say in the du. and pl. رَجُلٍ مُلَازِمَاتِ الزَّيْدَانِ
and مُلَازِمَاتُ بَنُو فُلَانٍ. The following [eps.] other than the act. part., pass. part., and assimilate ep., occur connected, (1) regularly, vid. the rel. n., as رَجُلٍ مِصْرِيٍّ حِمَارَةٍ
by a man whose ass was Egyptian, because, being i. q. مَنَسُوبٍ, it governs with its government: (2) by hearsay,
badly, vid. (a) سَوَاءٌ هُوَ وَالْعَدَمُ, as سَوَاءٌ رَجُلٍ سَوَاءٌ
سَوَاءٌ رَجُلٍ
أَبُوهُ by a man such that he and non-existence, and

his father and his mother, were equal or alike, the chaste, well-known construction being to put سَوَاء into the *nom.* [as a *prepos. enunc.* (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that اَئْتَرْتَهُمُ الْغَيْبُ in the place of the *nom.* should be ag. of سَوَاء in اِنَّ الَّذِيْنَ كَفَرُوْا سَوَاءٌ اَلَيْهِمْ اَنذَارُكَ وَاعْتَدْتُمْ II. 5. *Verily they that disbelieve, alike etc.* [28] on the ground that سَوَاء alone is in the *nom.* as *pred.* of اِنَّ, [as though مُسْتَوٍ عَلَيْهِمْ اَنذَارُكَ وَاعْتَدْتُمْ were said (K, B), as you say مَرَرْتُ بِرَجُلٍ اِنَّ زَيْدًا مَّخْتُصِمًا اَبُوهُ رَآئِيَ عَمَةً (K)]; and as مَرَرْتُ بِرَجُلٍ (K)]; and as سَوَاءٌ بِرَهْمَةٍ I passed by a man whose dirham was complete, i. e. تَامٌ, so that it requires one ag., contrary to the 1st, because, being i. q. مُسْتَوٍ, it is between two and upwards; (b) [رَجُلٍ and حَسْبُ in] your saying بِرَجُلٍ حَسْبُكَ by a man whose bounty was sufficient for thee and whose father was a man, i. e. كَامِلٌ perfect; (c) the quantities, as بِرَجُلٍ عَشْرَةُ غُلَامَانِ by a man whose young men were 10 and بِرَأْسٍ طُولُهَا by a serpent whose length was a cubit; (d) the generic substantive denoting what the thing is made of, as بِسَرْجٍ خَزَّ صَفْتَهُ by a saddle whose covering was silk and بِكِتَابٍ طَبِيٍّ خَاتَمَهُ

by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as *بِرَجُلٍ أَسَدٌ غَلَامَةٌ* by a man whose young man was a lion, i. e. *بِرَجُلٍ جَرِيءٍ* bold; (f) [*مِثْلُ* and *أَبِ* in] your saying *أَبُوهُ مِثْلُكَ* and *بِرَجُلٍ أَبِي* by a man whose father was like thee and whose mother's father was a father of 10. These are all are among the *prims.* that occur as *eps.* not in accordance with analogy [142] (R).

§ 146. As the *ep.* agrees with the qualified in its inflection, so does it agrees with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an *ep.* wherein the *masc.* and *fem.* are alike, as *فَعُولٌ* [i. q. *فَاعِلٌ*] and *مَفْعُولٌ* i. q. *فَعِيلٌ* [269]; (3) a *fem.* applied to the *masc.*, as *رَبْعَةٌ* and *عَلَامَةٌ* [265] (M). [See also § 143 and § 356.] The *ep.* follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper *ep.* (ML); but really (Sh) in [two out of five, vid. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as *مَرَرْتُ* *بِزَيْدٍ الْكَرِيمِ* and *بِقَوْمٍ كَرَمَاءَ* (IA)]. In number and gender

its predicament is that of the *v.* [that would occupy its place in that sentence (Sh) : and therefore, if it govern in the *nom.* a latent *pron.*, it agrees with the qualified unrestrictedly, as ^{زَيْدٌ رَجُلٌ حَسَنٌ} , ^{الزَّيْدَانِ رَجُلَانِ حَسَنَانِ} , and ^{الْهِنْدَانِ هِنْدٌ امْرَأَةٌ حَسَنَةٌ} , and ^{الزَّيْدُونَ رِجَالٌ حَسَنُونَ} , and ^{الْهِنْدَاتُ نِسَاءٌ حَسَنَاتٌ} ; so that it agrees in gender and number, as the *v.* would agree if you put a *v.* in the place of the *ep.*, and said ^{رَجُلٌ حَسَنٌ} , ^{امْرَأَتَانِ} , ^{رِجَالٌ حَسَنُوا} , and ^{امْرَأَةٌ حَسَنَتْ} , ^{رَجُلَانِ حَسَنَا} , and ^{نِسَاءٌ حَسَنَاتُ} : while, if it govern in the *nom.* an explicit *n.*, it agrees in gender with that explicit *n.*, but in number is *sing.*; so that it follows the course of the *v.* when governing an explicit *n.* in the *nom.* (IA)], as ^{مَرَرْتُ بِرَجُلٍ حَسَنَةٍ امَةٍ} [and ^{حَسَنٍ اَبُوَهَا} (Sh)], like ^{حَسَنَتِ امَةٍ} (IA, Sh) and ^{حَسَنٍ اَبُوَهَا} , whence ^{اَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلَهَا} IV. 77. *Our Lord, deliver us out of this city whose inhabitants are wrong-doers,* and ^{بِرَجُلٍ حَسَنٍ اَبَاوَةٍ} and ^{بِرَجُلٍ حَسَنٍ اَبَاوَةٍ} (Sh), and ^{بِرِجَالٍ حَسَنٍ اَبَاؤُهُمْ} and ^{بِامْرَأَتَيْنِ حَسَنٍ اَبَوَاهُمَا} , like ^{حَسَنٍ اَبَاؤُهُمْ} (IA), not ^{حَسَنَيْنِ} and ^{اَكَلُونِي الْبَرَاعِيثُ} *حَسَنَيْنِ* , save according to the *dial.* of

[21]; except that the Arabs, treating the broken *pl.* like the *sing.*, allow as chaste ^{مَرَّتْ بِرَجُلٍ تَعُودُ غِلْمَانَهُ}, as you say ^{قَاعِدُ غِلْمَانَهُ} (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] *ep.* [qualifying by the state of the qualified (R), (and) governing a *pron.* in the *nom.* (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the *indet.* to be qualified by the *det.* in what contains praise or blame, citing ^{وَيْلٌ لِّكُلِّ هُمَزَةٍ} *Woe unto every slanderer, back-biter, who hath amassed wealth!*, and Akh allows the qualified *indet.* to be qualified by the *det.*, saying that ^{فَإِنْ عَثَرَ عَلَى} *is ep. of* ^{مَقَامَهُمَا يَقُومَانِ} (R) in ^{الْأُولَيَانِ} *انْهَمَا اسْتَحَقَّا إِثْمًا فَأَخْرَأْنِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ* V. 106. *And if it be discovered that they have incurred a sin, then the testimony shall be the testimony of two others, that shall stand in their place, of them that it hath been incurred against, i. e. the heirs, the meetest for testimony, by reason of their kinship and their knowledge*; and [one of (R, IA)] the three numbers, [though ^{أَكْسَارٌ} *A cooking-pot of pieces, and fragments, joined together,* ^{ثَوْبٌ أَسْمَالٌ} *A worn out garment, and* ^{نُطْفَةٌ أَمْشَاجٌ} *mixed semen* are said, because the

cooking-pot is joined together from the *pieces* and *fragments*, and the *garment* made up of cuttings every one of which is *worn out*, and the *semen* compounded of things every one of which is *mixed*, and they are emboldened to that by the fact that أَفْعَالٌ, being a *pl.* of paucity, is in the predicament of the *sing.*, as نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ, XVI. 68. *We give you to drink of what is in their bellies*, the *pron.* belonging to الْأَنْعَامِ, and, S says, is a *sing.*, not a *pl.*, though شَرَّادِمٌ قَمِيصٌ a *tattered shirt* and لَحْمٌ خَرَّادِيلٌ *minced meat* occur (R)]; and [one of (R, IA)] the two genders (IH, IA), except when it is an *ep.* wherein the *masc.* and *fem.* are alike, like فَعُولٌ i. q. فَاعِلٌ or فَعِيلٌ i. q. مَفْعُولٌ, or is a *fem. ep.* applied to the *masc.*, like عَلَامَةٌ (Jm): while the [2nd (IH), connected (R, ML)] *ep.* [qualifying by the state of the belonging (R), (and) governing an explicit *n.* in the *nom.* (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the *v.* [governing an explicit *n.* in the *nom.* (IA)] in (IH, IA, ML) the [five (R, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the *ag.* be *sing.*, *du.*, or *pl.*, it is *sing.* (R, IA), even if the qualified be different from that (IA), except that the *ep.* governing

a [broken (DM)] *pl.* in the *nom.* may in chaste [usage] be a *sing.* or broken [*pl.*] (ML); and, whether the *ag.* be *masc.* or *fem.*, it agrees therewith (R, IA), even if the qualified be *fem.* or *masc.* (IA), or is *masc.* when the *ag.* is improperly *fem.* or proper but separated (R). Hence قَامَ رَجُلٌ قَاعِدٌ غُلَامَةٌ is good, [as يَقْعُدُ غُلَامَةٌ is good; and قَاعِدَةٌ غُلَامَةٌ also, because the *ag.* is an improper *fem.*, as يَقْعُدُ غُلَامَةٌ is good (R)]: and قَاعِدُونَ غُلَامَةٌ is weak, [because it is equivalent to يَقْعُدُونَ غُلَامَةٌ; but less weak than يَقْعُدُونَ غُلَامَةٌ, because the *ل* and *و* in the *v.* are mostly *ags.*, contrary to the *ل* and *و* in the *du.* and *pl.* of the *n.*, for they are *ps.* applied as signs of the *du.* and *pl.* (R)]: and قَعُودٌ غُلَامَةٌ is allowable (IH), because, when you break the *n.* resembling the *v.*, it becomes literally excluded from its commensurability with, and affinity to, the *v.*, because the *v.* is not broken; so that قَعُودٌ غُلَامَةٌ does not contain a semblance of combination of two *ags.*, as قَاعِدُونَ غُلَامَةٌ does, because of its resemblance to يَقْعُدُونَ غُلَامَةٌ, in which two *ags.* are apparently combined unless the *و* be excluded from the quality of *n.* to that of *p.*, or the explicit *n.* be made a *subst.* for the *pron.*, or the *v.* be made an *enunc.* preceding the *inch.* (R): and the broken *pl.* is [pronounced by some to be (Sh)] pre-

ferable (Sh, ML) to the *sing.* (Sh, DM), which opinion I hold (Sh), as

بَكَرْتُ عَلَيْهِ بَكْرَةً فَوَجَدْتُهُ * قَعُودًا لَدَيْهِ بِالصَّرِيمِ عَوَانِلَةً

[by Zuhair, I came to him in the early morning, and found him to be such that his upbraiders were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the *enunc.* and *d. s.* (ML); while the sound *pl.* is said only by him that says أَكَلُونِي الْبَرَاغِيثُ (Sh). And, if you rightly considered, you would find the 1st *ep.* also to be like the *v.* in the five remaining ones, because its *ag.* is then the *pron.* covert in it relating to its qualified, and the *v.*, when attributed to the *pron.*, has the *†* affixed to it in the *du.*, the *و* in the rational *pl. masc.*, and the *ي* in the *pl. fem.*, and is femininized in the *sing.*

fem.; for which reason you say بِرَجُلَيْنِ, بِرَجُلٍ ضَارِبٍ, بِامْرَأَتَيْنِ, بِامْرَأَةٍ ضَارِبَةٍ, and بِرَجَالٍ ضَارِبِينَ, ضَارِبِينَ, يَضْرِبَانِ, يَضْرِبُ, as you say يَضْرِبُ, يَضْرِبَانِ, يَضْرِبُونَ, and يَضْرِبَانِ, تَضْرِبَانِ, تَضْرِبُ, and تَضْرِبُونَ (R). In

لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ سُبِّحْ اسْمُ رَبِّكَ الْأَعْلَى LXXXVII. 1. *Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High* الْأَعْلَى may be *ep.* of the [*pre.* (DM)] اسْمُ or [*post.* (DM)] رَبِّ: but in جَانِي غَلَامٍ زَيْدٍ الطَّرِيفِ : رَبِّ

The clever young man of Zaid came to me the *ep.* belongs to the *pre.*, not to the *post.*, except by reason of indication, because the *post.* is put only for particularization, not for its own sake, [whereas the *post.* in the text is intended by the predicament of the *pre.*, i. e. the glorification (DM)]; and conversely in *كُلُّ فَتًى يَتَّقِي فَائِزٌ* Every youth that is pious is fortunate the *ep.* belongs to the *post.*, because the *pre.* is put only for generalization, not for the sake of passing judgment upon it (ML). [But in XXX. 31. [117] *فَرَحُونَ* may be [in the *nom.* as (K)] *ep.* of *كُلُّ* (K, B), like

وَكُلُّ خَلِيلٍ غَيْرِ هَاضِمٍ نَفْسِهِ * فَبَالَصَدِّ وَالْأَعْرَاضِ عَنْهُ جَدِيرٌ

(K), by AshShammākh, *And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from* : AH says that *صَالِحٌ* in *كُلُّ رَجُلٍ صَالِحٍ* may be in the *gen.* as *ep.* of *رَجُلٍ*, which is the more frequent, as *جَادَتْ عَلَيْهَا النَّعْ* [117]; or *nom.* as *ep.* of *كُلُّ* (N): [and] in Ka'b's saying

وَقَالَ كُلُّ خَلِيلٍ كُنْتُ أَمَلُهُ * لَا إِلَهِيَّكَ إِنِّي عَنْكَ مَشْغُولٌ

And said every friend that I was wont to hope for (the beneficence, or aid, of), i. e. أَمَلٌ خَيْرٌ or مَعُونَةٌ, because substances are not hoped for, *Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-*

forting thee; wherefore fend for thyself) : verily, or because
 [520], *I am so busied as to be distracted from thee* كَأَنَّ
 and its two *regs.* are an *ep.* of خَلِيلٍ or كُلِّ, so that their
 position is that of a *gen.* or *nom.*; but the 1st is better,
 because كُلِّ is prefixed only to import *generality*, the real
 subject being its *gen.* (BS). Therefore رُكِّلَ أَخٌ أَخً [90]
 is of weak authority (BS, ML), because كُلِّ is qualified;
 whereas its *gen.* ought to be qualified, because it is the
 intended (BS), and إِلَّا الْفَرَقْدَيْنِ ought to be said, with the
gen as *ep.* of أَخٍ (DM). There is no harm in our men-
 tioning some of the predicaments of the *ep.* neglected by
 [Z and] IH. The 1st is the union of *eps.* with separa-
 tion of qualifieds. When the *ep.* is single, and has two
regs., (1) if they agree in inflection, (a) if because of cou-
 pling, then, (a) if they agree in determinateness and inde-
 terminateness, their *eps.* may be separated, as جَاءَنِي زَيْدٌ
 الظَّرِيفُ وَعَمْرُو الظَّرِيفُ *The clever Zaid and the clever*
'Amr came to me; or united, as جَاءَنِي زَيْدٌ وَعَمْرُو الظَّرِيفَانِ
The clever Zaid and 'Amr came to me, the *masc.* then
 prevailing over the *fem.*, as رَأَيْتُ رَجُلًا وَامْرَأَةً ظَرِيفَيْنِ *I saw*
a clever man and woman, and the rational over the irra-
 tional, as مَرَرْتُ بِالزَّيْدَيْنِ وَفَرَسَهُمَا الْمُقْبِلَيْنِ *I passed by the*
advancing two Zaid and their horse, as likewise is the
 case in the *enunc.* and *d. s.*, as الزَّيْدَانِ وَالْحِمَارَةُ مُقْبِلُونَ

The two Zaid and the she-ass are advancing and جَانِي زَيْدٌ وَهِنْدٌ وَالْحَمَارُ مُسْرِعَيْنِ *Zaid and Hind and the he-ass came to me making haste*; (b) if they differ in determinateness and indeterminateness, their *eps.* cannot be united, so that you do not say هَذِهِ نَاقَةٌ وَفَصِيلُهَا الرَّاتِعَانِ nor رَاتِعَانِ, because difference of the *ep.* and qualified in determinateness and indeterminateness is disallowed; and therefore they are either separated or united in an anacoluthic *ep.*, as جَانِي رَجُلٌ وَزَيْدٌ الطَّرِيفِيَّ *A man and Zaid (I mean) the two clever ones came to me*: (b) if not because of coupling, as اَبَاةٌ زَيْدًا اَعْطَيْتُ *I gave Zaid his father*, their *eps.* may not be united, but are separated or united in an anacoluthic *ep.*, because the *appos.* is in the predicament of the *ant.* as to inflection, and one *n.* is not 1st *obj.* and 2nd: (2) if they differ in inflection, then, (a) if they differ in sense also, their *eps.* may not be united, so that they are either separated or united in an anacoluthic *ep.*, because the *appos.* is in the predicament of the *ant.* as to inflection, and one *n.* [as *appos.* of the 2nd *reg.*] is not *obj.* of [itself as *appos.* of] the 1st; and, if separated, the *ep.* of each one of them should properly be beside it, as لَقِيَ زَيْدٌ الطَّرِيفُ عَمْرًا الطَّرِيفُ *The clever Zaid met the clever 'Amr*, though they may be put together, as لَقِيَ زَيْدٌ عَمْرًا الطَّرِيفُ الطَّرِيفُ, the *ep.*

of the 2nd being beside it, and the *ep.* of the 1st after the *ep.* of the 2nd, because, when separation of the *ep.* and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the *d. s.* [74]: (b) if they agree in sense, as ضَارَبَ زَيْدٌ عَمْرًا *Zaid fought with 'Amr*, their state is similar according to the BB; while Hsh and Th allow their *eps.* to be united, from regard to the sense, since each of them is *ag.* and *obj.* in respect of the sense, except that Hsh, giving preponderance to the side of the *ag.*, because it is the essential of the sentence, puts the *ep.* into the *nom.*, as ضَارَبَ زَيْدٌ عَمْرًا الظَّرِيفَانِ, while Th makes the *nom.* and *acc.* equal, because of their equality in sense. If the *op.* [of the two *regs.*] be not single, then, (1) if it be repeated for corroboration, the *eps.* may be united, as قَامَ زَيْدٌ وَقَامَ عَمْرٌو الظَّرِيفَانِ : (2) if it be not repeated for corroboration, then, (a) if the two *ops.* be of one sort, i. e. both [*ns.*, *vs.*, or *ps.*] governing the *nom.* or *acc.*, or both *ns.* [or *ps.*] governing the *gen.*, or both *inchs.* or *enuncs.*, (a) when one of them is coupled to the other, and the two *regs.* share in one name, as when they are both *ags.*, *objs.*, *enuncs.*, or *inchs.*, their *eps.* may be united, according to S and Khl, when the two [*regs.*] agree in determinateness and indeterminateness, as ضَرَبْتُ زَيْدًا وَآكْرَمْتُ بَكْرًا and قَامَ زَيْدٌ وَقَعَدَ عَمْرٌو الظَّرِيفَانِ

جَانِي غَلَامَ زَيْدٍ وَأَبُو عَمْرٍو الطَّرِيفِيَّ and الطَّرِيفِيَّ and
 الطَّرِيفَانِ whether أَخُو زَيْدٍ وَأَبُو عَمْرٍو الطَّرِيفَانِ be
ep. of the two *inchs.* or two *enuncs.* ; but Mb, Zj, and
 many of the moderns disallow that, except when the
 two *ops.* agree in sense together with the conditions
 mentioned, as جَلَسَ أَخُوكَ وَقَعَدَ أَبُوكَ الْكَرِيمَانِ *Thy*
generous brother and father sat ; and Mb disallows such
 as هَذَا رَجُلٌ وَذَلِكَ أَمْرَأَةٌ مُنْطَلِقَانِ , because of the differ-
 ence of the two *dems.* in nearness and remoteness, con-
 trary to the opinion of S, who treats their *enuncs.* like
 the *ags.* of two different *vs.* : (b) when one of the two
ops. is not coupled to the other, or the two *regs.* do not
 share in a particular name, or do not agree in determi-
 nateness and indeterminateness, their *eps.* may not be
 united ; so that you do not say هَذِهِ جَارِيَةٌ أَخْوِي ابْنِيَّ
 أَخْوِي كَرَامٍ on the supposition that كَرَامٍ is *ep.* of
 and ابْنِيَّ together, but كَرَامًا by anacoluthon, because
 one of the two *ops.* [110] is not coupled to the other ;
 nor هَذَا رَجُلٌ وَفِي الدَّارِ آخَرُ كَرِيمَانِ , because one *reg.* is
 an *inch.* and the other an *enunc.* ; nor جَانِي زَيْدٍ وَذَهَبَ
 رَجُلٌ كَرِيمَانِ , but use anacoluthon, because of the differ-
 ence of the two *regs.* in determinateness and indeter-

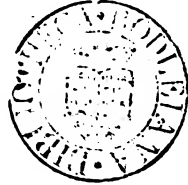
minateness : (c) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two *ops.*, because, the *op.* of the *ep.* and qualified being correctly one thing [131], the *ep.* would [otherwise] be a *reg.* of two *ops.* : (b) if the two *ops.* be not of one sort, as هَذَا لَعْلَامٍ زَيْدٌ and ضَرَبْتُ زَيْدًا وَإِنَّ عَمْرًا قَائِمٌ, the majority disallow union of the *eps.* of their *regs.*, but some allow such as لَعْلَامٍ زَيْدٍ الظَّرِيفِيُّ ; while, if the two *ops.* and the government differ, the majority hold anacoluthon of the common *ep.* to be necessary, except Ks, who allows union of *eps.* upon approximation of sense, as ضَرَبْتُ زَيْدًا وَالْمُهَاجِرَ عَمْرًا الظَّرِيفِيَّ, because *Zaid* and '*Amr* are insulted together (R). When two *regs.* of two *ops.* united in sense and government are qualified, the *ep.* is put in apposition with the qualified in the *nom.*, *acc.*, and *gen.*, as ذَهَبَ زَيْدٌ وَأَنْطَلَقَ عَمْرًا الْعَاقِلَيْنِ and مَرَرْتُ بِزَيْدٍ وَجَزْتُ and حَدَّثْتُ زَيْدًا وَكَلَّمْتُ عَمْرًا الْكَرِيمَيْنِ : but, if the sense or government of the two *ops.* differ, anacoluthon is necessary, as جَاءَ زَيْدٌ هُمَا أَعْنَى الْعَاقِلَيْنِ [or الْعَاقِلَيْنِ] with the *acc.* or *nom.* by subaudition of a *v.* or *inch.*, i. e. هُمَا أَعْنَى الْعَاقِلَيْنِ or مَرَرْتُ بِزَيْدٍ هُمَا الظَّرِيفَانِ, and أَنْطَلَقَ زَيْدٌ وَكَلَّمْتُ عَمْرًا الظَّرِيفِيَّ, الْعَاقِلَيْنِ, i. e. هُمَا الظَّرِيفَانِ أَعْنَى الظَّرِيفَيْنِ, and مَرَرْتُ بِزَيْدٍ

وَجَارَزْتُ خَالِدًا الْكَاتِبِينَ or (IA) الْكَاتِبَانِ. Such as مَنْ عَبْدُ اللَّهِ وَهَذَا زَيْدُ الرَّجُلَيْنِ الصَّالِحَيْنِ, however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of *eps.* with union of qualifieds. When the qualified is an aggregate having different *eps.*, (1) if the *eps.* be on a par with it in number, apposition and anacoluthon to the *nom.* as *enunc.* or *inch.* of a suppressed *inch.* or *enunc.* are allowable, as مَرَرْتُ بِثَلَاثَةِ رِجَالٍ شَاعِرٍ وَكَاتِبٍ وَبِرَّازٍ, i. e., when you put the *nom.*, مِنْهُمْ شَاعِرٌ وَكَاتِبٌ or بَعْضُهُمْ شَاعِرٌ وَبَعْضُهُمْ كَاتِبٌ وَبِرَّازٍ or مِنْهُمْ شَاعِرٌ وَمِنْهُمْ كَاتِبٌ وَمِنْهُمْ بِرَّازٍ : but, if the qualified and *eps.* differ in determinateness and indeterminateness, anacoluthon of the *ep.* to the *nom.* is better, if the *d. s.* have no meaning there, as بِالرَّجُلَيْنِ قَصِيرٍ وَطَوِيلٍ, while anacoluthon to the *acc.* also as a *d. s.* is allowable, if the *d. s.* have a meaning, as بِالرَّجُلَيْنِ ضَاحِكًا وَبَاكِيًا; and in either case apposition as a *subst.* is not disallowed [154] : anacoluthon to the *nom.* is allowable in the *pred.* of the annullers of inchoation also, as

فَلَا تَجْعَلِي ضَيْفِي ضَيْفَ مُقَرَّبٍ
وَأَخْرُ مَعْرُوزٍ عَنِ الْبَيْتِ جَانِبٍ

Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i. e. ^{مُقَرَّبٌ} مِنْهُمَا ضَيْفٌ مَقْرَبٌ, and ^{وَمِنْهُمَا آخَرٌ أَلْفٌ}

فَاصْبَحَ فِي حَيْثُ التَّقِينَا شَرِيدَهُمْ
طَلِيقٌ وَمَكْتُوفٌ أَلْيَدَيْنِ وَمَرْعَفٌ



And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i. e. ^{مِنْهُمْ} طَلِيقٌ : (2) if the *eps.* be fewer [than it in number], only the *nom.* by anacoluthon is allowable, as ^{رَأَيْتُ ثَلَاثَةَ رِجَالٍ كَاتِبٌ وَشَاعِرٌ}; though some allow qualification of some exclusively of others, citing as proof

كَانَ حَمُولُهُمْ لَمَّا اسْتَقَلَّتْ * ثَلَاثَةُ أَكْلَبٍ يَتَطَارَدَانِ

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the *non-sing.* is qualified, the *eps.*, if different, must be separated by coupling [539], as ^{مَرَرْتُ بِالزَيْدِيِّيْنَ الْكَرِيمِ}; ^{بِرِجَالٍ فَقِيهٍ وَكَاتِبٍ وَشَاعِرٍ} and ^{وَالْبَخِيلِ}; and, if the same, are put in the *du.* or *pl.*, as ^{مَرَرْتُ بِرَجُلَيْنِ كَرِيمَيْنِ} and ^{بِرِجَالٍ كَرَمَاءَ} (IA). If, however, the qualified be single, and the *eps.* numerous, as ^{مَرَرْتُ بِرَجُلٍ شَاعِرٍ كَاتِبٍ بَزَّازٍ},

apposition is better; and anacoluthon is allowable, i. e. ^{هُوَ شَاعِرٌ}. And the 3rd is anacoluthon of the *ep.* in the *nom.* or *acc.* (R). When the qualified is known without the *ep.*, as ^{مَرَرْتُ بِأَمْرِ الْقَيْسِ الشَّاعِرِ} *I passed by Imra alKais the poet*, or (*he is*, or *I particularize or mean*,) *the poet*, apposition is allowable in the *ep.*, so that [in the *ex.* mentioned] it is governed in the *gen.*: and anacoluthon, with the *nom.* by subaudition of ^{هُوَ}; and *acc.* by subaudition of a *v.*, which must be ^{أَخَصَّ} or ^{أَعْنَى} in the *ep.* of manifestation, as in the *ex.* mentioned, ^{أَمْدَحُ} in the *ep.* of praise, as in the saying ^{الْحَمْدُ لِلَّهِ أَهْلُ الْحَمْدِ} *Praise be to God: (I laud) the Worthy of praise!*, and ^{أَذَمُّ} in the *ep.* of blame, as CXI. 4. [57], read among the Seven [by 'Āṣim (B)] with the *acc.* by subaudition of ^{أَذَمُّ}, and *nom.* by apposition or subaudition of ^{هِيَ} (Sh). In such as ^{هُدًى لِلْمُتَّقِينَ الَّذِينَ} II. 1. 2. *Guidance for the pious, who, or (I mean, or praise, or they are) those who* and ^{مَرَرْتُ بِالرَّجُلِ الَّذِي فَعَلَ} the conjunct may be an *appos.*, or [in the *acc.* or *nom.*] by subaudition of ^{أَعْنَى} or ^{أَمْدَحُ} or ^{هُوَ}; and, if an *appos.*, is an *ep.*, not a *subst.*, except when the former is impossible, as in CIV. 1. 2., [^{الَّذِي} *him that* being a *subst.* for ^{كُلِّ} (K, B),] because the *indet.* is not qualified by the *det.* (ML). Allowability

of anacoluthon is dependent upon the following conditions :—(1) that the *ep.* should not denote *corroboration*, as in ^{أف}^{صت} أمسى الدابر [141] and LXIX. 13. [438], because anacoluthon would be a disconnection of the thing from what it is connected with in meaning, the qualified in such cases being indicative of the meaning of the *ep.*: (2) that the hearer should know what the speaker knows of the qualificability of the qualified by that *ep.*, because, if he do not know, the qualified is in need of that *ep.* to explain and specify it, and there is no anacoluthon with need; or that, when you qualify the qualified by an *ep.* that the person addressed does not know, that *ep.* should necessarily entail another *ep.*, in which case anacoluthon is allowable in that inseparable 2nd, as ^{مررت بالرجل العالم} مررت بالرجل العالم المبجل ^{صوت} I passed by the learned man: (*he is*, or *I praise*) *the venerated*, because *learning* for the most part necessarily entails *veneration*. The two conditions being combined, anacoluthon is allowable even in a 1st *ep.*, as CXI. 4. and ^{الحمد الخ} الحمد الخ [57]; and Zji, who prescribes repetition of the *ep.* as a condition of anacoluthon, is refuted by the text. If the *ep.* intended to be anacoluthic be *det.*, the qualified must not be a *dem.*, because the *dem.* is in need of its *ep.* to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory *ep.*; and must not denote mere *particularization* also, because, should the *indet.* need a thousand *eps.* to particularize it, anacoluthon is not allowable, since there is no anacolu-

thon with need. Anacoluthon with the , indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the , as ^{وَيَأْرِى} [57]; (2) allowable in the *det.*, as in the saying of Khirnik

لَا يَبْعَدُنْ قَوْمِي الَّذِينَ هُمْ * سَمِ الْعِدَاةِ وَاقَّةُ الْجَزْرِ
النَّازِلُونَ بِكُلِّ مُعْتَرِكٍ * وَالطَّيِّبِينَ مُعَاقِدَ الْأَزْرِ

Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i. e. continent, chaste; (3) sometimes found in the 1st ep. when the train of the qualified is long,

وَلَكِنَّ الْبِرَّ مِنْ أَمْنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ II. 172. وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْمِنُونَ بِعَهْدِهِمْ

But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and

giveth the poor-rate—and (they are) the fulfillers of their covenant that ^{أَلْعَوْنُونَ} is *ep.* of ^{مِنْ أَمْنٍ} [147]. The ^و in the anacoluthic *ep.*, *acc.* or *nom.*, is parenthetic. The anacoluthic *ep.* may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), ^{الَّذِي} being a vituperative *acc.*, (*I blame*) *him that* (K, B), or *nom.*, (*he is*) *he that* (B). When there are many *eps.* [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as ^{مَرُوتٌ بَزِيدُ الْفَقِيهِ الشَّاعِرِ الْكَاتِبِ} (IA). Every anacoluthic *ep.* is oftenest [denotative of] *praise, blame, or commiseration*, as ^{الْحَمْدُ لِلَّهِ الْحَمِيدِ} [57], ^{مَرُوتٌ بَزِيدُ الْفَاسِقِ}, and ^{بِعَمْرٍو الْمُسْكِينِ}; and sometimes [of] *defamation*, as ^{بَزِيدُ الْغَاصِبِ حَقِّي}. We have mentioned the state of these *accs.* and *noms.* in the *voc.*, [saying, “The *cat.* of particularization is *orig.* vocation, being transferred from the *cat.* of vocation because of an *id.* participation between the two *cats.*, since the *voc.* also is

particularized by the allocution from among its likes. The state of the exterior of ^{أَي} as to Damm, and of its *ep.* as to inseparability of the *nom.*, is like their state in vocation ; but the aggregate of such as ^{أَيُّهَا الرَّجُلُ} in the *cat.* of particularization is in the place of the *acc.*, because of its occurrence in the position of the *d. s.*, i. e. ^{مَخْتَصًا} sometimes ^{أَي} is replaced by a *n.* in the *acc.* indicative of what is meant from the *pron.* mentioned, and either synarthrous or *pre.*, seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the *voc.* is not synarthrous : but such as ^{أَيُّهَا الرَّجُلُ} is transferred from it decidedly : and the *pre.* admits of being transferred from the *voc.* and governed in the *acc.* by the supplied ^{يَا}, as in ^{أَيُّهَا الرَّجُلُ}, or of being governed in the *acc.* by a supplied *v.*, like ^{أَخْصِ}, ^{أَعْنِي}, or ^{أَمْدَحْ} ; and, says he, transfer being contrary to the *o. f.*, should rather be governed in the *acc.* in the same way as ^{العَرَبُ}. But it should rather be said that the whole are transferred from vocation, and governed in the *acc.* in the same way as the *voc.*, in order that the *cat.* of particularization may be treated uniformly ; but that they allow the *acc.* and prefixion of the ^ل in ^{نَحْنُ} because it is not really a *voc.*, and because the *voc.*

p., combination of which with the *ل* is disliked, is not expressed in the *cat.* of particularization. And they say, If the particularization with the *ل* or prothesis be after the *pron.* of the 3rd *pers.*, as *مَرَرْتُ بِهٖ الْفَاسِقِ*, or explicit *n.*, as *الْحَمْدُ لِلَّهِ* (57), or if the particularized be *indet.*, it is not of this *cat.*; but is an *acc.* of praise, as *الْحَمْدُ لِلَّهِ*, or blame, as CXI. 4., or commiseration, as

لَنَا يَوْمٌ وَلِلْكَرْدِ يَوْمٌ * تَطِيرُ الْبَائِسَاتُ وَلَا نَطِيرُ

We have a day, and the partridges have a day: they (I commiserate) the wretches fly, and we fly not and *وَيَارِيَّ* (57), governed by a *v.* that is not expressed, i. e. *اعْنَى* or *أَخَصَّ* in the whole, or *أَمَدَحَ*, *أَذَمَ*, or *أَتَرْحَمَ*, each in its own position. But, if the whole were said to be transferred from the *voc.*, it would not be improbable, because the whole contain the sense of *particularization*, so that we should be treating this *cat.* uniformly"]. Y holds apposition to be necessary in commiseration, as an *ep.* where it is possible; and as a *subst.* where it is not, as *مَرَرْتُ بِهٖ الْمُسْكِينِ* and *رَأَيْتَهُ الْبَائِسَ* [147]: but Khl allows anacoluthon with the *nom.* or *acc.*, as in praise and blame. If, however, the *ep.* do not imply any of the meanings mentioned, it may not be anacoluthic, as *بَزِيدٍ* by Zaid the clothier; except after *لَكِنْ* and *بَلْ*, for

what is after them may be an anacoluthic *nom.*, whether the meanings mentioned be intended or not, and whether the coupled be an *ep.* or not, because, being *ps.* denoting *digression* and *emendation*, they notify disconnection, as ^{مررت برجل قائم بل قاعد} *مررت برجل قائم بل قاعد* *I passed by a man standing: nay, (he was) sitting* and ^{ما زيد قائما بل قاعد} *ما زيد قائما بل قاعد* [108, 545], or ^{لكن قاعد} *لكن قاعد*. These conditions of the anacoluthic *ep.* are respected only when apposition as an *ep.* is also allowable; not when it is not allowable, as in [some of] the *exs.* mentioned in the union of *eps.* with separation of qualifieds (R). The *ep.*, when anacoluthic, is governed in the *nom.* or *acc.* by subaudition of an *inch.* or *v.*, as ^{مررت بزيد الكريم} *مررت بزيد الكريم*, i. e. ^{هو الكريم} *هو الكريم* or ^{اعنى الكريم} *اعنى الكريم*, which, says IM, must be understood, and may not be expressed [29, 57]: and this is right when the *ep.* denotes *praise*, as ^{مررت بعمره الخبيث} *مررت بعمره الخبيث*; or *blame*, as ^{مررت بزيد الكريم} *مررت بزيد الكريم*; or *commiseration*, as ^{مررت بخالد المسكين} *مررت بخالد المسكين*: but, when the *ep.* denotes *particularization*, subaudition is not necessary, as ^{مررت بزيد الخياط} *مررت بزيد الخياط*, where, if you will, you express [the *inch.* or *v.*], saying ^{هو الخياط} *هو الخياط* or ^{اعنى الخياط} *اعنى الخياط* (IA). In I. 6. 7. [498] ^{غير} *غير* may be *ep.* of [the *det.* (K)] ^{الذي} *الذي*, [though it does not become *det.*, even if *pre.* to *dets.* (K), by treating the conjunct as *indet.*, since something known is not intended by it (B),] like

[the synarthrous in (B)] وَلَقَدْ أَمَرَ النَّحْ [144]. In فَاقْرِبْ
 لَهُمْ XX. 79. *And make thou for them a dry path in the sea* يَبْسًا is also read; which may be *pl.* of يَابَسُ, like [صَاحِبُ and (K)] صَحْبُ, the *sing.* being qualified by it [for corroboration (K) (and) for intensification (B)], like

كَانَ قَتَرُونَ رَحْلِي حِينَ ضَمَّتْ * حَوَالِبَ غُرْزًا وَمَعَى جِيَاعًا

(K, B), by AlKutāmi, *As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut* (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).

§ 147. The *pron.* is not qualified, [because the *prons.* of the 1st and 2nd *pers.* are the most *det.* of *dets.*, and the original *ep.* of *dets.* denotes *manifestation* (140), and manifestation of the manifest is production of the existing; while the *ep.* importing *praise* or *blame* is not used, because the original *ep.* is disallowed: and because the *pron.* of the 3rd *pers.*, its exponent being mostly *lit.*, becomes manifest by its means; or because it is made to accord with the *prons.* of the 1st and 2nd *pers.*, as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the *dets.* [146], ought to be more particular or equal [148]; whereas there is none more particular than the *pron.*, nor any equal to it (R). The proper name does not

qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [*ns.* (262)], by the synarthrous, and by the *pre.* [to the *det.* (M), (*vid.*) to the proper name, to one of the two vague *ns.*, or to the synarthrous, not by the *pre.* to the *pron.* (262), because it is more *det.* than the proper name (R), as مَرَّتْ بِزَيْدٍ مَرَّتْ بِزَيْدٍ (142), هَذَا بِزَيْدٍ by the generous Zaid, and بِزَيْدٍ بِزَيْدٍ by Zaid, the companion of 'Amr or صَدِيقَكَ thy friend or رَاكِبُ الْأَدَمِ the rider of the black. The vague is qualified by the synarthrous, substantive or *ep.*, its qualificability by the generic substantive (142) being what it is singular in, exclusively of the rest of the *ns.*, as لَوْلَيْكَ الْقَوْمُ أَبْصُرْ ذَاكَ الرَّجُلُ See thou that man and يَا هَٰذَا الرَّجُلُ those people, (51), and يَا أَيُّهَا الرَّجُلُ (51) (M). The *dem.* is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as *eps.* are such as have the ل in their beginning, like الَّذِي, الَّتِي, etc., because of their resemblance literally to the assimilate *ep.* in being of 3 letters and upwards, contrary to مَا and مَنْ; while the conjunct أَيْ does not occur as an *ep.*, because, it being mostly *cond.* and *interrog.*, seldom conjunct, that most frequent (usage) is observed; and the Tā'i ذُو qualifies, even though it be of 2 letters,

only because of its resemblance to the *ذو* applied to qualification by generic substantives, as *جُلْ ذُو مَالٍ* (142): and I know no decisive *ex.* of the conjunct's occurrence qualified, though Zj says that *المُؤَنُونُ* II. 172. (146) is *ep.* of *مِنْ أَمْنٍ*; and apparently it is enabled by the *conj.* to dispense with the *ep.* (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the *n. pre.* to its like (M, R). The *n. pre.* to the *det.* is qualified by what the proper name is qualified by (M). If we make the *pre. n.* qualified [146], we say that the *pre.* to the *pron.* is qualified by each of the 2 vague *ns.*, by the synarthrous, and by the *pre.* to the *pron.*, to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the proper name by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the *dem.* by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of these three; and the *pre.* to the synarthrous and to the conjunct by the synarthrous and by the *pre.* to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The *ep.* of the *dem.* [148] and of *أَيَّ* in vocation must be made *det.* by the generic *جُلْ*: and Z's saying on the reading of Ibn 'Abla *أَنَّ ذَلِكَ لَحَقَّ تَخَاضَمَ أَهْلَ النَّارِ* XXXVIII. 64. *Verily that is true, the wrangling of the*

inmates of the fire, with تَكَاثُمُ [155] in the acc. [as a subst. for ذَلِكَ (B)], that it is an *ep.* of the *dem.* [ذَلِكَ Verily that wrangling &c. is true, because *dem.* are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the *dem.* and its *ep.* by the *pred.*, which is not allowable (DM)]. Some *ns.* must be (1) qualified, whence (a) the *gen.* of رَبِّ [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and IKh (DM)]; (b) اِي in vocation [51]; (c) الْجَمَاءُ in their saying جَاءُوا الْجَمَاءُ [74]; (d) the subsidiary *enunc.* or *pred.*, d. s. [74], and *ep.*, as زَيْدٌ رَجُلٌ صَالِحٌ *Zaid is a good man*, [جَاءَنِي زَيْدٌ رَجُلًا صَالِحًا *Zaid came to me, being a good man* (K, B on XXXIX. 29.),] and مَرَرْتُ بِزَيْدِ الرَّجُلِ الصَّالِحِ *I passed by Zaid, the good man*, whence بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ XXVII. 48. *But ye are a people that shall be tried*, وَلَقَدْ خَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ قُرْآنًا عَرَبِيًّا XXXIX. 28. 29. *And assuredly We have propounded for men in this Kur'ān of every parable—peradventure they will become admonished—being an Arabic Kur'ān*, [where قُرْآنًا عَرَبِيًّا is a d. s. to هَٰذَا (B),] and

اَلْاَكْرَمُ مِنْ لَيْلَى عَلَى قَتْبَتَيْ
بِعِ الْجَلَالَةِ اَمْ كُنْتُ اَمْرًا لَا اَطِيعُهَا

[by Kais Ibn AlMulawwih, the Majnūn of Lailā al'Āmiriyya, *What!* is that intercessor of Lailā's nobler than Lailā herself to me, so that she seeks by means of him dignity in my sight? *Nay, have I been a man such that I obey her not?*, where لَا اَطِيعُهَا is *ep.* of the *pred.* of كُنْتُ (Jsh)]: and hence F disproves the dependence of the *adv.* [مِنْ] upon اَسْرَى [505] *DM*], lest what is coupled to the [explicit (*DM*)] *gen.* of رَبِّ be devoid of *ep.*, [the predicament of the coupled being that of the *ant.* (538) (*DM*)]; saying that in قِيَا رَبِّ يَوْمِ الْاٰخِرِ [505] the *ep.* of the 2nd is suppressed, indicated by the *ep.* of the 1st, which is not feasible here: (2) not qualified, whence (a) the *ags.* of نَعَم and بَشَى; (b) the *ns.* far-gone in resemblance to the *p.* [159], except the *indet.* مَرَرْتُ بِمَنْ مُعْجَبٍ, which are qualified, as مَا and مَنْ [182] and بِمَا مُعْجَبٍ لَكَ [180], while Akh coordinates أَيِّ with them, as مَرَرْتُ بِأَيِّ مُعْجَبٍ لَكَ [184], which is strong in analogy, because أَيِّ is *infl.*, [and the *infl.* is not far-gone in resemblance to the *p.* (*DM*)]; whence the *pron.* (*ML*). Ks, however, allows qualification of the *pron.* of the 3rd *pers.* (R., *ML*) in such as

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ III. 4. *There is no God but He, the Mighty, the Wise* and مَرَرْتُ بِهِ الْمَسْكِينِ (R, DM), [i. e.] if the *ep.* denote *something else than manifestation* [156], as XXXIV. 47. [523] and لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ II. 158. *There is no God but He, the Compassionate, the Merciful*, construing عَلَّامٌ to be *ep.* of the *pron.* latent in يَقْدِرُ, and الرَّحْمَنُ الرَّحِيمُ to be *eps.* of هُوَ (ML); but the majority attribute the like to the *subst.* (R, DM): and others than F and IS, [as IM says in the Tashīl, but, as IHsh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the *ags.* of نَعَمْ and بَشَى on the authority of

نَعَمْ الْفَتَى الْمُرِّي أَنْتَ إِذَا هُمْ
حَضَرُوا لَدَى الْحَجَرَاتِ نَارَ الْمَوْقِدِ

[by Zuhair, praising Sinān Ibn Abī Hāritha alMurri, *Most excellent is the Murri youth, thou, when they are present in the years of dearth at the fire of the kindler!* (Jsh) and بَشَى الرِّفْدَ الْمَرْفُودَ XI. 101. (DM) *Most evil is the holpen help, (their help)!* (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the *subst.*: and Z and AB [and B] say on وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِثِيًا XIX. 75. *And how many a genera-*

tion have *We destroyed before them, that were goodlier in household stuff and look!* that the *prop.* [هم أحسن] (K, B, DM) is [in the place of the *acc.* as (K)] *ep.* of كم; but correctly it is *ep.* of قرن, [because كم is far-gone in resemblance to the *p.* (DM),] the *pron.* being pluralized by syllepsis, like the *ep.* of جميع in XXXVI. 32. [525]. Some *ns.* may be qualified (1) in one place exclusively, not in another, like (a) the *op. qual.* [*act.* or *pass. part.* (DM)] and *inf. n.*, which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the *conj.*: (2) universally, which is the prevalent case. And the saying of some on

أَزْمَعْتُ يَا سَا مُبِينًا مِنْ نَوَالِكُمْ * وَلَنْ تَرَى طَارِدًا لِلْحَرِّ كَالْيَاسِ

by AlHuṭai'a, [i. e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālīk al'Absī, surnamed Abū Mulaika (Nw), *I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair* (Jsh)] that مَنْ depends upon يَاسَا is a mistake; the correct view being that its dependence is upon يَنْسَتُ suppressed, because the [*op.*] *inf. n.* is not qualified before its *reg.* comes, [and, if مَنْ were made dependent upon يَاسَا, the *inf. n.* يَاسَا would be qualified by مُبِينًا before its government (DM)]: and AB [as also B] says on وَلَا آمِينَ

٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣

§ 148. According to the majority of GG (Sh), the [det. (Jm)] qualified is more [particular (M, IH), i. e. (Jm) det. (Sh, Jm), than the ep. (M, Sh, Jm), as مَرُوتُ ^{مَرُوتُ} ^{بِزَيْدِ} ^{الْفَاضِلِ}, the proper name being more det. than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مَرُوتُ ^{مَرُوتُ} ^{بِالرَّجُلِ} ^{الْفَاضِلِ}, both being synarthrous: but not less than it, as مَرُوتُ ^{مَرُوتُ} ^{بِالرَّجُلِ} ^{صَاحِبِكِ}; so that صَاحِبِكِ is a subst. according to them, not an ep., because the n. pre. to the pron. ranks with the pron. or proper name [262], either of which is more det. than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in dets. or indets.; but that such of the five dets., i. e. the prons., proper names, vague ns., synarthrous, and n. pre. to one of them, as are qualifiable are

not qualified by such of them as are qualificative unless the qualified be more particular, i. e. more *det.*, than its *ep.*, or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the *det.* If, then, you find the more particular in any opinion [262] to be an *appos.* to the less particular, it is a *subst.* according to the holder of that opinion, not an *ep.*; so that the *dem.* in ^{هَذَا} ^{بَزِيدٍ} is a *subst.* according to IS, an *ep.* according to others. The *ep.* may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular: then, if the person addressed be satisfied with it, no *ep.* is needed; but, if not, such an *ep.* as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, IH) by the vague *n.*, nor by the *n. pre.* to the anarthrous [*det.*], because they are both more particular than it (M); [uor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as ^{الرَّجُلُ الَّذِي كَانَ عِنْدَكَ} or ^{الرَّجُلُ الْفَاضِلُ} or the *n. pre.* to its like [without a medium, as ^{الرَّجُلُ صَاحِبُ الْفَرَسِ} ^{جَانِي}, or with one, as ^{جَانِي} ^{الرَّجُلُ صَاحِبُ لِبَاقِ الْفَرَسِ} (Jm)]. The *cat.* of ^{هَذَا} [147], however, [which ought to be qualifiable by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of the three (R),] is qualified by only the synarthrous

[and the conjunct, as *بِهَذَا الرَّجُلِ* and *كَذَا* and *بِهَذَا نُرُو* *قَالَ كَذَا* according to the Tā'ī *dial.* (R)], because of the vagueness : [for the *dem.*, being vague in substance, cannot be individuated by means of another vague *n.* like itself ; and the determination of the *pre.* is by means of the *post.*, whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another *det.*, and that the vague *n.* would then acquire its borrowed determination from : so that the choice is restricted to the synarthrous ; with which the conjunct is made to accord, because it with its *conj.* is i. q. the synarthrous, *أَلَّذِي ضَرَبَ* being i. q. *الضَّارِبُ* , and also because the conjunct that occurs as an *ep.* (147) has a ج , even if it be *red.* (599), except the Tā'ī *نُرُو* (R): some, however, say that the synarthrous is a *synd. expl.* (142) (R, Jm) to the *dem.* (R), and some that it is a *subst.* for the *dem.* (Jm)]: and, for the same reason, [vid. that the *ep.* of the vague is meant to explain the nature of the substance demonstrated (R),] *مَرَرْتُ بِهَذَا الْأَبْيَضِ* is of weak authority, [because *white* is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but *بِهَذَا الْعَالِمِ* is good (IH), because, *learned*

being peculiar to one species of animal, it is as though you said *يَهْدِي الرِّجْلُ الْعَالَمَ* (R).

§ 149. The property of the *ep.* is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with. In that case (M), [i. e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the *ep.* (M, IA), (1) if not qualified by an *adv.* or *prop.* (R), as *وَعِنْدَهُمْ قَاصِرَاتُ* XXXVII. 47. *And beside them will be (Houris) confining the eye to their spouses, large-eyed* (M, R, ML), i. e. *حُورٌ قَاصِرَاتُ* [الخ] (ML),

*وَعَلَيْهِمَا مَسْرُودَتَانِ قَضَاهُمَا * دَاوُدُ أَوْ صَنَعَ السَّوَابِغِ تَبَعُ*

[by Abū Dhu'aib, *And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba', had wrought* (AAz)], and

*رَبَّاءُ شَمَاءٍ لَا يَأْرِى لِقَلَّتِهَا * إِلَّا السَّحَابُ وَالْأَلُوبُ وَالسَّبِيلُ*

[by AlMutanakhkhil alHudhali, *A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain,* i. e. *قَلْعَةٌ*

وَالذَّاكَةُ شَمَاءُ (N)], which is a vast cat. (M), whence *لَا*

XXXIV. 10. [And We softened

for him iron, (*We commanded him,*) saying, *Work thou ample (coats of mail) (B)*], i. e. *دُرُوعًا سَابِغَات* (IA, ML), *فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا* IX. 83. *Wherefore let them laugh with little (laughing), and let them weep with much (weeping)*, i. e. *ضَحْكًا قَلِيلًا* and *بُكَاءَ كَثِيرًا*, as is said, about which there is a discussion to come below, [some transmitting from S that *قَلِيلًا* (as also *كَثِيرًا*) is in the *acc.* as a *d. s.* to the *pron.* of the *inf. n.* of the *v.*, i. e. *فَلْيَضْحَكُوا* *الْف* and *وَلْيَبْكُوا* *الْف*, *Wherefore let them laugh (with it, i. e. laughing, in the state of its being) little, and let them weep (with it, i. e. weeping, in the state of its being) much* (DM),] *وَذَلِكَ دِينُ الْقِيَمَةِ* XCVIII. 4. *And that is the religion of the orthodox (faith,)* i. e. *الْمِلَّةُ الْقِيَمَةُ*, [the prefixion of *دِينُ* to *الْمِلَّةُ* being *expl.* (DM),] *وَلَدَارُ الْآخِرَةِ خَيْرٌ* XII. 109. *And assuredly the abode of the last (hour or life) is better*, i. e. *السَّاعَةُ الْآخِرَةُ* says Mb, or *الْحَيَاةُ الْآخِرَةُ* says ISh, [or *الْحَالُ الْآخِرَةُ* of the last (state) (K, B),] and *وَحَبُّ الْحَصِيدِ* L. 9. *And the grain of the reaped (plant)*, i. e. *النَّبْتُ الْحَصِيدِ* (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the *prop.* is different from the single term, which is the

qualified, as likewise are the *adv.* and *prep.* [and *gen.*], because constructively a *prop.* according to the soundest [opinion]; and only upon condition that it be part of a preceding *gen.* governed by ^{أَوْ} مِنْ or فِي (R), as مَا مِنْهُمَا مَاتَ حَتَّى رَأَيْتَهُ فِي حَالٍ كَذَا وَكَذَا *There was not of them two (one) that died until I saw him in such and such a state* heard by S [from one of the trustworthy Arabs, i. e. ^{أَوْ} وَاحِدٌ مَاتَ (M)],

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَبْثِمَ * يَفْضُلُهَا فِي حَسَبٍ وَمِيسَمٍ
[If thou saidst, *There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong* (AAz), i. e. ^{أَوْ} مَا فِي قَوْمِهَا أَحَدٌ (M), وَمِنْهُمْ
VII. 167. *And of them are (men) below that*
{quality (K), i. e. نَاسٌ دُونَ ذَلِكَ (K, B)}, وَمَا مِنَّا إِلَّا لَهُ
XXXVII. 164. *Nor is there of us any save*
(an angel) that hath a known station, i. e. مَلَكٌ لَهُ الْخَبَرُ,

وَمَا الدَّهْرُ إِلَّا تَارَاتُكِي فَمِنْهُمَا
أَمُوتُ وَآخَرِي ابْتَغَى الْعَيْشَ أَكْدَحَ

[by Tamīm Ibn ‘Akīl, *And fortune is not aught but two times : and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)*], i. e. تَارَةٌ

كَأَنَّكَ مِنْ جَمَالِ بَنِي أَقْيَاشٍ * يَقَعُّعُ خَلْفَ رِجْلَيْهِ بَشَرٌ
[by AnNābigħa {adhDhubyānī, *As though thou wert*
(a he-camel) of the he-camels of the Banū Uḡaiṣh, behind
whose two hind legs a clatter is made with a worn-out
water-skin (AAz)}, i. e. جَمَلٌ مِنْ جَمَالِهِمْ (M),] and

مَا لَكَ عِنْدِي غَيْرَ سَهْمٍ وَحَجَرٍ * وَغَيْرَ كَبْدَاءٍ شَدِيدَةِ الْوَتَرِ
جَانَتْ بِكَفِّيْ كَانَ مِنْ أَرْمَى الْبَشَرِ
(M, R) *There is not for thee near me any portion save*
an arrow and a stone, and save a bow large in the handle,
strong in the string, that has done excellently in the two
hands (of a man) that has been of the most skilful shooters
of mankind, meaning himself (N, Jsh), i. e. بَكَفِّي رَجُلٌ
(M), whence

وَاللَّهِ مَا يُبْلِي بَنَامَ صَاحِبَةٍ * وَلَا يُخَالِطُ اللَّيَانَ جَانِبَةٌ
(N), *By God, my night is not (a night) whose fellow,*
meaning himself, has slept; nor does his side mingle with
softness, i. e. بَلِيلُ نَامٍ (Jsh), and

أَنَا ابْنُ جَلَا وَطَّلَاعِ اللَّتَايَا * مَتَى أَذْعِ الْعِمَامَةَ تَعْرِفُونِي
(M, R, ML), by Suḡaim (ML) Ibn Wathīl arRiyāḡī, *I am*

son (of a man) that displayed great (affairs), and went to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i. e. [^{صَاعِدُ}الْأَمُورِ (ML)] رَجُلٌ جَلَّ (M, ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka'b's saying

وَمَا سَعَادُ غَدَاةِ الْبَيْتِ إِذْ رَحَلُوا
إِلَّا أَغْنَىٰ غُضِيفُ الطَّرْفِ مَكْحُولٌ

Nor is *Su'ād* on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed ^{أَغْنَىٰ} is *ep.* of a suppressed ^{طَلَبِي}: for, though many GG say that the qualified is not suppressed unless the *ep.* be peculiar to its genus, as ^{رَأَيْتُ كَاتِبًا} *I saw a writing (man)* and ^{رَكَبْتُ صَاهِلًا} *I rode a neighing (horse)*, while ^{رَأَيْتُ طَوِيلًا} and ^{أَبْصَرْتُ أَيْبُضَ} are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the *ep.* to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i. e. ^{دُرُوعًا سَابِغَاتٍ}, where the qualified is suppressed notwithstanding that the *ep.* is not peculiar to it, but the previous mention of *iron* notifies it (BS).

There is a dispute as to the [n.] supplied with the *prop.*
in such as مَنَا طَلَعْنَا وَمَنَا أَقَامَ Of us was (a party, or he)
that journeyed, and of us was (a party, or he) that abode,
our school [the BB (DM)] supplying a qualified, i.e.
فَرِيقُ, and the KK a conjunct, i.e. الَّذِي or مَنْ; but
what we supply is more conformable with analogy, be-
cause the attachment of the conjunct to its *conj.* is
stronger than that of the qualified to its *p.*, on account
of their inseparability: and like it are مَا مِنْهُمَا مَاتَ حَتَّى
وَأَنْ مِنْ, we supplying أَحَدٌ, and they مَنْ; and وَأَنْ مِنْ
أَهْلَ الْكِتَابِ إِلَّا لَيُؤْمِنُنَّ بِهِ IV. 157. And not (one) [550]
of the people of Scripture is aught but (a man, or he)
that shall assuredly believe in him, i.e. إِلَّا أَنْسَانٌ or إِلَّا
مِنْ, though Fr transmits from some of their [the KK's
(DM)] ancients that the juratory *prop.* is not a *conj.*,
which he refutes by وَأَنْ مِنْكُمْ لَمَنْ لَيَبْطِلُنَّ IV. 74. And
verily of you are they that, (I swear by God,) will assur-
edly hold back, [i.e. لَمَنْ أَقْسَمُ بِاللَّهِ لَيَبْطِلُنَّ], the oath and
its correl. being the *conj.* of مَنْ (K, B)]. Inflectionists
say on وَكُلًّا مِنْهَا رَغْدًا II. 33. And eat ye two of it with
plentiful (eating) that رَغْدًا is ep. of a suppressed inf. n.,
like which are وَاذْكُرْ رَبَّكَ كَثِيرًا III. 136. And remember

thou thy Lord with much (remembrance) and *وَاشْتَغَلَ الْخ*
 [498], i. e. *اَكْلًا رَغْدًا* and *ذِكْرًا كَثِيرًا* and *الْخ* *اَشْتَغَالَ مِثْلَ الْخ*.
 The opinion of S and critical judges, however, is said to
 be on the contrary that the *acc.* is a *d. s.* to the [*acc.*
 (DM)] *pron.* of the *inf. n.* of the *v.*, the *o. f.* being *وَكَلًّا*
 and *وَاشْتَغَلَ*, i. e. *وَكَلًّا اَلَاكَل* and *وَاشْتَغَلَ اَلَا شْتَغَالَ*, as
 proved by the saying *سِيرَ عَلَيْهِ طَوِيلًا* *It, i. e. journeying,*
was journeyed upon him long, [the *pro-ag.* being the *pron.*
 of the *inf. n.*, and *طَوِيلًا* a *d. s.* to it (DM),] not *طَوِيلٌ*,
 which, if it were an *ep.* of the *inf. n.*, would be allowable,
 [it being known that, when the *pro-ag.* is made to be the
inf. n. (438), then upon its suppression its *ep.* is *pro-ag.*
 (DM)]; and by the fact that the qualified is not
 suppressed except when the *ep.* is peculiar to its
 genus, as *رَأَيْتُ كَاتِبًا* [above], not *رَأَيْتُ طَوِيلًا*, because
writing is peculiar to the genus *man*, not *tallness*. But
 in my judgment what they [i. e. S and the critical judges
 (DM)] adduce as argument requires consideration, (1)
 because the preventive of the *nom.* [of *طَوِيلٌ* in *سِيرَ الْخ*
 (DM)] may be [not its quality of *d. s.*, as they argue,
 since it is an *adv.*, as will be seen, but] dislike of the
 combination of two irregularities, suppression of the
 qualified and making the *ep.* to become an *obj.* [i. e. *pro-ag.*
 (DM)] by extension [66]; for which reason they say

دَخَلْتُ الدَّارَ [64] by suppression of *فِي* by extension, but disallow دَخَلْتُ الْأَمْرَ, because attachment of *entering* to abstractions is a trope, and ellipse of the *prep.* is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i. e. put the *nom.* (DM),] in the *ep.* of *times*, saying سِيرَ عَلَيْهِ زَمْنٌ طَوِيلٌ *A long time was journeyed upon him*, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the *time*, say طَوِيلًا with the *acc.*, [not with the *nom.* (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial *obj.*] the *ep.* of *times* [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سِيرَ عَلَيْهِ طَوِيلًا and سِيرَ عَلَيْهِ قَلِيلًا and قَدِيمًا and حَدِيثًا (M), whence

أَلَا قَالَتْ الْعَصْمَاءُ يَوْمَ لَقِيتُهَا * أَرَأَاكَ حَدِيثًا نَاعِمَ الْبَالِ أَفْرَعًا
[Now Al'Asmá said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, حَدِيثًا being in the *acc.* as an *adv.* (T)], i. e. حَدِيثًا in recent (time); though he allows plasticity in the two words مَلِي Long and قَرِيب Short exclusively, as سِيرَ قَرِيبًا and سِيرَ عَلَى الْفَرَسِ مَلِيًّا مِنَ الدَّهْرِ and مَلِيًّا and

قَرِيبًا : the *acc.* being preferable or necessary only in order that it may be more indicative of its qualified, which is the *adv.* governed in the *acc.* (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the *ep.* to the genus of the qualified (DM)], as is proved by XXXIV. 10., i.e. نُرْوَعًا سَابِغَاتِ [above]. And another objection to their saying [that رَعْدًا &c. are *ds. s.* (DM)] is the occurrence of such as اِشْتَمَلَ الصَّمَاءُ [40], i.e. الشَّمْلَةُ الصَّمَاءُ ; [so that الصَّمَاءُ is *ep.* of a suppressed *inf. n.*, not a *d. s.* (DM),] the quality of *d. s.* being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as ^{وَأَعَادَ}الْأَجْرَعُ *The smooth place intermixed with sand*, ^{وَأَعَادَ}الْأَبْطَحُ *The wide water-course, wherein are fine pebbles*, ^{وَأَعَادَ}الْفَارِسُ *The horseman*, ^{وَأَعَادَ}الصَّاحِبُ *The companion*, ^{وَأَعَادَ}الرَّكَبُ *The camel-rider*, ^{وَأَعَادَ}الْأَوْقُ *The pigeon*, and ^{وَأَعَادَ}الْأَمْلَسُ *The wolf* (M). [Thus] الصَّالِحَةُ is like الْحَسَنَةُ *The good act* in being [one of the prevalent *eps.*, which are (B)] treated like the substantive, as says AlḤuṭai'a

كَيْفَ الْهَجَاءُ وَمَا تَنَفَّكَ صَالِحَةٌ
مِنْ آلٍ لَمْ يَظْهَرْ الْغَيْبُ تَاتِيْنِي

(K, B on II. 23. in § 514.) *How shall satire be, when a benefit from the family of Lām ceases not in absence* (the ^{طهر} being pleonastically interpolated, because the *absent* is as it were behind the *back*) *to be coming to me?* (N); and is made *fem* as being renderable by ^{الْخُصْلَةُ} or ^{الْخَلَّةُ} (B): ^{وَجِفَانٍ كَالْجَوَابِ} in ^{الْجَوَابِي} XXXIV. 12. *And bowls like huge watering-troughs*, [like

^{تَرْجُ عَلَى آلِ الْمُحَلِّقِ جَفْنَةٌ * كَجَابِيَةِ الشَّيْخِ الْعِرَاقِيِّ تَفْهَقُ}
(K), by AlA'shà, *A bowl like the huge watering-trough of the 'Irākī chief, that is full to overflowing, returns at evening to the family of AlMuḥallik* (N),] is one of the prevalent *eps*, like ^{الدَّابَّةُ} *The beast*: and ^{ذَاتِ النَّخِ} *ذَاتِ النَّخِ* in ^{وَحَمَلْنَا عَلَى ذَاتِ الْوَجِ وَدُسِرَ} LIV. 13. *And We carried him upon a possessor of planks and nails* [meaning *vessel* (K)] is an *ep* [for the ^{السَّفِينَةُ} (B)] that occupies the place of the qualified (K, B), like those in

^{مَفْرَشِي صَهْوَةَ الْحِصَانِ وَلَكِنْ قَمِيصِي مَسْرُودَةٌ مِنْ حَدِيدٍ}
[*My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron* (N)], meaning *coat of mail*, and

^{وَأَنِّي لَأَسْتَوِي حُقُوقِي جَاهِدًا * وَلَوْ فِي عِيُونِ النَّازِيَاتِ بِكَرْمٍ}
[*And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their*

forms are seen in the eyes of the jumpers with slender shanks (N)], meaning locusts (K). The *ep.* is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

أَلَا إِنِّهَا الطَّيْرُ الْمَرْبُوءَةُ بِالضَّحَى
عَلَى خَالِدٍ لَقَدْ وَقَعَتْ عَلَى لَحْمٍ

[by the Hudhālī (K, B on II. 4.), bewailing Khālīd Ibn Zuhair (N),] *Now, O ye birds, biding in the early forenoon upon Khālīd, assuredly ye have lighted upon flesh, (what flesh !), i. e. أَيُّ لَحْمٍ (R); but seldom (IA), whence قَالُوا أَلَا الْآنَ جِئْتَ بِالْحَقِّ II. 66. They said, Now hast thou*

uttered the (plain or manifest) truth, i. e. (IA, ML) الْبَيِّنُ

(IA) [or] الْوَاضِحُ, otherwise its sense [vid. that before “now” he was false (DM)] would be unbelief (ML), يَا

نُوحُ XI. 48. *O Noah, verily he [Noah’s son Canaan (K, B), or, as is said, Yām (K), who was drowned in the Flood,] is not of thy family (that*

are to be saved), i. e. يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (IA), النَّاجِيَيْنِ

XVIII. 78. *Seizing every (sound) vessel by force, i. e. صَالِحَةً,*

as proved by the fact that it is so read [by Ubayy and ‘Abd Allāh (K)], and that the rendering it unsound [con-

ducive to its not being seized (DM)], not excluding it from being a vessel, contains no material sense [when the

ep. is not supplied (DM)], تَدْمِرُ كُلَّ شَيْءٍ XLVI. 24.

Destroying everything (that it hath been made to prevail over), i. e. سَلَطَتْ عَلَيْهِ, as proved by مَا تَفَرُّ مِنْ شَيْءٍ

أَتَتْ عَلَيْهِ LI. 42. *Leaving not aught that it came upon,*

وَمَا نُزَيِّهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا XLIII. 47. *And We show them not any miracle, but it is greater than its fellow (preceding) and*

وَقَدْ كُنْتُ فِي الْحَرْبِ ذَا تَدَرٍّ * فَلَمْ أُعْطَ شَيْئًا وَلَمْ أَمْنَعْ

[by Al'Abbās Ibn Mirdās asSulamī, *And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)] and*

وَلَيْسَ لِعَيْشِنَا هَذَا مَهَاءٌ * وَلَيْسَتْ دَارُنَا هَاتَا بِدَارٍ

[by 'Imrān Ibn Hittān asSadūsī, *And this our life has not freshness and beauty, nor is this our abode a (long) abode (Jsh)], i. e. السَّابِقَةُ and طَالًا and طَالَاةٌ, to avert*

the contradiction in them, قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى

شَيْءٍ V. 72. *Say thou, O people of Scripture, ye are not conforming to aught (profitable)*, i. e. نَافِعٌ, and أَنْ نَطْلُبَ

إِلَّا هَلَا XLV. 31. *We think not save a (weak) thought,*

i. e. ضَعِيفًا (ML). The ep., if suitable for the op. to be in contact with it, may be prepos., the qualified being made

a *subst.* for it, as ^{وَالْمُؤْمِنِ} [121]: but, if not, is not *prepos.*, except by poetic license; and is meant to be understood as *postpos.*, as ^{رَجُلًا} ^{أَنَّ} ^{ضَرَبَكَ} ^{رَجُلًا} for ^{رَجُلًا} ^{أَنَّ} ^{ضَرَبَكَ} ^{رَجُلًا} ^{فِي} ^{الْبَيْتِ} *Verily a man that beat thee is in the house.*

When the *indet.* is qualified by a single term and an *adv.* or *prop.*, the single term is put first, and the other last, prevalently, as ^{وَهَذَا} ^{ذِكْرٌ} ^{مُبَارَكٌ} ^{أَنْزَلْنَاهُ} XXI. 51. *And this Kur'ān is a blessed admonition that We have sent down;* but not necessarily, as ^{وَهَذَا} ^{كِتَابٌ} ^{أَنْزَلْنَاهُ} ^{مُبَارَكٌ} VI. 72.

And this is a Scripture that We have sent down, blessed, ^{فَسَوْفَ} ^{يَأْتِي} ^{اللَّهُ} ^{بِقَوْمٍ} ^{يُحِبُّهُمْ} ^{وَيُحِبُّونَهُ} ^{أَذَلَّةٌ} V. 59. *God will bring a people in their stead that He loveth, and that love Him, lowly, and*

^{كَلِّينِي} ^{لَهُمْ} ^{يَا} ^{أُمِيمَةً} ^{نَاصِبٍ} * ^{وَلَيْلٍ} ^{أَتَّسِيهِ} ^{بَطْلَى} ^{وَالْكَوَاعِبِ}

[by AnNābigħa adhDhubyānī, *Leave thou me to a grief; O Umaina, wearisome, and a night that I endure, slow*

of stars (Jsh), ^{أُمِيمَةً} being pronounced with Fathā of the ʾ by alliteration to the Fathā of what precedes it, according to IM (WN): (for,) says S, every (*voc.*) *n.* ending in ʾ has the ʾ oftener elided from it in the speech of the Arabs, whether the *n.* with the ʾ be (of) three or more (letters), and whether it be a proper name or not; and, from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)

the curtailed, i. e. pronounced with Fath of the δ , as in كَلِينِي الْخ , so that there are two pronounciations in the uncurtailed *voc.*, Damm and Fath of the δ (R on curtailment)]. The *ep.* must be repeated after لَا and أَمَّا , like the *d. s.* [74], as $\text{أَنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ}$ II. 63. لَقَيْتُ Verily she is a cow not old nor young [547] and $\text{رَجُلًا أَمَّا عَالِمًا وَأَمَّا جَاهِلًا}$ I met a man either learned or ignorant. The *post. n.* is sometimes qualified literally, while the *ep.* belongs to the *pre.*, when there is no ambiguity, which is called the *gen.* by vicinity [130. A.], because of the attachment existing between the *pre.* and *post. ns.*, so that what is *ep.* of the 1st in sense is made *ep.* of the 2nd in letter; like as the *post.* is prefixed in letter to what the *pre.* ought to be prefixed to, as $\text{هَذَا جُحْرٌ ضَبِّي}$ and حَبٌّ رُمَانِي This is my lizard-hole and my pomegranate-stone, when what is yours is the *hole* and *stone*, not the *lizard* and *pomegranate*: but Khl, prescribing agreement of the *pre.* and *post. ns.* in number and gender as a condition of the *gen.* by vicinity, allows only $\text{هَذَانِ جُحْرَانِ ضَبٍّ خَرَبَانِ}$ These are two deserted holes of a lizard, not خَرَبَيْنِ , contrary to the opinion of S, who cites

$\text{فَيَاكُمْ وَحَيَّةٌ بَطْنِي رَادٍ * هُمُوزِ النَّابِ لَيْسَ لَكُمْ بِشَيْءٍ}$

*Then be ye ware of a serpent of a bottom of a valley,
sharp as to the fang, that is of no good to you with the
gen. of هُمُوز (R)*

§ 150. The *subst.* is an *appos.* [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the *ant.*, exclusively of the latter (IH) : i. e. reference to the *ant.* is not initially intended by the reference of what is referred to it ; but the reference to it is subsidiary [151] to reference to the *appos.*, whether what is referred be an attribute or not, as جَاءَنِي زَيْدٌ ضَرَبْتُ زَيْدًا أَخَاكَ *Zaid, thy brother, came to me and I beat Zaid, thy brother.* If it be said that this definition does not include the *subst.* after ^{الَّا} [88], as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ *Not one stood except Zaid, زيد being a subst. for أحد ,* though the *not standing* referred to the latter is not intended to be referred to *Zaid*, we say that what is referred to the *ant.* here is *standing*, which is referred to it negatively, and to the *appos.* affirmatively (Jm). The *subst.* is the *appos.* intended by the predicament without a medium (IM, Sh). It is (1) the *subst.* of the whole [for the whole (M, IA, Sh), i. e. a *subst.* that is the whole of the *ant.* (Jm), which is the *subst.* corresponding with the *ant.*, co-equal with it in sense (IA), as اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ 5. 6. *Direct Thou us to the straight way, the way of them that* (M, Sh), the 2nd way

being the 1st *way* itself (Sh)] : (2) the *subst.* of the part [for the whole (M, IA, Sh), i. e. a *subst.* that is part of the *ant.* (Jm), as رَأَيْتُ قَوْمَكَ أَكْثَرَهُمْ ^{أَكْثَرَهُمْ} *I saw thy people, most of them* and ثَلَاثِيهِمْ ^{ثَلَاثِيهِمْ} *two thirds of them* (M), whence III. 91. وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ^{إِلَيْهِ سَبِيلًا} *And men owe unto God the pilgrimage of the House, he (of them) (154) that is able to find a way to it, the able to find being part, not the whole, of men* (Sh)] : (3) the *subst.* of implication (M, IH, IA, Sh), as يَسْأَلُونَكَ عَنِ الشَّهْرِ ^{عَنِ الشَّهْرِ} *They will ask thee about the Sacred Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it* (Sh); which is the *subst.* indicative of a meaning in its *ant.*, as زَيْدٌ عِلْمُهُ ^{زَيْدٌ عِلْمُهُ} *Zaid, his knowledge pleased me* (IA) : (4) the *subst.* of blunder (M, IH), i. e. the *subst.* whose utterance is caused by the blunder in the mention of the *ant.*, the *subst.* itself not being the blunder (R), [vid] the *subst.* distinct from the *ant.* (IA), which is of three kinds (R), (a) the *subst.* of digression (IA, Sh) and the *subst.* of (IA) afterthought (R, IA), as in the Prophet's saying إِنَّ الرَّجُلَ لِيُصَلِّيَ الصَّلَاةَ مَا كُتِبَ لَهُ نِصْفُهَا ^{لَهُ نِصْفُهَا} *Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth* (Sh), where you mention the *ant.* inten-

tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as ^{هَندَ نَجْمَ} ^{بدر} *Hind is a star, a full moon*, where, though you did intend to mention the *star*, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the *full moon* (R); (b) the *subst.* of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say ^{جَانِي حَمَار}, but your tongue then runs ahead of you to ^{رَجُل}, and afterwards you amend the blunder, and say ^{جَانِي رَجُل} [^{جَانِي رَجُل}] (R); (c) the *subst.* of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as ^{جَانِي زَيْدَ عَمْرٍو} when at first you intend to mention *Zaid*, but afterwards, the wrongness of your intention becoming plain, you mention *'Amr*. The best construction is to couple these three by ^{بَلْ} (Sh). The *subst.* of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M, R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry

(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The *subst.* is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [*ns.*] may be imported by the aggregate of the two: S says after his mentioning the *exs.* of the *subst.* " he means ^{أَيْتُ أَكْثَرَ قَوْمِكَ} [150] and ^{تُلْتَى قَوْمِكَ}, but doubles the *n.* for corroboration." Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the *corrob.* and *ep.* in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say ^{زَيْدُ رَأَيْتُ غُلَامَهُ رَجُلًا صَالِحًا} Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st, [i. e. ^{غُلَامَهُ},] your sentence would not be correct [27] (M). The GG differ about the *ant.*: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the *subst.*, not the *ant.*; whereas it is plainly not so, except in the *subst.* of blunder [156]. There is no gainsaying that the *ant.* is not in the predicament of rejection literally in the partial *subst.* and *subst.* of implication, because the *pron.* must relate to it [154]; and in the total *subst.* also, when the *ant.* is an indispensable *pron.*, as ^{ضَرَبْتُ الَّذِي مَرَرْتُ}

بِهِ أَخِيكَ I beat him that I passed by, thy brother, or connected with such a pron., as أَخَا زَيْدًا كَرِيمًا
 He whose brother, Zaid, thou beatest is generous: and the 1st is sometimes literally regarded exclusively of the 2nd, as

أَنَّ السُّيُوفَ غَدَوَهَا وَرَوَّاحَهَا
 تَرَكْتُ هَوَازِينَ مِثْلَ قَرْنِ الْأَعْصَبِ

Verily the swords, their plying in the morning and their plying in the evening, left Hawāz'in like the horn of the ram having the inner part of the horn broken; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).

§ 152. What indicates that the *subst.* is independent by itself is that it is in the predicament of repetition of the *op.*, as is proved by the occurrence of that [repetition] clearly in الَّذِينَ اسْتَزَعَفُوا لِمَنْ آمَنَ مِنْهُمْ VII. 73. To them that were accounted feeble, to them that believed of them and لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمٰنِ لِبُيُوتِهِمْ سَقْفًا مِنْ فِضَّةٍ XLIII. 32. We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].

§ 153. The *subst.* and *ant.* need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a *subst.* for

the other, as ^{صِرَاطٌ مُسْتَقِيمٌ} ^{إِلَى صِرَاطٍ مُسْتَقِيمٍ} ^{إِلَهِ} XLII. 52. 53. To
a straight way, the way of God and ^{لَنَسْفَعًا بِالنَّاصِيَةِ} ^{نَاصِيَةٍ} ^{لَنَسْفَعًا}
 كَذِبَةٌ XCVI. 15. 16. *We will surely seize the forelock, a*
lying forelock (M). They are [in the case of all four
 subst. (R)] (1) both *det.*, [as I. 5. 6. (150) (Sh)]: (2) both
indet., [as ^{لِلْمُتَّقِينَ} ^{مَفَازًا} ^{حَدَائِقُ} LXXVIII. 31. 32.
Verily for the pious is a place of escape, gardens of fruit-
trees (Sh)]: (3) different one from the other (IH, Sh), the
 subst. being *det.* and the *ant. indet.*, [as XLII. 52. 53.
 (Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and

لَا تَقْلُوهَا وَادْلُوهَا دَلُوهَا * إِنْ مَعَ الْيَوْمِ أَخَا غَدًا

(Sh) *Drive ye two her not hard, and drive her gently:*
verily with to-day is its brother to-morrow, ^{غَدًا} ^{غَدًا}, like
^{فَلَسَ}, being the *o. f.* of ^{غَدٌ} (N). But an *indet.* made a
subst. for a *det.* ought to be qualified, as XCVI. 15. 16.
 (M, IH), in order that the intended may not be more
 deficient than the non-intended in every respect (Jm).
 That holds good, however, not unrestrictedly, but in the
 case of the total *subst.*: and F says, which is the truth,
 that qualification of the *indet.* made a *subst.* for the *det.*
 may be omitted when the *subst.* imports what is not in
 the *ant.*, as ^{طُورٍ} ^{بِالْوَادِ الْمَقْدَسِ} XX. 12. *In the sancti-*
fied valley, a valley whose sanctification is two-fold, when
^{طُورٍ} is not held to be the name of the valley, but is like

حَطْم and خَتَع from الطَّيَّ *folding*, because the valley being twice sanctified, is as it were folded by the sanctification, and as

أَنَا وَجَدْنَا بَنِي جِلَّانَ كُلَّهُمْ * كَسَاعِدِ الصَّبِّ لَا طُولٍ وَلَا قَصَرٍ

Verily we found the Banu Jillan, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i. e. لَا نِي طُولٍ وَلَا نِي

قَصَرٍ, and

فَلَا وَابَيْكَ خَيْرٌ مِنْكَ إِنِّي * لِيُؤْذِنِي التَّحَمُّمُ وَالصَّهِيلُ

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me; but not if the *indet.* import only what the 1st imports, because it would be a making vague after expounding, as بَزِيدٌ رَجُلٌ, in which there is no material sense (R).

§ 154. The *subst.* and *ant.* are both explicit *ns.*, both *prons.*, or different one from the other (IH, Sh); but an explicit *n.* is not made a total *subst.* for a *pron.*, except of the 3rd *pers.*, as ضَرَبْتُ زَيْدًا *I beat him, Zaid* (IH). The explicit *n.* is made a *subst.* for the explicit *n.* (R, IA, Sh), unrestrictedly, as previously exemplified (IA): the *pron.* is made a *subst.* for the *pron.*, [as لَقِيتَهُمْ أَيَّاهُمْ *I met them, them*, when الزَّيْدُونَ and أَخَوْتُكَ precede, and *The Zaid*

are *thy brothers*, as in جَاؤُنِي الزَّيْدُونَ أَخَوْتُكَ ; whereas

the GG adduce such as ضَرَبْتَهُ أَيَا I beat him, him, which is a *lit.* corroboration, because both *prons.* relate to one thing (R)]: the *pron.* is made a *subst.* for the explicit *n.*

(M, R, Sh), as أَخَوْتُ لَقَيْتُ زَيْدًا أَيَا Thy brother, I met

Zaid, him, on the assumption that Zaid is Thy brother,

which also, if أَيَا related to زَيْدًا, would be a *lit.* corroboration, because it would be like رَأَيْتُ زَيْدًا زَيْدًا (R):

and the explicit *n.* is made a *subst.* for the *pron.* (M, R, IA, Sh), (1) of the 3rd *pers.* (M, IA, Sh), unrestrictedly

(IA, Sh), as وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنِ أَذْكُرَهُ XVIII.

62. Nor did any but the Devil make me to forget it, that I should mention it, أَذْكُرَهُ أَنِ being a *subst.* of implication

for the 8 in أَنْسَانِيهِ ; and similarly وَنَرَتْهُ مَا يَقُولُ XIX.

83. And We shall inherit it, what he saith and

عَلَى حَالَةٍ لَوْ أَنَّ فِي الْقَوْمِ حَاتِمًا

عَلَى جُودَةٍ لَضَنَّ بِالْمَاءِ حَاتِمٌ

[by AlFarazdak, In a state such that, if it had been the case that Hātim had been among the people, notwithstanding the munificence of him, Hātim, he would have been niggardly of the water, حَاتِمٌ being a *subst.* for the 8 of جُودَةٍ (BS)], except that these are total *substs.* (Sh): (2)

of the 1st or 2nd pers., if the *subst.* be (a) a partial *subst.* or a *subst.* of implication [or blunder (R), unrestrictedly (Sh)], as

أَوْعَدَنِي بِالسَّجْنِ وَالْأَدَاهِمِ * رِجْلِي فَرِجْلِي شَتْنَةُ الْمَنَاسِمِ

[by Al'Udail Ibn AlFarkh {al'Ijli (ID)}, *He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles* (Jsh), رِجْلِي being a partial *subst.* for the ي in أَوْعَدَنِي (IA, Sh),] and

فَرِيضِي إِنْ أَمَرَكَ لَنْ يُطَاعَا * وَمَا الْفَيْتِنِي حِلْمِي مُضَاعَا

[by 'Adi Ibn Zaid al'Ibādī, *Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost* (J), حِلْمِي being a *subst.* of implication for the ي in الْفَيْتِنِي; (b) a total *subst.* denoting *comprehension* {and *universal inclusion* (IA)}, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا V. 114. *That shall be to us a festival, to our first and our last* (IA, Sh), أَوَّلِنَا being a *subst.* for the pron. governed in the *gen.* by the ل, i. e.

لَنَا (IA)]: but not if it be a total *subst.* (R, IA, Sh) not denoting *comprehension*, as [قَمْتُ زَيْدٍ and (Sh)] رَأَيْتَكَ زَيْدًا (IA, Sh), though Akh and the KK allow that on the authority of

بِكُمْ قُرَيْشٍ كَفِينَا كُلَّ مُعْضَلَةٍ * وَأَمْ نَهَجَ الْهُدَى مَنْ كَانَ ضَلِيلًا

By you, Kurraish, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction (Sh). The partial *subst.* and *subst.* of implication, [when explicit *ns.* (R),] must have a [*cop.*, which is only the (ML)] *pron.* (R, ML) relating to the *ant.*, in order that their dependence upon the 1st, and their not being the *subst.* of blunder, may be known ; but the *pron.* may be omitted when the dependence of the 2nd upon the 1st is notorious, as قَتَلَ the fellows of the trench, of the fire (in it), because it is notorious that they filled the trench with fire (R): [thus the *pron.* is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. مِنْهُمْ, LXXXV. 4. 5., i. e. فِيهِ, and AlA'shà's saying

لَقَدْ كَانَ فِي حَوْلِ ثَوَاءٍ ثَوِيَّتُهُ * تَقْضَى لُبَانَاتٍ وَيَسَامُ سَامٍ
 [Assuredly there were in a year, in a sojourn that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Jsh)], i. e. ثَوِيَّتُهُ فِيهِ, the 8 of ثَوِيَّتُهُ, an unrestricted *obj.*, being the *pron.* of ثَوَاءٍ, because the *prop.* is *ep.* of ثَوَاءٍ and the 8 the *cop.* of the *ep.* [144], and the supplied *pron.* being a *cop.* for the *subst.* [of implication (DM)] ثَوَاءٍ to the *ant.* حَوْلِ. And therefore in such as مَرَرْتُ بِثَلَاثَةِ زَيْدٍ وَعَمْرٍو I passed by three,

(*of whom were*) *Zaid and 'Amr*, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying ^{أَمْ} مِنْهُمْ [as an *enunc.* (DM)] is necessary; because, if it were in apposition, it would be a partial *subst.* without a *pron.* (ML): but the *subst.* is sometimes said to be correct, ^{أَمْ} مِنْهُمْ being supplied as a *cop.* (DM). The KK say that the ^{أَمْ} ل may supply the place of the *pron.*, as ^{أَمْ} مَطَرْنَا السَّهْلَ وَالْجَبَلَ, i. e. *Our land* (by suppression of the *pre. n.*) *was rained upon, its plain and its mountain.* But some *substs.*, importing the sense of the expressions of *universal inclusion* [137], are sometimes treated as *corrobs.*, as ^{أَمْ} ضَرَبَ زَيْدٌ ظَهْرَهُ وَبَطْنَهُ *Zaid was beaten, his back and his belly* or ^{أَمْ} يَدُهُ وَرِجْلُهُ *his arm and his leg*, orig. partial *substs.*, and afterwards, the sense of ^{أَمْ} كُلُّهُ being imported from the coupled and *ant.* together, allowed to be put into the *nom.* as *substs.* or *corrobs.*; and similarly ^{أَمْ} زَرْعُنَا وَفَرْعُنَا or ^{أَمْ} مَطَرْنَا سَهْلَنَا وَحَبْلَنَا *our seed produce and our udder*, i. e. *beasts*, and ^{أَمْ} لَيْلُهُمْ وَنَهَارُهُمْ (The times of) *thy people were rained in, their night and their day*, orig. *substs.* of implication, and then treated as *corrobs.*, because, the sense being *Our places*, or *possessions*, *were rained upon*, and *Their times were rained in*, *all of them*, they may be put into the *nom.* as *corrobs.*:

and, since they are treated like أَجْمَع [137], the *pron.* may be suppressed from them; so that ضَرْبُ زَيْدِ الظَّهْرِ ضربُ زَيْدِ الظَّهْرِ [599] or مطرنا السهل والحبل , اليد والرجل , والبطن or مطرنا السهل والحبل , اليد والرجل , والبطن are said (R). The total *subst.* does not need a *cop.* only because it is the *ant.* itself in sense, as the *prop.* that is the *inch.* itself does not need a *cop.* [in addition to the *prop.* itself (DM)] to that [*inch.*] (ML). The [*interrog.* (IA)] Hamza must be prefixed to the *subst.* for the *interrog. n.*, [to explain that it is a *subst.* for an *interrog.* (R), as مَنْ ذَا مَا تَفْعَلْ أَخِيرًا مَنْ ذَا مَا تَفْعَلْ أَخِيرًا Who is this, Sa'id or 'Alī?, مَنْ ذَا مَا تَفْعَلْ أَخِيرًا مَنْ ذَا مَا تَفْعَلْ أَخِيرًا What doest thou, good or evil?, and مَنْ ذَا مَا تَفْعَلْ أَخِيرًا مَنْ ذَا مَا تَفْعَلْ أَخِيرًا متى تأتينا متى تأتينا When wilt thou come to us, to-morrow or the day after to-morrow? (IA)]. The *v.* is made a *subst.* for the *v.*, [like the *n.* for the *n.* (IA), when the 2nd is preponderant in plainness over the 1st (R),] as مَنْ يَفْعَلُ مَنْ يَفْعَلُ XXV. 68. 69. And whoso doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment, [يَضَاعَفُ being a *subst.* for يَلْتَقِ , {like مَنْ تَأْتِنَا تَلْمُزُ النَّحْ (424) (K, B),} and therefore *infl.* with its inflection, i. e. apocopation (IA),] and [similarly (IA)]

إِنْ عَلَى اللَّهِ أَنْ تَبَايَعَا * تَوَخَّذْ كُرْهَا أَوْ تَجِيءْ طَائِعًا

(R, IA) *Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwill-*

ingly, or come obediently, the v. (J) تَوَخَّذْ being a subst. [of

implication (J)] for [the v. (J)] تَبَايَعَا, [a subst. of a single term for a single term (J),] and therefore governed

in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as

إِنْ تَنْصُرْ تُعِنِّي إِنْصَرَكُ *If thou help, aid, I will help thee,*

of which I know not any instance. The detail of a mentioned [aggregate], if co-extensive with the numbers in the

mentioned, may be in apposition [as a subst.] or in the

nom. by anacoluthon, as قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ اللَّتَانِ

III. 11. *Verily there was for you a sign in two hosts that encountered on the*

day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i. e. مِنْهُمَا فِئَةٌ,

[where فِئَةٌ {as likewise أُخْرَى كَافِرَةٌ (K)} is also read with

the gen. as a subst. for فِئَتَيْنِ (K, B),] and وَكُنْتَ الْخَبِيرُ

[42], where رَجُلٌ is related with the nom. and gen.; but, if

not co-extensive, must be in the nom., as مَرَدَتْ بِرِجَالٍ رَجُلٌ

: and sometimes the co-extensive occurs in

the *acc.* by subaudition of ^{أَعْنِي} [or as a *d. s.*], as in the *ep.* [146], [III. 11. being read with the *acc.* as a particularization or as a *d. s.* to the *pron.* in ^{اَلتَّقَاتَا} (K, B)]. When the *apposs.* are combined, the *ep.* is put first, then the *corrob.*, then the *subst.*, then the coupled; but IK puts the *corrob.* before the *ep.* (R). As regards suppression of the *ant.*, it is said that in ^{لَا تَقُولُوا لِمَا تَصِفُ} ^{اَلسِّنُّكُمْ اَلْكُذِبَ} XVI. 117. *And say ye not because of what your tongues describe, the lie* and ^{كَمَا اَرْسَلْنَا فِيْكُمْ} II. 146. *Like what We have sent among you, an Apostle of yourselves* ^{اَلْكُذِبَ} is a *subst.* for the suppressed *obj.* of ^{تَصِفُ}, i. e. ^{لِمَا تَصِفُ}, and similarly ^{رَسُولًا} [for the suppressed *obj.* of ^{اَرْسَلْنَا} (DM)] upon the ground that ^{مَا} in ^{كَمَا} is a conjunct *n.*; and that in ^{لَا اِلَهَ اِلَّا اللّٰهُ} XXXVII. 34. *No god (is in existence) but God* ^{اللّٰهُ} is a *subst.* for the *pron.* of the suppressed *pred.* [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and *expl.* (IA). The *synd. expl.* is an *appos.*, [not an *ep.* (IH, Sh); *prim.* (IA, KN), not renderable (by a *deriv.*) (KN); resembling the *ep.* in (IA)] manifesting [its *ant.* (IH, IA, Sh) in the case of *dets.* (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of *indets.* (J), and in lacking independence (IA)], as

أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ * مَا مَسَّهَا مِنْ نَقَبٍ وَلَا دَبْرٍ

(IH, IA, Sh, KN) *Abū Ḥafṣ ‘Umar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her* (J), أَبُو حَفْصٍ being a *synd. expl.* [to أَبُو حَفْصٍ (J)], because it is manifestatory of أَبُو حَفْصٍ (IA), and (J), because it is manifestatory of أَبُو حَفْصٍ (IA), and أَثَرُ كَفَّارَةٍ طَعَامُ مَسَاكِينِ V. 96. Or an expiation, food of poor persons (Sh). “*Prim.*” excludes the *ep.*, because it is *deriv.* or renderable thereby: and what follows excludes the *corrob.* and coupled, because they do not manifest their *ant.*; and the *prim. subst.*, because it is independent [151, 152, 156] (IA). The *synd. expl.* must be a *prim.*: and the saying of Z [and B] that مَلِكُ النَّاسِ CXIV. 2. 3. *The King of men, the God of men*, are *synd. expls.* [to رَبِّ النَّاسِ CXIV. 1. *The Lord of men* (K, B)] is a mistake, they being correctly *eps.*, [because مَلِكُ and إِلَهُ are *deriv.* (DM)]; but it is sometimes replied that they are treated as *prims.*, since they are used without being applied to a qualified, and *eps.* are applied to them, as إِلَهٌ وَاحِدٌ *One God* and مَلِكٌ عَظِيمٌ *A great king* (ML). The *synd. expl.*, [being like the *ep.* (IA, KN) in importing *manifestation* and *particularization* of its *ant.* (KN),] agrees with the *ant.*, [like the *ep.* (IA, KN),] in [case (IA, Sh),] determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).

The *synd. expl.* and its *ant.*, as many GG hold, may not be *indets.*; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, يُسْقَى
 مِنْ مَّاءٍ صَدِيدٍ XIV. 19. And he shall be given to drink of
 water, ichor (IA, KN) and يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ
 XXIV. 35. It is kindled from a blessed tree, an olive-tree
 (IA), while F says on V. 96. that طَعَامُ may be a *synd.*
expl. or a *subst.* (KN). The تَخَاصُمُ [147] is not a *synd.*
expl., because the *synd. expl.* resembles the *ep.*; and
 therefore, as the *ep.* of the *dem.* is only what contains
 [the generic (DM)] آل, so likewise is its *synd. expl.*: and
 for this reason IJ does not allow بَعْلِي in Ibn Mas'ūd's
 reading وَهَذَا بَعْلِي شَيْخٌ XI. 75. [75] to be a *synd. expl.*,
 but holds that it must be (1) an *enunc.* [to هَذَا
 (DM)], شَيْخٌ being a 2nd *enunc.*, an *enunc.* to a sup-
 pressed [هُوَ (K, B)], or a *subst.* for بَعْلِي; (2) a *subst.*
 [for هَذَا (DM)], شَيْخٌ being the *enunc.*: as likewise
 ISB and IM do not allow the *synd. expl.* to be an *oppos.*
 to the *pron.* [156], because that is disallowed in the *ep.*
 [147]. But S allows يَا هَذَا زَيْدٌ وَعَمْرُو [51] as a *synd.*
expl., [notwithstanding that it may not be an *ep.* (DM)]:
 while Zd, following him, allows مَرَرْتُ بِهَذَيْنِ الطَّرِيقِ
 وَالْقَصِيرِ as a *synd. expl.*, and also as a *subst.*; but not

as an *ep.*, because the *ep.* of the *dem.* is only its match in letter, [whereas هَذَيْنِ is a *du.*, and الطَّوِيلُ 2 *sings.* one of which is an *appos.* to the other (DM)]. S, Mb, and Zj also declare the *ep.* to be disallowed in this [last *ex.*], as is required by analogy: but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that يَا هَذَانِ الطَّوِيلُ وَالْقَصِيرُ in الطَّوِيلُ النَّخْ may be *ep.* of the *dem.*, though not its match in letter (DM).

§ 156. The *synd. expl.* is literally distinguishable from the *subst.* in the like of

أَنَا ابْنُ التَّارِكِ الْبَكْرِ بِشَرٍّ * عَلَيْهِ الطَّيْرُ تَرْقُبُهُ وَقَوَّعًا

[below] (IH), by AlMarrār alAsadī, *I am the son of the leaver of the Bakrī, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him* (J). IH says, I say "in the like of" only to indicate that the difference occurs in other *cats.* also, as in يَا أَخَانَا the الحَارِثُ *O our brother, AlHārith*, where الحَارِثُ may not be held to be a *subst.*, because يَا الحَارِثُ is not allowable [52]; and similarly in يَا غُلَامُ زَيْدٌ or زَيْدًا *O young man, Zaid*, where, if زَيْدٌ were held to be a *subst.* *Damm* would be necessary [49] (R). Every *n.* that may be a *synd. expl.* [importing *manifestation* or *particularization* (KN)] may be a [total (Sh, KN)] *subst.* [importing *repetition* and *corroboration* of the meaning of the sentence,

because with it the *op.* is meant to be understood as repeated (KN), as ضَرَبْتُ أَبَا عَبْدِ اللَّهِ زَيْدًا (IA)], except (1) [when it may not occupy the place of the *ant.* (Sh, KN),] (a) [when the *appos.* is anarthrous, and the *ant.* synarthrous with a synarthrous *ep. pre.* to it (IA),] as in [أَنَا ابْنُ الْأَصْرَابِ الرَّجُلِ زَيْدٍ and similarly (IA)] أَنَا ابْنُ الْأَصْرَابِ [above], بَشَرٌ not being a *subst.*, because أَنَا ابْنُ بَشَرٍ is not allowable [112] (IA, Sh, KN): (b) when the *appos.* is [synarthrous or] an [anarthrous] *infl.* apothetic *det.*, and the *ant.* is a *voc.*, [whether *infl.*,] as in [يَا غَلَامَ يَعْمَرُ and يَا أَخَا الْحَارِثِ] O my young man, Ya'mar, يَعْمَرٌ not being a *subst.*, because يَعْمَرٌ would then be *uninfl.* upon Damm, since it would be so if يَا were expressed with it [48] (IA); [or *uninfl.*,] as in in يَا زَيْدُ الْحَارِثُ O Zaid, AlHārith, الْحَارِثُ not being a *subst.*, since يَا الْحَارِثُ would not be allowable [52], and أَنَا وَاسْطَارِ الْخ [49], the 2nd and 3rd نَصْرٌ not being *substs.*, because يَا نَصْرًا and يَا نَصْرٌ are not allowable (Sh): (c) as in

أَيَا أَخَوَيْنَا عَبْدَ شَمْسٍ وَنَوْفَلًا * أَعِيذُكُمَا بِاللَّهِ أَنْ تُحَدِّثَا حَرْبًا
[by Ṭālib Ibn Abī Ṭālib, O our two brothers, 'Abd Shams and Naufal, I bid you seek protection by God (from

this,) *that ye should produce war* (Jsh)], **عَبْدُ شَمْسٍ** not being a *subst.*, because **أَيُّ عَبْدٍ الْخ** would not be allowable, since an anarthrous *n.* coupled to the *voc.* must be given what it would be entitled to if it were a *voc.* [49]; and, if **نَوَلًا** were a *voc.*, **يَا نَوَلُ** would be said (KN): (2) when its mention is necessary, as in **هَنْدُ قَامَ** *Hind, Zaid her brother stood*, **أَخُوهَا** not being a *subst.*, because, the *subst.* belonging as it were to another *prop.* [below], the enunciative *prop.* would then be devoid of a *cop.* [27]. But **يَا سَعِيدُ كَرَزُ** in **كَرَزُ** [49] must be a *subst.*, not a *synd. expl.*, because the predication of the *subst.* in the *cat.* of vocation is that of the independent *voc.*, and **كَرَزُ**, when a *voc.*, is pronounced with Damm without Tanwīn; whereas the aprothetic *synd. expl.* in apposition with an *uninfl. [voc.]* may be put into the *nom.* or *acc.*, but not pronounced with Damm without Tanwīn: and similarly the *synd. expl.* is disallowed when the 1st is more manifest than the 2nd; while the learned say on **أَمَّا رَبُّ الْعَالَمِينَ رَبُّ مُوسَى** *وَهُرُونَ*, VII. 118. 119. *We believe in the Lord of the worlds, the Lord of Moses and Aaron*, that it is a *synd. expl.* [below] only because, Pharoah having laid claim to lordship, if they had restricted themselves to saying **رَبُّ الْعَالَمِينَ**, that would not have been a plain confession of belief in the True Lord (Sh). The *synd. expl.*

and the *subst.* differ in 8 matters:—(1) the *synd. expl.* is neither a *pron.* nor an *appos.* to a *pron.* [155], because it in *prims.* is like the *ep.* in the *deriv.*: Ks indeed allows the *pron.* to be qualified by an *ep.* of *praise*, as in II. 158. [147], XXXIV. 47. [523], and their saying ^{لَهُم} اللَّهُمَّ صَلِّ عَلَى الرَّؤُفِ الرَّحِيمِ O God, bless Thou the pitiful, merciful him [160], or *blame*, as in مَرَرْتُ بِهِ الْخَبِيثَ, or *commiseration*, as in

قَدْ أَصْبَحْتَ بِقَرْقَرَى كَوَانَسَا * فَلَا تَلْمِ أَيْ يَنَامُ الْبَائِسَا

[*They* (i. e. the doe-gazelles) *have entered upon the time of morning in Karkarà* (the name of a place), *hiding in their coverts; wherefore upbraid thou not the wretched him* (i. e. the hunter) *for that he should sleep* (Jsh)]; and Z says on جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ V. 98. *God hath made the Ka'ba, the Sacred House that* الْبَيْتُ الْحَرَامُ is a *synd. expl.* by way of *praise*, as in the *ep.*, not by way of *manifestation*; so that, according to this [language of Z (DM)], the like of that [occurrence after the *pron.* (DM)] is not disallowed in the *synd. expl.* [denoting *praise*, *blame*, or *commiseration* (DM)], according to the saying of Ks: whereas the *subst.* is an *appos.* to a *pron.* by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a *pron.* in apposition with a *pron.* or with an explicit *n.*: (2) the *synd. expl.* does not disagree with its *ant.* in determinateness and indeterminateness [below]; while Z's

saying that ^{١٨}مَقَامُ ^{١٩}إِبْرَاهِيمَ III. 91. *The station of Abraham is a synd. expl. to* ^{٢٠}آيَاتُ ^{٢١}بَيِّنَاتٍ *Manifest signs is an inadvertence, as is his saying on* ^{٢٢}أَنَا ^{٢٣}أَعْظُمُ ^{٢٤}بِوَاحِدَةٍ ^{٢٥}أَنْ ^{٢٦}تَقُومُوا XXXIV. 45. *I exhort you only to one practice, that ye should rise up that* ^{٢٧}أَنْ ^{٢٨}تَقُومُوا ^{٢٩}[i. e. قِيَامُكُمْ (DM)] *is a synd. expl. to* ^{٣٠}وَاحِدَةٍ : whereas the allowability of that in the *subst.* is not disputed, as XLII. 52. 53. and XCVI. 15. 16. [153] : (3) it is not a *prop.*, contrary to the *subst.*, as XLI. 43. [1], XXI. 3. [1], ^{٣١}عَرَفْتُ ^{٣٢}زَيْدًا ^{٣٣}أَبُو ^{٣٤}مِي ^{٣٥}هُوَ *I knew Zaid, whose father he was* [80] according to the soundest saying, and

لَقَدْ أَذْهَلْتَنِي أُمُّ عَمْرِو بِكَلِمَةٍ
أَتَصْبِرُ يَوْمَ الْبَيْتِ أَمْ لَسْتُ أَتَصْبِرُ

[Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation from me, or art thou not patient?" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)] : (4) it is not an *appos.* to a *prop.*, contrary to the *subst.*, as XXXVI. 19. 20. ^{٣٦}اتَّبِعُوا ^{٣٧}الرَّسُلَ ^{٣٨}إِنِّي ^{٣٩}أَتَّبَعْتُ ^{٤٠}أَبَا ^{٤١}يَسَاحِكُمْ ^{٤٢}أَجْرًا *Follow ye the Apostles, follow ye him that asketh you not for a recompense,* ^{٤٣}أَمْذَكُمْ ^{٤٤}بِمَا ^{٤٥}تَعْلَمُونَ ^{٤٦}أَمْذَكُمْ ^{٤٧}بِنِعْمٍ ^{٤٨}وَبَنِيْنٍ *That hath provided you with what ye* XXVI. 132. 133.

know, that hath provided you with cattle and children, and
 أَقُولُ لَهُ أَرْحَلُ الْغ [1]: (5) it is not a *v.* in apposition
 with a *v.*, contrary to the *subst.*, as XXV. 68. 69. [154]: (6)
 it is not in the letter of the 1st; whereas that is allowable
 in the *subst.*, provided that there be with the 2nd an addi-
 tion of explanation, as in Ya'kūb's reading وَتَرَى كُلَّ أُمَّةٍ
 جَائِعَةٍ كُلٌّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا XLV. 27. *And thou shalt see*
every people kneeling, every people summoned to its record
 with the 2nd كُلٌّ in the *acc.*, since the mention of the
 cause of the *kneeling* is attached to it, and in

رَوَيْدُ بَنِي شَيْبَانَ بَعْضُ رَعِيدِكُمْ
 تَلَاؤُوا غَدًا خَيْلِي عَلَى سَفَرَانِ
 تَلَاؤُوا جِيَادًا لَا تَجِيدُ عَنِ الرُّغَى
 إِذَا مَا غَدَتْ فِي الْمَازِقِ الْمُتَدَانِي
 عَلَيْهَا الْكَمَاةُ الْغَرَّ مِنْ آلِ مَازِنِ
 لِيُوثَ طِعَانٍ عِنْدَ كُلِّ طِعَانِ
 تَلَاؤُهُمْ فَتَعْرِفُوا كَيْفَ صَبْرُهُمْ
 عَلَى مَا جَنَتْ فِيهِمْ يَدُ الْحَدَثَانِ

[by Waddāk Ibn Thumail alMāzinī, *Gently, Banū Shaibān,*
(restrain ye) some of your threatening: ye shall meet to-

(116) (DM)]; (g) *كَلَّا أَخَوَيْكَ زَيْدٌ وَعَمْرُو*, [otherwise *كَلَّا* would be *pre.* to a separated multiple without poetic license (117) (DM)]; (8) it is not constructively part of another *prop.*, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) *هَٰذَا قَامَ عَمْرُو أَخُوهَا* [above]; (b) *مَرَرْتُ بِرَجُلٍ قَامَ عَمْرُو أَخُوهُ*, [otherwise the *prop.* of the *cp.* would be devoid of a *pron.* relating to the qualified (144) (DM)]; (c) *زَيْدًا ضَرَبْتُ عَمْرًا أَخَاهُ* [62] (ML). To me, however, no clear difference between the total *subst.* and the *synd. expl.* is yet apparent: nay, I hold the *synd. expl.* to be nothing but the *subst.*, as appears to be the language of S, since he does not mention the *synd. expl.* [131]. The differences between them are said to be (1) that the *subst.* is the one intended by the predicament, exclusively of its *ant.*, contrary to the *synd. expl.*; for the *expl.* is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total *subst.* to be the 2nd only, nor in the rest of the *substs.* except the *subst.* of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three *substs.* is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language

of elaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of *أَنَا ابْنُ التَّارِكِ النَّحْ* &c. is not conclusive, because] the *subst.* is mostly a *prim.*, so that, if you suppressed the 1st, the 2nd would be independent, nor need an *ant.* before it in sense, while, if it be not a *prim.*, as in *فَلَا رَجُلٌ خَيْرٌ* [153], the qualified is supplied, i. e. *وَأَبِيكَ النَّحْ* ; contrary to the *ep.*, since, if you suppressed the 1st in *جَاءَنِي زَيْدُ الْعَالَمِ* [131], the 2nd would need a supplied *ant.*, because the *qual.* must have a qualified, for which reason the 2nd is said to be a *subst.* in *الْعَائِدَاتِ* *الطَّيْرِ* [121, 149], and an *ep.* in *الطَّيْرِ الْعَائِدَاتِ* ; and contrary to the *corrob.*, since, even if it be a *prim.*, still the fact that its meaning would be intelligible from its *ant.*, if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the *subst.* is not [indicative of] a meaning in the *ant.*, so that it should need the *ant.*, as the *qual.* does, nor is its meaning intelligible from the *ant.*, as that of the *corrob.* is, it may be regarded as literally independent, i. e. suitable for occupying the place of the *ant.*, as *يَا زَيْدُ أَخُ* O Zaid, brother and *يَا أَخَانَا زَيْدُ* O our brother, Zaid both *uninfl.*, [while, the *synd. expl.* being, as I hold, the *subst.*, the predica- ment of the *subst.* applies uniformly to it, as *يَا عَالِمُ زَيْدُ* O philosopher, Zaid and *يَا ذَا الْمَالِ بَكْرُ* O possessor of pro-

perty, *Bakr* with *Damm* in both (R on the *apposs.* of the *voc.*)] ; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as ^أيَا ^عغُلَامَ ^ببَشْرًا or ^أيَا ^عغُلَامَ ^ببَشْرًا *infl.* with the two cases, ^أيَا ^عأَخَانَا ^بزَيْدًا with the *acc.*, and similarly ^أأَنَا ^عأَبْنَى ^بالتَّارِكِ ^أالْخ with the *gen.*: and similarly the coupled may for the same cause be held to be independent, as ^أيَا ^عزَيْدٌ ^بوَعَمْرُو [49,538] ; or not independent, as ^أيَا ^عزَيْدٌ ^بوَعَمْرُو *O Zaid and AlHārith*, while ^أيَا ^عزَيْدٌ ^بوَعَمْرُو *is not allowable, as* ^أيَا ^عغُلَامَ ^ببَشْرًا *or* ^أيَا ^عبَشْرًا *is in the subst., only because the con. is like the voc. p., and the coupled is suitable for the latter to be in contact with it [52]: (2) that the subst. is in the predicament of repetition of the op. [152]: but, even if we admit that where the op. is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name synd. expl., while admitting it in the subst.: (3) that agreement of the subst. and ant. in determinateness and indeterminateness is unnecessary [153], contrary to the synd. expl. [155]; but the reply is that the disagreement is allowed in the [subst.] named synd. expl. also [above] (R). Such as VII. 118. 119. admits of the total subst. and of the synd. expl. [above]; and like it are ^أنَعْبُدُ ^عإِلَهَكَ ^بوَالْهَ ^أآبَاءَكَ ^عإِبْرَاهِيمَ ^بوَأِسْمَاعِيلَ ^أوَأِسْحَاقَ II. 127. *We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac**

and ^{فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ} XXVII. 52.

Then etc. [450], *that We destroyed them* as read [by the KK and Ya'kūb (B)] with Fath of the Hamza (ML). In ^{أَعْجَبَنِي مِنْ زَيْدٍ عِلْمُهُ} (*Something*) of (*the qualities of*) *Zaid, his knowledge, pleased me*, the 2nd is as it were a *synd. expl.*, the *o. f.* being ^{شَيْءٌ مِنْ أَوْصَافِ زَيْدٍ عِلْمُهُ}; and similarly in ^{كَسَرْتُ مِنْ زَيْدٍ يَدَهُ} *I broke (a limb) of Zaid, his arm*, i. e. ^{عَضْرًا مِنْهُ يَدَهُ}: the *ant.* being suppressed, and its place occupied by the *synd. expl.*; as the *g. t.* is suppressed, and its place occupied by the excepted in ^{مَا جَاءَنِي إِلَّا زَيْدٌ} [88] (R).

§ 157. The coupled is an *appos.*, [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its *ant.*, [as ^{جَاءَنِي زَيْدٌ وَعَمْرُو} *Zaid and 'Amr came to me* (538) (Jm). The coupled by ^{أَوْ}, ^{أَمَّا}, ^{أَمْ}, ^{بَلْ}, ^{لَا}, and ^{لَكِنْ} is {said to be (Jm)} excluded by "together with its *ant.*", because the intended by the reference with them is one of the coupled and *ant.* (R, Jm): but it is replied that the *ant.*'s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the *appos.*, while the *appos.*'s being intended by the reference means that it is not like a branch of the *ant.* with-

out independence; and there is no doubt that the coupled by these six *ps.* and the *ant.* are together intended by the reference in this sense (Jm)]. One of the 10 *ps.* [538] intervenes between it and its *ant.* (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos.* between which and its *ant.* one of the 10 *ps.* intervenes" because some *eps.* are coupled to others, as

إِلَى الْمَلِكِ الْقَرْمِ وَأَبِي الْهَمَامِ * وَلَيْتَ الْكَتَيْبَةِ فِي الْمَرْحَمِ

[I drive my riding-beast towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict (Jsh)] and

يَا لَهْفَ زِيَابَةَ لِلْحَارِثِ الصَّابِغِ فَالْغَانِمِ فَالْأَنْبِ *

[540] (R), by Ibn Zayyāba [at Taimī (T)], *O the grief of Zayyāba for AlHārith making a raid (upon my people) in the morning, then taking booty, then returning (safe)!* (T, Jsh).

§ 158. When the attached *nom. pron.*, [prominent or latent (Jm),] is coupled to, it is (IH, IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron.*, often (IA), as XXI. 55. *He said, Assuredly ye have been, ye and your fathers, in manifest error* (IA, Sh), because, the attached *nom. pron.* being like part of what it is attached to, literally, as

being inseparably attached (160), and ideally, as being an *ag.*, which is like part of the *v.* (20), if it were coupled to without a *corrob.*, some of the letters of the word would be as it were coupled to ; while the coupling may not be to this *corrob.*, because, the coupled being in the predicament of the *ant.* (538), this coupled also would be a *corrob.* of the attached, which is absurd (R)]: (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the *pron.*, like the direct *obj.*, [*adv.*, *prep.* and *gen.*,] and *neg.* لَا (IA), as جَنَّاتٌ عَدْنٍ [adv., prep. and gen.,] and *neg.* لَا (IA), as يَدْخُلُونَهَا وَمِنْ صَلَاحٍ XIII. 23. *Gardens of abiding that they shall enter, and they that are righteous* (IA, Sh) and مَا أَشْرَكْنَا وَلَا آبَاؤُنَا VI. 149. *We should not have been polytheists, nor our fathers* (IA): in which case the *corrob.* may be omitted, as ضَرَبْتُ الْيَوْمَ وَزَيْدٌ (IH), whether the separative be before the *con.*, as

فَلَسْتُ بِنَازِلٍ إِلَّا الْمَتَّ * بِرَحْلِي أَوْ خَيَالَتَهَا الْكَذُوبُ

[*And I alight not, but she that I love visits my lodging, or her false apparition* (T)], or after it, as VI. 149.; but is sometimes put, as فَكَبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ XXVI. 94. *And they shall be hurled down in it, they and the misguided* and مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا XVI. 37. *We should not have worshipped besides Him anything, we, nor our fathers* : the two matters being equal ; and omission being allowable only because length

of the sentence sometimes enables one to dispense with what is necessary, and *à fortiori*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R) : and the latent [attached] *nom. pron.* is like the [prominent] attached in that [need of separation], as ^{يَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ} II. 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA) : (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S. (IA)] ^{مَرَرْتُ بِرَجُلٍ سَوَاءٍ وَالْعَدَمِ} *I passed by a man such that equal, or alike, were he and non-existence*, ^{الْعَدَمِ} being coupled to the *pron.* latent in ^{سَوَاءٍ} (IA, Sh) relating to ^{رَجُلٍ}, and the sayings of the Prophet ^{كُنْتُ وَأَبُو بَكْرٍ} *I and Abū Bakr* and ^{فَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ} *I and Abū Bakr and 'Umar were and did* (Sh) ; and in poetry often, as

^{قُلْتُ إِذَا أَقْبَلَتْ وَزَهْرٌ تَهَادَى * كُنْعَاجُ الْفَلَا تَعَسَّفْنَ رَمْلًا}

(IA), by 'Umar Ibn Abī Rabī'a, *I said, when she and fair-faced women approached, They walk with an elegant swinging of the body in their gait* (orig. ^{تَهَادَى}), *like the wild cows of the deserts when they have wandered at random in a tract of sand* (J) : but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached *nom. pron.* does not need

separation, as ^{زَيْدٌ مَا قَامَ إِلَّا هُوَ وَعَمْرُوهُ} *Zaid, not any one has stood, but he and 'Amr* ; and similarly the attached or detached acc. pron., as ^{زَيْدٌ ضَرَبْتَهُ وَعَمْرًا} *Zaid, I beat him and 'Amr* and ^{مَا أَكْرَمْتُ إِلَّا إِيَّاكَ وَعَمْرًا} *I have not honoured any one, but thee and 'Amr* (IA). When the gen. pron. is coupled to, the genitival op. is repeated (IH, IA, Sh), as ^{فَقَالَ لَهَا وَلِلْأَرْضِ} XLI. 10. *And said to it and to the earth,* ^{قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ} VI. 64. *Say thou, God delivereth you from them and from every trouble,* and XXIII. 22. [498] (Sh), because, the gen. pron. being more strongly attached to its op. than the attached ag., since the ag., if not an attached pron., may be detached, whereas the gen., whether a pron. or explicit n., is not detached from its op. [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word ; for which reason also, when you couple the pron. to the gen., only repetition of the op. is allowable, as ^{مَرَرْتُ بِزَيْدٍ وَبِكَ} *I passed by Zaid and by thee* and ^{أَلَمْ يَكُنْ بَيْنَ زَيْدٍ وَبَيْنَكَ} *The property is between Zaid and thee* : and, there being no detached pron. for the gen., so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached nom., nothing remains but repetition of the 1st op., whether it be a n., as ^{أَلَمْ يَكُنْ بَيْنِي وَبَيْنَ زَيْدٍ} *The property is between me and Zaid* ; or a p. (R), as ^{مَرَرْتُ بِكَ}

وَبَزَيْدٍ *I passed by thee and by Zaid* (IH, IA), not بَكَ (IA): but the nominal *op.* is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in بَيْنَكَ وَيْنِي زَيْدٌ, since, it being impossible that there should be two *betweens* here, one with reference to *Zaid* alone, and another with reference to *the person addressed* alone, because the quality of *between* is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in جَاءَنِي غُلَامٌ وَغُلَامٌ زَيْدٌ, when you mean one *young man* common to the two, it is not allowable, though it would be if a context existed indicative of the intended. After repetition of the *op.* it is better to say that the *gen.* is coupled to the *gen.* than to say that the *op.* and *gen.* are coupled to the *op.* and *gen.*, because in أَمَّا يْنِي وَبَيْنَكَ, since the 2nd *pre.* has no meaning, coupling of the *pre.* to the *pre.* is impossible, because the sense would be vitiated; while in مَرَرْتُ بِكَ وَبَزَيْدٍ, although the 2nd بَ can have a meaning, still, since we know it to be imported for the same object as the 2nd يْنِي, the *gen.* must be judged to be coupled to the *gen.* here, as in the case of يْنِي: and, this being established, we may say that the coupled is governed in

and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

فَالْيَوْمَ قَدْ بَتَّ تَهْجُونَا وَتَشْتَمُنَا
فَاذْهَبْ فَمَا بَكَ وَالْأَيَّامُ مِنْ عَجَبٍ

[*And to-day thou hast become such that thou satirizest us and revilest us : wherefore go thou away, for there is not any wonder at thee and the days (J)*] cited by S (IA).

NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Ed. means edition, *vol.* volume, *ch.* chapter, *p.* page, *pp.* pages, *col.* column, *l.* line, *ll.* lines, *l. l.* last line, *ibid.* ibidem (in the same place), *cf.* confer (compare), *dele* obliterate, *b.* born, *a.* ascended the throne, *r.* reigned, *d.* died, *k.* killed.

P. II, l. 6. The *op.* [whether it be *lit.* or *id.* (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in ^{جَزْدٌ} *Zaid came* ^{جَزْدٌ} is an *op.*, since the meaning of *quality of ag.*, for which the *nom.* is made a sign [19], is constituted by it in ^{جَزْدٌ} [110] (Jm).

P. X, l. 16. “*if not*” means “*if thou depart not, but abide with us*” (FD).

P. XII, l. 20. Insert “(I)” after “*really-existing*”—*l. 22.* Insert “(I, ML)” after “*p.*”

P. XIII, l. 16. Read “*al‘Ijl*”—*l. 22.* After “*Aus*” insert “*alMuzani.*”

P. XIV, l. 6. By ^{لَا تَرْجِعْ} he means *the Banū Kurai‘ Ibn ‘Auf*, who had slandered him to AnNu‘mān (ABk): he restores ^{قَرِيعٌ} to ^{اَقْرَعَ} [291], and then pluralizes it (T).

P. XV, l. 14. Read ^{اَتَانِيَا} — *l. 15.* An Islāmī poet (T) — *l. 20.* Read ^{اَلْ}.

P. XVI, l. 3. By the brother of one Zaid addressing Khālid Ibn ‘Abd Allāh [alBajālī alKasrī, governor of the 2 ‘Irāqs, *k.* 125 or 126 (IKhn)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid’s brother composed these verses, and sent them to Khālid (Jsh) — *l. 4.* The Jsh renders ^{كَمْ زِدْتَ دَرْ كُورِي} *Thou hast taken a step in blind-*
لَا

ness. ^طا^ط being doubly *trans.*, one would expect ^طا^طط^ط; but perhaps ^كن^كف^كس^ك is understood.

P. XIX, l. 8. Cited by some as evidences of that (I) — l. 12. Since the o. f. is ^من^م ^نف^نس^نه^ن ^نك^نن^ن ^نف^نس^نه^ن (DM).

P. XX, ll. 21—22. The restriction that the *prop.* should be capable of being dispensed with, excludes the *conj. prop.*, the enunciative *prop.*, the *prop.* imitative of a saying, and the like (ML).

P. XXI, l. 20. Read “*Even*”.

P. XXII, l. 11. Read “[565, 639]” — l. 16. ‘Abrd (Nw, IKhn, Db, KF, Is, FA). See p. 60 of the Notes to the IBd. Read “‘Abīd”.

P. XXIV, ll. 8—11. Read “*Evil is the similitude of the people who have treated the signs of God as lies, (the similitude of these), or Evil is the similitude of the people, (the similitude of) those who have treated the signs of God as lies, not that the full phrase is Evil*”. Z in § 475 suggests 2 alternative constructions in LXII. 5: — (1) the *pre. n.* ^مث^ل is suppressed before ^ال^لذ^لین^ل, in which case ^ال^لذ^لین^ل is in the place of a *nom.*, as occupying the place of the suppressed *pre. n.* [126]; (2) the particularized by blame ^مث^له^مم is suppressed at the end of the sentence, in which case ^ال^لذ^لین^ل is in the place of a *gen.* as being *ep.* of ^ال^لق^لوم^ل: and both of these constructions, in which the *ag.* is ^مث^ل ^ال^لق^لوم^ل, and the particularized is either ^ال^لذ^لین^ل, i. e. ^مث^ل ^ال^لذ^لین^ل, or the suppressed ^مث^له^مم, are here approved by IHsh, who mentions a 3rd construction ^بئ^س ^ال^لم^ثل^ل ^مث^ل ^ال^لق^لوم^ل ^ال^لح^ل, which he disapproves, because it involves suppression of the *ag.* [21]. The 2 first constructions apply equally to AlJahdārī's reading of VII. 176., which should therefore be translated *Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies, or Evil is the similitude of the people who have treated Our signs as lies, (their similitude)*: and in the ordinary reading also

there are 2 constructions [475], in which the *ag.* is a latent *pron.* [160, 469], مَثَلٌ or أَصْحَابُ مَثَلٍ is the *sp.*, and مَثَلُ الْقَوْمِ or الْقَوْمُ is the particularized, so that the translation should be *Evi' is it as a similitude, (the similitude of) the people who etc, or Evil is it, i. e. the genus possessors of a similitude, as (possessors of) a similitude, the people who etc* : but here the homogeneity of the *ag.* and particularized is demonstrated from the homogeneity of the *sp.* and particularized, because the *sp.* is homogeneous with the *ag.* [469]. The translations in § 475 should be corrected accordingly — l. 14. Read “XVI. 32. [45]” — l. 20. It was said to him “O Apostle of God, there is not in the valley any water, that we may alight by.” Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Nājiya Ibn Jundub [alAslamī (AGh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Mahomet, *Ed. I, Vol. IV, p. 27*. The girl was addressing Nājiya — l. 21. The Anṣār are [the 2 tribes of (IAth)] AlAus and AlKhazraj (SR, IKb, ID, IAth).

P. XXV, ll. 16—17. Read “that the BB do not allow [the *pre. n.* in] أَسْهًا to be” — l. 18. Because putting it in the *nom.* involves (1) preparing حَتَّى or أَكَلْتُ to government together with cutting it off therefrom; and (2) making the weaker *op.* govern, vid. inchoation, because it is *id.*, while it is possible to make the stronger *op.* govern, vid. حَتَّى or أَكَلْتُ , because it is *lū.* (DM) — l. 20. Read “the BB and Hsh” — l. 23. Read “and that the BB say”.

P. XXVI, l. 11. Read “speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in” — l. 14. The suppression of this *pron.* con-

duces to preparing ^{تَحَدُّ} to govern ^{خَالِدٌ} in the *acc.* as an *obj.*, while it is cut off therefrom, and ^{خَالِدٌ} is governed in the *nom.* by inchoation, so that the 2 matters are combined (Dm) — l. 23. Read “and the 2nd, [i. e. contravention of one condition,] as in ^{بِعَاظٌ}”.

P. XXVII, l. 6. The version ^{عَمَّتِهِمُ} ^{أَلَخَ} in ^{عَوَاتِهِمُ} [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

P. XXVIII, l. 5. The things that need a *cop.* are 11 in number, (1) the enunciative *prop.* [27]; (2) the epithetic *prop.* [144]; (3) the *prop.* that [conjunct] *ns.* are conjoined with [177]; (4) the *prop. d. s.* [80]; (5) the *prop. expos.* of the [supplied] *op.* of the *n.* that the [expressed] *op.* is distracted from governing [62]; (6—7) the partial *subst.* and the *subst.* of implication [154]; (8) the *reg.* of the assimilate *ep.* [348]; (9) the *correl.* of the *cond. n.* governed in the *nom.* by inchoation [206]; (10) the 2 *ops.* in the *cat.* of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, l. 2. After “like” insert ^{دَعْنِي} ^{مِنْ} ^{تَمَرَاتَانِ} [below],” — l. 5. Aṭṭirimmāh Ibn Ḥakīm (SR, AGh) atṬā’i (SR), great-grandson of Kais Ibn Jaḥdar atṬā’i, who came to the Prophet (AGh) — l. 6. One of the Banū Asad Ibn Khuzaima, contemporary with AlḤuṭai’a (Mb. 133). Read “Khāzim” — l. 16. Read “with the *acc.* (K) of ^{الرَّحِيلِ} (D, N) as an” — ll. 20—21. Read “the *gen.* (K) by means” — l. 22. After “and” insert “the saying of the people of AlḤijāz ^{مِنْ} ^{زَيْدًا} in interrogating him that says ^{رَأَيْتُ} ^{زَيْدًا} [183], and”.

P. XXX, l. 1. ^{الْحَمْدُ} seems required by the context (see Mb. 217, l. 15): but Flügel, Fleischer, and Redslob all give ^{الْحَمْدُ} (see the verse in l. 4, where the metre requires ^{النَّاسُ}) — l. 11. The Egyptian edition of the A adds to the legend on the ring-stone ^{صَلَّى} ^{اللَّهُ} ^{عَلَيْهِ} ^{وَسَلَّمَ} God

bless him, and give him peace!—l. 12. I. e. The Prophet's ring-stone (Sn). This [sort, vid. imitation of a *prop.*,] is universal (A)—l. 18. An-Naḍr is Ḳuraish; and Fihir Ibn Mālik is said to be Ḳuraish (SR)—l. 21. See P. I. 197 and Md. II. 13—l. 1. She was Dukhtanūs, daughter of Laḳīṭ Ibn Zurāra (Md).

P. XXXI, l. 11. Known as Al'Akawwak, a freedman, b. 160, d. 213 (IKhn)—l. 20. AlKhuzā'i, d. about 220 (FW). He composed this verse when he entered the presence of 'Abd Allāh Ibn Ṭāhir alKhuzā'i alMiṣṣīṣī, governor of Khurāsān, d. [228 or (IKhu)] 230 (ITB)—l. 25. حَاشَاكَ (H, FD) : نَحَاشَاكَ (W).

P. XXXII, l. 19. Ibn 'Ābis (BS, FA, Jsh) alKiudī (AGh) aṣ-Ṣaḥābī, according to ID and others (FA); not Ibn Ḥujr (BS, FA) al-Kindī, as in the Book of the Six Poets (FA). 'Ābis (ID, Iāth, AGh, BS, KF, Is): 'Ānis (FA, Mr, FD, Jsh) with a ن before the س (FA). He composed this ode when he received the news of the death of his father 'Ānis, whose surname was Abu-lāswad (Jsh)—l. 20. *Enallage* is the expression of one meaning now by the *pron.* of the 1st or 2nd *pers.*, and now by the explicit *n.* or the *pron.* of the 3rd *pers.*; but Sk says that *enallage* is either that expression or expressing by one of them what ought to be expressed by another: thus the verse تَطَارُلُ لَيْلُكَ آجٍ contains an *enallage* according to the exposition of Sk, since the obvious meaning requires that تَطَارُلُ لَيْلِي *My night was long* should be said; but not according to the ordinary exposition, since تَطَارُلُ لَيْلِي has not been previously mentioned. *Enallage*, then, appears to be of 6 kinds, (1) from the 1st *pers.* to the 2nd, as أَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ وَأَنْ أَتَقِيمُوا الصَّلَاةَ VI. 70. 71. *And we etc* [411], *and to be earnest in prayer*; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [411], *orig.* لِنَغْفِرَ لَكَ *in order that We may forgive thee*; (3) from the 2nd to the 1st, which does not occur in the Ḳur; (4) from the 2nd to the 3rd, as X. 23., *orig.* وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا *with you*; (5) from the 3rd to the 2nd, as وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا XIX. 91. *And they have said "The Compassionate hath gotten offspring."* Assuredly ye have done an abominable thing, orig. لَقَدْ جَاءُوا Assuredly they have done; (6) from the 3rd to the 1st, as وَأَرْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزِينَتَهَا XLI. 11. *And He revealed unto each heaven its business. And We adorned (KIF).*

P. XXXIV, l. 21. By Abu-ṭTamaḥān [Ḥanzala Ibn AshSharḳī (AKh, IKhn)] alKainī (Mb, FD), a Ḥamāsī, [one of the heathen poets (IKhn)], praising the Banū Lām Ibn 'Amr (FD) Ibn Ṭarf, of Ṭayyī (ID).

P. XXXVI, l. 1. الْقَاتِلَاتِ murderous (IY, FD): الْقَاتِلَاتِ speaking (BS).

P. XXXVII, l. 2. Al'Abṣī (ISk), a heathen poet (KA).

P. XXXVIII, l. 14. The ف seems to be red. {540}.

P. XL, l. 1. الْفَنَيْقِ (KIF): الْفَنَيْقِ (FD, Jsh), which agrees with the explanation of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, l. 12. The expression "أَلْ" is better than (1) the expression "the ا and ل," because in the case of هَلْ one does not say "the ا and ل," nor in that of بَلْ "the ب and ل" (Sh); (2) the expression "the ل," because the ل applies to the ل of inception, and the ل in the correl. of لَوْلَا [599] (MAd)—l. 19. Read "[177]".

P. 3, ll. 2—7. See P. I. 223 and Md. I. 113—l. 9. Read "LXII."

P. 4, l. 6. "ep." here means "general ep." [140], i. e. adjective.

P. 6, l. 1. 'Alī Ibn AlḤusain alḤāshimī alMadanī, the Follower, known as Zain Al'Ābidīn, b. 33 or 50, d. 92 or 94 (Nw)—l. 3. Anf AnNāḳa is the cognomen of Ja'far Ibn Ḳurai', father of a clan of Sa'd (MKh)—l. 9. Ru'ba Ibn Al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)—l. 10. تَزِيدُ in the MSS of the M: but (IY), as IY says (FA), properly تَزِيدُ, i. e. *Tazīd* Ibn Ḥulwān (IY, FA), father of a clan (IY) in Kuḏā'a; or *Tazīd* Ibn Jusham, who, says Rsh, is among the Anṣār (FA).

P. 7, l. 6. I. e. in the 2nd member, the 1st keeping to Fatḥ or quiescence, as likewise is the case in such as ^{سَيِّبِيَّةٌ} when so *infl.* (MKh)—l.

8. I. e. Fatḥ of both members (MKh)—l. 9. The 2nd member being always governed in the *gen.*; while the 1st is declined through the three cases of inflection, except that the Fatḥa does not appear, like the other vowels, in [the *acc.* of the 1st member of] such as ^{مُعَدِّي كَرْبٍ} [215] (MKh)—l. 18. An instance of the *coined* is the [name] made to deviate, as ^{عُمَرُ} [18], ^{زُفَرٌ} and ^{زُحَلٌ}, because it is not made to deviate except in the state of determination (IY)—l. l. As having a counterpart in their language (IY).

P. 8, l. 1. By analogy ^{مُحَبَّبٌ} [731], ^{مُوهَبٌ} [361], ^{مَكَاذَةُ} [703, 712], and ^{حَيَّةٌ} [747] (IY)—l. 2. The *transferred* is more common (IY, R)—l. 8. (4) transferred from a *prop.* [verbal or nominal (MKh)], like ^{زَيْدٌ قَائِمٌ} and ^{زَيْدٌ قَائِمٌ}, the predicament of which is to be imitated, as ^{زَيْدٌ قَائِمٌ} and ^{زَيْدٌ قَائِمٌ}, ^{جَانَنِي زَيْدٌ قَائِمٌ} and ^{رَأَيْتُ زَيْدٌ قَائِمٌ} and ^{مَرَرْتُ بِزَيْدٌ قَائِمٌ}; and this is one of the *comp.* proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashīl that the use of the nominal [*prop.*] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The *ag.* of this [verbal *prop.*] is (1) explicit, as exemplified: (2) a *pron.*, (a) prominent, as in ^{أَطْرَقَا} [below]; (b) latent, as in ^{تَبَيَّنَتْ أَخْوَالِي بَنِي يَزِيدٍ} [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not *uninfl.* As for the [kind] transferred from the *v.* alone, it is *infl.* as a diptote, because of the quality of proper name and the measure of the *v.* [18], whether it be a *pret.*, like ^{شَمْرٌ}: or an *aor.*, like ^{يَشْكُرُ}: or an *imp.*, like ^{أَصْمِتْ} the name of a *desert*, because the traveller in it says to his companion ^{أَصْمِتْ} *Be silent* from fright, the *م*, says R, being pronounced with Kasr, though

the *v.* belongs to the *conjug.* of نُصِرَ, because proper names are often changed upon transfer; and the Hamza being made *disj.*, because اُمْتُ becomes a *n.*, and is therefore treated like *ns.* (MKb). اُمْرًا may be regarded as an *imp.*, or as a *prop.*; and Z cites it here as an *imp.*; but, if he had cited it among the *comps.*, as a *prop.*, it would have been allowable (IY)—*l.* 11. Salāk is a town in AlYaman, to which [the Salūkī (ZJ) *swords* and (IY)] *dogs* are related (ZJ, IY)—*l.* 15. Abū Dhu'aib Khuwailid Ibn Khālid alHudhālī, a heathen, then a Muslim, who died in the Khilāfa of ['Umar or (SM)] 'Uthmān (FA)—*l.* 19. بَبَّةٌ was a *sound* to which his mother [Hind Bint Abi Sufyān alUmawīya, sister of Mu'āwiya (Is),] used to dandle him when he was a boy, saying

لَا تَكْنَنَّ بَبَّةً • جَارِيَةً خَدْبَةً
مَكْرَمَةً مُحَبَّهً • تُحِبُّ أَهْلَ الْكَعْبَةِ

(IY) *Assuredly I will wed Babba to a plump maid, honored, loved, that surpasses the people of the Ka'ba, [i. e. the women of Kuraish (ID),] in beauty* (FA)—*l.* 20. alQurashī alHāshimī, *b.* 2 years before the death of the Prophet, *d.* [83 (ITB) or] 84 (AGh)—*l.* *l.* because the cognomen is more distinct and notorious than the name (R on the *gens.*).

P. 9, *l.* 5. Baṭn Sharyān is the name of the place in which 'Amr was buried (J)—*l.* 7. Or, if the 1st of them be a single word (R on the *gens.*)—*l.* 10. *Dele* the comma after كُرْزٍ—*l.* 11. As a *synd. expl.* (R)—*ll.* 12—15. If both, or the 1st, of them be prothetic (R)—*l.* 16. As a *synd. expl.*, because it is more notorious (R)—*ll.* 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—*l.* *l.* There is no order between the surname and any thing else (Δ), whether name or cognomen (Sn).

P. 10, *l.* 6. AlKhiriṇī Bint Hiffān alKaisiya, of the Banū Kais Ibn Tha'laba (Mb)—*l.* 13. اَعْوَجٌ belonged to Ghanī; and, as they say, to the Banū Kilāb, which is not disapproved, because Ḥabība Bint Riyāh

alGhanawfya bore the Banū Ja'far Ibn Kilāb, so that perhaps he may have passed to the Banū Ja'far Ibn Kilāb from Ghanī (Mb).

P. 12, l. 7. Read "AshShanfarā [alAzdi (T)] says".

P. 13, l. 2. Cited by IAr as by Ḍamra Ibn Ḍamra, [of the Banū Nahshal, a heathen (ID)]; and by ID as by AnNamir Ibn Taulab [al'Ukli, a convert (AGh, Nw)], about the Banu Sa'd, who were his maternal uncles, and had made a raid upon his camels (IY)—l. 5. غَاوٍ مِنْ تَنْوُغٍ *a misguided man of Tanūkh* (ID, IY, AAz), which is a clan of

AlYaman (AAz): غَاوٍ مِنْ مَعَدٍّ (Dw of AlFarazdaq)—l. 6. By 'Amr Ibn Aḥmar Ibn Al'Amarrad (ID) alBāhili (SR): by AṭṬirimmaḥ (IY): by AlFarazdaq (AAz, Dw)—l. 9. After "بَكْرَةٌ" insert "and سَحَرٌ [18, 64]", and after "morning" insert "and a little before daybreak this day"—l. 11.

Bead غُدْرَةٌ —l. 14. Read "reading of Ibn 'Āmir"—l. 18. When they are used to express their *measured*, and when what is peculiar to *indet.*, like كُلُّ [117] and رَبِّ [505], is not prefixed to them (R)—ll. 19–20. Thus they qualify the measure by the *det.* [178]; put a *n.*, [vid. مَفْعَةٌ, which is read by IY and R in the 2nd *ex.* instead of مَفْعَةٌ,] into the *acc.* as a *d. s.* to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18].

When, however, any of these [measures] is made *indet.* by prefixion of رَبِّ, كُلُّ, the totalistic مِنْ, or any other sign of indeterminateness, it is triptote, as كُلُّ فَعْلَانٍ حَالَهُ كَذَا The state of every فَعْلَانٍ is such and such; though, if it be upon the measure of the ultimate *pls.*, or contain the | of femininization, it is diptote, when *det.* and *indet.*: while, if the | may denote *femininization* and *something else*, as in كُلُّ فَعْلَى يَقْلِبُ إِلَهًا كُلُّ فَعْلَى has its | converted into ي in the *du.*, where فَعْلَى is common to such as اِرْطَى [18] and سَلِمَى, the 2 considerations

are allowable in it; so that, if you hold its | to denote *feminization*, you treat it as a diptote; and, if you hold its | to denote *something de*, you treat it as a triptote, because it is made *indet.* by the prefixion of كَلَّ (B).

P. 14, l. 1. If these measures be accompanied by their measured, as in ذُنْ أَصْبَعَ أَفْعَلْ The measure of أَصْبَعَ is أَفْعَلْ, the majority do not treat them as proper names, so that أَفْعَلْ here is declined as a triptote; and, by analogy to this, you should say ذُنْ طَلَعَتْ فَعَلَةٌ The measure of طَلَعَتْ is فَعَلَةٌ with Tanwīn in the measure, since it does not contain the quality of proper name; but the Tanwīn is suppressed from it, in order that it may correspond with its measured in divestment of Tanwīn, not because of diptote declension [609]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say ذُنْ أَصْبَعَ أَفْعَلْ The measure of أَصْبَعَ is أَفْعَلْ with suppression of the Tanwīn. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like اسْمَةٌ [7] when you apply it to one of the lions: for you treat it like a proper name, as when it is a proper name for the genus, as in اسْمَةٌ خَيْرٌ مِنْ فَعَلَةٍ The lion is better than the fox; and similarly therefore the measure here is treated like the genus, i. e. what is not accompanied by the measured, as in أَفْعَلٌ حَكْمُهُ كَذَا The predicament of أَفْعَلٌ is such and such. But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the measured, [since أَفْعَلْ in the last ex. means every expression etc., as explained below]; and, when it is accompanied by the measured, means the measure, since ذُنْ أَصْبَعَ أَفْعَلْ means The measure of أَصْبَعَ is this measure: so that it in the 2 states is not like اسْمَةٌ in its 2 states, vid,

being a *genus* and being *one of its individuals*, since *أَسَامَةُ* in the 2 states has one meaning, [vid. *The lion*]. And we should rather say that this opinion is adopted by Z only because this measure is *transferred* [4] from one meaning to another, vid. the *measure*, or is *coined* for it, as the 1st is *transferred* from one meaning to another, vid. the *measured*, or is *coined* for it : for *أَفْعُلٌ* e. g. is applied in lexicology to denote the *extender of another in doing*, being from *أَفْعُلٌ* [351], like *أَكْبَرُ* from *أَكْبَرُ*, and is afterwards used to signify every expression whose first [letter] is an *aug.* *Hamza* pronounced with *Fath*, and whose second is a *quiescent* *ف* followed by an *ع* pronounced with *Fath* followed by a *ل* ; and some measures are *coined*, as in *فَعْلَةٌ أَلَّتِي هِيَ مُصَدَّرُ الرَّبِّ يَحْكُمُهَا كَذَا* The predicament of *فَعْلَةٌ*, which is the *inf. n. of the quad.* [332], is *such and such*, for *فَعْلَةٌ* has no meaning in lexicology. But, though Z treats the like of this as a proper name, he pronounces such as *مُعَاَلَةٌ* in *ضَارِبٌ يَضَارِبُ مُعَاَلَةً* [The *conjug. of* *ضَارِبٌ يَضَارِبُ مُضَارَبَةً* عَلَى وَزْنِ فَاعِلٍ يَفَاعِلُ مُعَاَلَةً] is upon the measure of *فَاعِلٌ يَفَاعِلُ مُعَاَلَةً* with Tanwin, which is the Tanwin of correspondence [608] according to him, not the Tanwin of triptote declension. And the kind [of measure] that is a *met.* for its measured, while the sense of the latter is regarded, is, according to S, in the same predicament in respect of triptote and diptote declension as the measured, as *كُنَّ فَعْلَةٌ أَلْحَ* [216], where *فَعْلَةٌ* is declined as a diptote because its measured is *خَوْلَةٌ* ; and as *مَرَرْتُ بِرَجُلٍ أَفْعَلٌ*, i. e. *أَحَقُّ* : while Mz says that *فَعْلَةٌ* does not contain the quality of proper names, nor *أَفْعَلٌ* the sense of qualification ; for in such cases he looks to the sense of the *met.*, not of the measured expressed by the *met.*, [holding that *أَفْعَلٌ* e. g. means the word *أَحَقُّ*, not the *ep. silly*] ; so that he declines such as *فَعْلَى* and *مُعَاِلٌ* as diptotes, because they contain the cause of the prevention of triptote declension [18] ; but de-

clines such as [أَفْعَل in] مَرَرْتُ بِرَجُلٍ أَفْعَلٍ, i. e. أَحَقُّ, and as فَعْلَةٌ, i. e. خَرْلَةٌ, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the *met.* for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the *ل* to فُلَانٌ and فُلَانَةٌ, and by their declining فُلَانَةٌ as a diptote. If, however, you mean the measures to be measures of the *v.*, their predicament in vowel, quiescence, and divestment of the Tanwin is that of their measured, whether the measured accompany them or not, as أَفْعَلٌ [The measure] أَفْعَلٌ is an *imp.*, اسْتَفْعَلْ حَكْمَهُ كَذَا The predicament of اسْتَفْعَلْ is *such and such*, and ضَارِبٌ يَضْرِبُ عَلَى دَرْزٍ فَاعِلٌ يَفَاعِلُ [above], in order to notify that they are meant to denote the *v.*, which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the *det.*, as أَفْعَلٌ النَّبِيُّ هَمَزَتُهُ مَكْسُورَةٌ أَمْرٌ لِلْمَخَاطِبِ The *أَفْعَلٌ* whose *Hamaa* is pronounced with *Kasr* is an *imp.* of the 2nd pers. sing. masc. (R)—l. 2. Read “أَفْعَلٌ”—l. 12. ‘Abd Allāh IBN AZZUBAIR is one of the 4 ‘Abd Allāhs, vid. (1) ‘Abd Allāh IBN ‘UMAR alKuraishi al‘Adawi alMadani asSaḥābi, d. 73; (2) ‘Abd Allāh IBN ‘ABRĀS Ibn ‘Abd alMuṭṭalib alHāshimi asSaḥābi alMakki, d. 68 or 69 or 70 or 73; (3) ‘Abd Allāh IBN AZZUBAIR Ibn Al‘Awwām alKuraishi alAsadi alMakki alMadani asSaḥābi, k. 72 or 73; (4) ‘Abd Allāh IBN ‘AMR Ibn Al‘Ās alKuraishi asSaḥābi, d. 55 or 63 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH “Then IBN MAS‘UD?”: he said “He is not one of them”, because, says Bhk, his death in 32 or 33 preceded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said “This is the saying of the ‘Abd Allāhs” or “their act.” And the rest of the Companions named ‘Abd Allāh, who are about 220, are coordinated with IBN MAS‘UD in this. But, as for the

saying of Jh in his *Ṣiḥāḥ*, that IBN MAS'UD is one of the 4 'Abd Allāhs, it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurā' al'Uklī, and [Jābir (KF)] Ibn Ra'lān aṭṬa'i asSimbisi (IY) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kilāb, contemporary with AnNu'mān Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihāma : but a breeze [blew, and (IY)] cast the dust into his bowls ; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him ; upon which one of his people said

وَإِنْ خُوَيْلِدًا قَابِئِي عَلَيْهِ * قَتِيلَ الرَّيْسِ فِي الْبَلَدِ التِّهَامِيِّ

And verily Khuwailid, weep thou (fem.) over him, the slain of the breeze in the Tihāmī country (IY)—l. 8. Read "and other common [names] of prevalent application," in accordance with the text of the M as given in the IY (p. 47). Dele "[10]"—l. 12. They assert that the *Hyades* follow the *Pleiades*, asking them in marriage : and the *Pleiades* are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—l. 21. الْعَائِقُ is i. q. الْعَائِقُ The preventer : they say that it prevents the *Hyades* from reaching the *Pleiades*, being between them (IY).

P. 16, l. 13. AdDasuḡī explains IHsh's calling it *red.* [599] by interpreting "*red.*" to mean "neither conjunct nor determinative" (see vol. II, p. 676)—l. 17. Or "like [common *ns.*, as (IY)] جُلُّ etc"—l. 20. About a man of Ṭayyi called *Zaid*, of the children of 'Urwa Ibn Zaid alKhail, who had killed a man of the Banū Asad called *Zaid* (Mb)—l. 1. الْعَمْرُؤ in this verse and الْيَزِيد in the next are *exs.* of the *red.* أُلِّ, according to IHsh [599] ; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations ; whereas, according to Z's theory, "the mother of the 'Amr" and "the Yazid" should be read.

P. 17, l. 2. By her captive he means himself (IY)—l. 3. Ar-Rammāḥ [Ibn Yazid, or (T)] Ibn Abrad, alMurri, known as Ibn Mayyāda, d. in the Khilāfa of AlMaṣṣūr, praising [the Khalifa (ITB)]

AlWafd Ibn Yasid (SM) alUmarī adDīnashī, *l.* 90 or 92, *a.* 125, *k.* 126 (ITB)—*l.* 12. Hājib was [the brother of (SR, Iāth, Is)] Laḳṭ Ibn Zurāra (AAz) adḌarīmī (SE). He was the chief of the Banū Tamīm (Is), who came with him to the Apostle in the year 9 (Iāth)—*l.* 15. Very rare in usage, although not altogether forbidden by analogy (IY)—*l.* 20. [Anarthrous] *det.* proper names occur in the form of the *du.* and *pl.*; but only in the case of *places*, such as *mountains* and *plots of ground*, one of which does not separate from another, like (1) أَبْنَانٌ, which are 2 opposite *mountains*; (2) عَمَائِيَانِ, which are 2 opposite *mountains*, like أَبْنَانِ; (3) عَرَقَاتٌ, which is a name for known *plots of ground*; (4) أُذْرُعَاتٌ, which is like عَرَقَاتٌ (IY). These names may be divested of the *ard* only because one of the 2 *mountains*, for example, is not isolated from the other; so that they may be like one thing named by the *du.*, e. g. a person named زَيْدَانِ, contrary to 2 persons each named زَيْدٌ (R).

P. 18, *l.* 4. By Ru'ba, who was of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (IY)—*l.* 5. And, in the tradition of Zaid Ibn Thābit, هَؤُلَاءِ الْمُحَمَّدُونَ يَا بَنِي بَابٍ These are the Muḥammads at the door (M), vid. Muḥammad Ibn Abī Bakr [ʿAbd Allāh aṣṢiddīq, *b.* 10, *k.* 38 (Nw)]; Muḥammad Ibn Ḥaṭīb [alKuraishī alJumaḥī alKufī, *d.* 74 or 86 (Nw)]; Muḥammad Ibn Ṭalḥa Ibn ʿUbaid Allāh [alKuraishī atTaimī alMadanī, called AsSajjād, *k.* 36 at the battle of the Camel (Nw)]; and Muḥammad Ibn Ja'far Ibn Abī Ṭalīb (IY); *k.* 17, as some say (Iāth); and طَلْحَةُ بْنُ طَلْحَةَ The Ṭalḥa of the Ṭalḥas (M), vid. Ṭalḥa Ibn ʿAbd Allāh Ibn Khalaf alKhuzā'i, [*d.* in the civil war of Ibn AzZubair (IKhn),] said to have been so called because there were among his ancestors a multitude of men named Ṭalḥa (IY): and ابْنُ قَيْسِ الرُّقَيَّاتِ (M), vid. [ʿAbd Allāh or] ʿUbaid Allāh Ibn Kais arRukayyāt, so called because he married a number of women all named Rukayya; but sometimes ابْنُ قَيْسِ الرُّقَيَّاتِ is said, with الرُّقَيَّاتِ in the *nom.* as a *synd. expl.*, as though

it were a cognomen for him, like عَبْدُ اللَّهِ بَطَّة [5] (IY)—l. 6. They are anarthrous to notify that the [proper name] expressed by the *met.* is so likewise, as فَلَانًا عَنْ فَلَانٍ [56. A]; i. e. (IY)—l. 8. The *art.* is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IY)—l. 9. هُنْ means *Thing* (AAz, KF). هُنَّةٌ or هُنْتُ (R, KF). If you make هُنْ or هُنَّةٌ *indet.*, it is a *met.* for *indets.*, as هُنْ is for *dets.* and proper names; but, if you prefix, it is a *met.* for *pre. dets.*, [as in رَحْتُ آلِخ below]. It is mostly used for *things disapproved* and *afflictions*. The poet [Imra alKais (FA, Jsh)] says

وَقَدْ رَأَيْتُ قَوْلَهَا يَا هُنَّا * وَبَعْدَكَ أَلَحْتُ شَرًّا بِشَرِّ

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt (FA, Jsh)]. يَا هُنَّا means *O man*, [but is mostly used upon an occasion of *rudeness* and *coarseness* (FA)]; and هُنَّا is not used except in the *voc.* (IY). يَا هُنَّا is for the *voc.* whose name is not expressed: you say in the *masc.* يَا هُنْ and هُنَانٍ and هُنُونٌ, and in the *fem.* يَا هُنْتُ [or هُنَّةٌ (KF, MAR)] and هُنَّتَانِ and هُنَّتٌ; and sometimes their finals are followed by what follows the finals of the lamented [55], although it is not lamented, as يَا هُنَّا mostly with Damma of the ة and sometimes with Kasr, as in the lamented. This ة is added in a case of choice in continuity and pause, notwithstanding that it is *orig.* the ة of silence [615], as the poet says يَا مَرْحَبًا آلِخ [616] in a case of necessity (R). And another poet says

رَحْتُ وَفِي رَجُلَيْكَ مَا فِيهِمَا * وَقَدْ بَدَأَ هُنْكَ مِنَ الْمُنْزَرِ

Thou camest, while in thy two legs was what was in them, and thy thing
[i. e. *vulva* (KF)] *did appear from the waist-cloth, meaning* هُنَّكَ (Y)

—*l.* 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, *l.* 9. فَمَنْ أَرْتَى is read by Warsh (Sh); and قَدْ أَفْلَحَ by Warsh (B, Sh), on the authority of Nāfi' (B)—*l.* 10. اَلْحَمْدُ لِلّٰهِ is read by HB, through alliteration of the ا to the ل; and اَلْحَمْدُ لِلّٰهِ by Ibrāhīm Ibn Abī 'Abla [Shimr Ibn Yaḳẓān (IAth, Dh) al'Uḳaili, d. 152 (IAth)], through alliteration of the ل to the ا (K).

P. 23, *l.* 8. By Ru'ba [Ibn al'Ajjāj Ibn Ru'ba atTamīmi (Jsh)], praising 'Adī Ibn Ḥātim atṬā'i (FA, Jsh) alKufī (Nw), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—*l.* 9. For "*does not*" read "*has not done*", like V. 71. [419].

P. 24, *l.* 5. By Ru'ba (FA)—*l.* 9—11. This saying is much older than 'Alī (see *P.* II. 320, *Md.* II. 71, *Tr.* I. 754, *MDh.* III. 186, *IAth.* I. 246)—*l.* 13. As for the saying of AlFarazdaq هَمَّا نَفَعَا اَلْعَمَّ [231], he combines in it the substitute and original by poetic license, as the Rājiz does in اِنِّى اِذَا مَا حَدَّثُ اَلْعَمَّ [56] (D).

P. 26, *l.* 3. Read "Ka'b, Khath'am, Zubaid, Kināna, and others"
—*l.* 15. Ḥumaid Ibn Thaur Ibn Ḥazn [alHilālī (Is)], who was present at Ḥunain with the unbelievers (FA), and lived till the Khilāfa of 'Uthmān (Is)—*l.* 21. AZ says that MD recited this verse to him as by a man of the Banū Dabba, who had perished more than 100 years before (FA).

P. 27, *l.* 22. Ja'far, 'Arin, and 'Abd were the children of Tha'lab Ibn Yarbu' (FA).

P. 28, *l.* 1. Read "(J), and مَاذَا يَنْتَعَى اَلْعَمَّ [236], though"—
l. 18. For "*And*" read "*When* [80]".

P. 30, *l.* 14. That resemblance to the *v.* which is regarded in the

prevention of triptote declension is the *n.*'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the *v.* contains a subordination to the *n.* in letter, vid. its derivation from the *inf. n.* [331]; and a subordination in sense, vid. its need of the *n.*, because it needs an *ag.* [20], which is only a *n.*: and the resemblance of the *n.* to the *v.* does not become so complete that the *n.* is made to accord with the *v.* in the predicament, [vid. refusal of the Tanwīn indicative of perfect declinability (Sn),] except when the *n.* contains the 2 subordinations, like the *v.*, as أَحْمَدُ *Aḥmad* [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the *v.*, and the other to the sense, vid. determination (A). "Subordination" of the thing means its *being subordinate* to another; but A has used it here to mean sometimes *being subordinate*, and sometimes *cause of being subordinate* (Sn)—l. 15. Since it resembles the *v.* in subordination, the sign of the *gen.* [404] and the Tanwīn [609] are withheld from it, as they are withheld from the *v.* (IY)—l. 18. *Dele* the comma after "(IA, Sh)"—l. 23. The *ج* is [the *ج* of] the *correl.* of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "*Assuredly We*".

F. 31, ll. 6—8. By ASAmb (AR)—l. 15. Before "(ML)" insert "[137]".

P. 32, l. 3. The *ج* of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the *ي* [266], so that the *n.* made *fem.* by the *ج* [really (Sn)] contains [2 subordinations (Sn),] a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the *ج* (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—ll. 7—8. Whether the *n.* be *indet.* like ذِكْرِي and صَحْرَاءُ; or *det.*, like قُرْبَى [the proper name of a *mountain* (Sn) of Tihāma (Bk) between Makka and AlMadina (Mk, MI)] and كَرِيَمًا: *sing.*, as exemplified; or *pl.*, as جَرَحَى and أَصْدَاءُ: a substantive, as exemplified; or an *ep.*, like حَبَلِي

and ^{حَمْرَاءُ} (A)—l. 9. The *pl.*, when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic *sings.*, and subordination of sense by reason of its indicating plurality (A)—l. 11. Read “(Sh), [which is called] the ultimate *pl.*, vid. every”.

P. 33, l. 5. ثَمَانٍ is anomalously declined as a diptote, by assimilation to جَوَارٍ, from regard to the sense of the *pl.* in it, as

يُحَدِّثُ ثَمَانِي مَوْلًا بِلِقَاجِهَا • حَتَّى هَمَّيْنُ بِزَيْفَةِ الْأَرْتَاجِ

[He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn)]: but the well known declension is triptote (A)—l. 15. For “*p.*” read “letter [497]”—l. 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate *pl.*] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this *pl.* from the forms of *sings.*; and this opinion is preferable; and this [exclusion, together with the indication of *multitude* (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in أَكَلْتُ [256], which is *pl.* of أَكَلْتُ, or constructively, as in مَسَاجِدُ, which, being on the measure of that repeated, i. e. أَكَلْتُ, is, as it were, a *pl.* of a *pl.*; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated | of coordination (IA, A)—l. 16. By Umayya Ibn Abi-ṣ Salt athThaḡafi, but cited as by AnNābigha al-Ja’di (SR).

P. 35, l. 7 and l. 1. For ت read ة.

P. 36, l. 1. For ت read ة.

P. 38, ll. 3—4. One preventive of triptote declension is the combination of the quality of proper name with femininisation by the ī,

(1) literally, whether the name be (a) *fem.* in sense, as *فَاطِمَةُ*; (b) not so, as *طَلْحَةُ*: (2) constructively [264], as in the name *fem.* (a) at present, as *سَعَادٌ* and *زَيْنَبٌ*; (b) in the *o. f.*, as *عَنَّاقٌ* [264] when a name of a *man*. The *cat.* of *حَذَامٌ* [193], if used as a name for a *masc.*, is not *uninfl.*, but *infl.*, declined (1) as a diptote, because of the quality of proper name and transfer from a *fem.*, [or rather, feminization according to the *o. f.*, because transfer itself is not one of the causes of diptote declension (Sn),] like other *cats.*: or (2) as a triptote, because *حَذَامٌ* is *fem.* only on account of your meaning by it [in the state of its being a name for a *fem.* (Sn)] what [is signified by the *fem.* that (Sn)] it is made to deviate from, [vid. *حَازِمَةٌ* (Sn)]; so that, when the deviation ceases [through its being made a name for a *masc.* (Sn)], the feminization ceases too. *فَعَالٌ* is (1) made to deviate, (a) a proper name of a *fem.*, like *حَذَامٌ*; (b) an *imp.*, like *كُرْزَالٌ*; (c) an *inf. n.*, like *حَمَادٌ*; (d) a *d. s.*, like *بَدَادٌ*; (e) an *ep.* treated as a proper name, like *حَقْلٌ*; (f) an *ep.* used only in the *voc.*, like *فَسَاتِي*: the predicament of the 1st sort has been mentioned above: and, if any of the last 5 sorts be used as a name for a *masc.* [193, 194], it is like *عَنَّاقٌ*, [i. e. diptote (Sn),] but is sometimes made like *صَبَاحٌ*, [i. e. triptote (Sn)]; while, if it be used as a name for a *fem.*, it is like *حَذَامٌ*, [i. e. *uninfl.* according to the *dial.* of AlḤijāz, *infl.* as a diptote according to the *dial.* of Tamīm, and, if it end in *ر*, then like *وَبَارٌ* (Dm)]: (2) not made to deviate, (a) a concrete substantive, like *جَنَاحٌ*; (b) an *inf. n.*, like *نَهَابٌ*; (c) an *ep.*, like *جَوَادٌ*; (d) a generic substantive, like *سَعَابٌ*; and, if any of these be used as a name for a *masc.*, it is declined as a triptote, except what is *fem.*, like *عَنَّاقٌ* (A).

P. 39, l. 7. By [‘Abd Allāh, or ‘Abd ArRaḥmān, Ibn Ismā‘il, of the Anṣār of San‘ā, known as (ITB)] Waḍḍāḥ alYaman [from the comeliness of his face, *d.* 93 (ITB),] or Jarīr (BS)—l. 11. The names of *tribes, lands, and words* may be declined as triptotes, as meaning the ^ححى or ^أأب, ^ممَكَان, and ^للَفْظ; or as diptotes, as meaning the ^ققَبِيلَة, ^ببَقْعَة, and ^ككَلِمَة: except when only one declension has been heard in them, like the triptote in ^ككَلْب and ^تتَقِيف from regard to the ^ححى, and in ^ببَدْر and ^ححَنِين from regard to the ^ممَكَان; and like the diptote in ^ييُود and ^ممَجُوس, when proper names, from regard to the ^ققَبِيلَة, and in ^ددِمَشْق from regard to the ^ببَقْعَة: and except when a preventive other than *id.* femininization is found to exist, in which case the name is diptote in every state, like ^تتَغْلِب, ^ببَاهِلَة, ^خخَرْكُن, and ^ببُعْدَاد: so IM remarks in the Tashīl and its Commentary (MKh)—l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females, they are diptote because of the quality of proper name and femininization (MAd)—l. 12. Like ^ففَيْرُوز (MKh)—l. 20. Read “assertion of IIU, IKb, Jj, and Z”.

P. 41, l. 3. Jamīl Ibn ‘Abd Allāh Ibn Ma‘mar [al‘Udhri (T, Syt) alḤunni (Dh)], the lover of Buthaina, [an Islāmi poet (Syt),] *d.* 82 (IKhn, Syt).

P. 42, l. 1. For ت read ة—l. 9. They are ^ججَمْع, ^ككُنْع, ^ببُصْع, and ^ببَتْع [139] (A)—l. l. For “at” read “a little before.”

P. 43, l. 3. For a 4th case see p. 789, l. l.—ll. 11—13. There are 4 opinions about the *cat.* of ^أأَحْمَر, [when it is intended to be made *indet.* (Sn)]:—(1) that it is diptote, because, when made *indet.*, it resembles its state before it was used as a name, so that it is diptote because of quasi-qualification, [or rather qualification according to the *o. f.* (Sn),] together with the measure of [the *v.* (Sn)] ^أأَعْمَل; and this is the opinion of S, and is correct: (2) that it is triptote, [because the qualifica-

tivity is removed by its use as a proper name, without returning after its being made *indet.* (Sn)]; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book *AlAusaf* [fi-nNahw (IKhn, Hkh)] he agrees with S : (3) that, if a *red* man be named أَحْمَرُ, it is diptote after being made *indet.*, whereas, if a *black*, or *the like*, be so named, it is triptote; and this is the opinion of Fr and Iamb : (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—ll. 14—20. The *ex.* of it in the *non-det.* is أَعْمَى *dim.* of أَعْمَى, [counterpart of the sound أَحْمَرُ *dim.* of أَحْمَرُ, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of أَدْحَجُ] as هَذَا أَعْمَى, مَرَرْتُ بِأَعْمَى, and رَأَيْتُ أَعْمَى; and as to this [elision of the ي and affixion of the Tanwīn in the *nom.* and *gen.* (Sn)] there is no dispute [in the case of such as أَعْمَى (Sn)]: but IIU, Y, and Ks hold that such as قَاضٍ a woman's name, يُعِيلُ [*dim.* of يُعِي, a man's name (FA)], and يَرْمُ [a proper name (Sn)] are treated like the sound in the omission of their Tanwīn, and in having an apparent Fatha in the *gen.*, [the ي being retained in the *det.* (Sn)], as هَذَا قَاضٍ and يُعِيلِي and يَرْمِي, مَرَرْتُ بِقَاضِي, and يُعِيلِي and يَرْمِي, رَأَيْتُ قَاضِي and يُعِيلِي and يَرْمِي; and they cite as evidence [the verse of the Book (FA)]

قَدْ عَجِبْتُ مِنِّي وَمِنْ يُعِيلِيَا * لَمَّا رَأَيْتُنِي خُلِقًا مَقُولِيَا

[She did wonder at me and at Yu'a'ilī, when she saw me worn with age, flurried (FA, Jsh)], which, according to Khl, S, and the majority, is attributable to poetic license, like

فَلَوْ كَانَ عَبْدُ اللَّهِ مُوَلًى هَجَوْتَهُ * وَلَكِنْ عَبْدُ اللَّهِ مُوَلًى مَوْلِيَا

(A), by AlFarazdaq, satirizing IAI, Then, if 'Abd Allāh were a freed-

طَلَبَ الْأَزَارِقَ بِالْكَتَاتِبِ إِذْ هَوَتْ * بِشَيْبِ غَائِلَةِ النَّفُوسِ غُدُورَ

[He, i. e. Sufyān Ibn AlAbrad { alKalbī (MDh) }, the lieutenant and son-in-law of AlḤajjāj, pursued the Azāriqa (for الْأَزَارِقَ by poetic license) with the squadrons, when the evil of souls, a perfidious one, had destroyed Shabīb Ibn Yazīd, the head of the Azāriqa schismatics (Sn)]; and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Sn)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [diptote declension] has not been heard except in the proper name: while some, among whom is Th, allow diptote declension of the triptote by choice (A). ‘Uyaina Ibn Ḥiṣn Ibn Ḥudhaifa alFazārī aṣṢaḥābī (Nw). Shabīb Ibn Yazīd ash-Shaibānī alKhārijī, b. 26, k. 77 (IKbn). The Azāriqa were the companions of Nāfi‘ Ibn AlAzraq, [k. 65 (MDh, IATH)]: they went out with Nāfi‘ from AlBaṣra to AlAhwāz, and conquered it in the days of ‘Abd Allāh Ibn AzZubair (Shr)—l. 11. Ḥurthān [Ibn AlḤārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhu-l-Iṣba‘ al‘Adwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see IATH. IV. 270—l. 12. His people were Kais, not Quraysh—l. 17. The theory of nominal inflection is that the *n.* is *infl.* because of the concentration of meanings upon it [161], vid. the quality of *ag.*, quality of *obj.*, and prefixion [19], each of which requires a separate case as its sign, and is constituted by an *op.* [Note on p. II, l. 6] that governs the case [110].

P. 45, l. 1. The complement is the *obj.*, except in the *cat.* of ظَنَّ [22, 440] (A).

P. 47, l. 11. Read “*ag.*”—l. 14. The KK allow the *ag.* to precede, notwithstanding that its quality of *ag.* remains, relying upon the saying of AzZabbā

مَا لِلْجَمَالِ مَشِيهَا وَنَيْدَا * أَجْنَدًا يَحْمِلُنَ أَمْ حَدِيدًا

[What ails the camels, being slow in their pace? Stone do they carry, or iron? (FA), مَشِيهَا being governed in the *nom.* as *ag.* of the *d. s.* وَنِيدَا (Sn)]: but the BB explain this by the theory that مَشِيهَا is an *inch.* whose *enunc.* is suppressed, i. e. مَشِيهَا يَكُونُ وَنِيدَا or يَرْجُدُ their walk being, or being found, slow; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, l. 10. Of the Khārija of 'Adwān, says Akh (KAb)—l. 14. After السَّجْنِ insert "with Fath of the س"—l. 16. After "read" insert "by Ya'qūb".

P. 51, l. 1. Read شَامَهَا—l. 8. Kais Ibn AlMulawwih [al'Āmiri (SM)], the Majnūn of the Banū 'Āmir [Ibn Sa'sa'a (ITB)], the lover of Lailā [Bint Mahdī al'Āmirīya arRaba'īya (ITB)], *d.* [65 or 68 (ITB) or] about 80 (FW). Read "by the Majnūn of the Banū 'Āmir."

P. 53, l. 13. K. 71 (IAth, ITB, J).

P. 54, l. 1. After "Thābit" insert "alAnṣārī, lamenting Muṭ'im Ibn 'Adī one of the nobles of Makka"—l. 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarnaq for AnNu'mān [Ibn Imra alKais (Md)], king of AlHira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read "AlUshmunī".

P. 57, l. 11. By 'Abd Allāh Ibn Kais arRuqayyāt, lamenting Muṣ'ab Ibn AzZubair Ibn Al'Awwām (FA)—l. 19. By Uḥaiḥa Ibn AlJulāḥ alAusī (Jsh), who died before the Prophet was born (Is).

P. 58, l. 2. AlKuraṣhī alUmawī alBaṣrī, one of the champion modern poets, *d.* 228 (IKhn)—l. 13. See Vol. II, p. 288, ll. 8—10.

P. 59, l. 3. By Ziyād Ibn Sulaimān alA'jam, [*d.* about 100 (FW)], lamenting AlMughira Ibn AlMuhallab (IKhn, FA) alAzdī al'Atakī, *d.* 82 (IKhn).

P. 60, l. 14. And لَقَدْ وَلَدَ آغ [263] (A).

P. 62, l. 1. To an explicit *n.* properly *fem.* (A) : S cites ^{قَالَ ثَلَاثَةٌ} (IA, A)—l. 4. And ^{فَمَا تَرَيْنِي أَلَحَّ} [613] (A)—l. 5. Contemporary with Imra alKais (IAth. I. 380)—l. 10. The 2 genders ought to be allowable in every *pl.*, [from the possibility of the 2 interpretations mentioned (Sn) in p. 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound *pls.* the preservation of the rhythm of the *sing.* necessitates the *masc.* in such as ^{قَامَ الزَّيْدُونَ}, and the *fem.* in such as ^{قَامَتِ الْهِنْدَاتُ}, [because the *sing.* is then, as it were, mentioned, and with attribution to the *sing.* those genders would be necessary (Sn)] : while the KK dissent [from this opinion], allowing the 2 genders in both ; and F [followed by IA] agrees with them in the 2nd, [i. e. the (sound) *pl.* *fem.* (FA)] ; and they cite as evidence ^{آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ} X. 90. *That the children of Israel believe in*, LX. 12. [p. 59], and the saying

فَبَكَى بَنَاتِي شَجَوْهْنَ وَزَوْجَتِي * وَالظَّالِعُونَ إِلَىَّ ثُمَّ تَصَدَّعُوا

(A) *Then my daughters wept from their sorrow, and my wife, and the travellers to me ; and afterwards they dispersed* (FA).

P. 63, l. 7. Syt says that ^{نَعَمْ فَتَاةٌ هُنَّ} is like ^{نَعَمْ الْفَتَاةُ} (Sn), so that ^{نَعَمْ فَتَاةٌ} or ^{نَعِمْتُ} is allowable [160, 474]—l. 12. Insert a comma after the 1st “genus”.

P. 64, l. 17. By Kuthayyir Ibn ‘Abd ArRaḥmān alKhuzā‘ī, *d.* 105, lover of ‘Azza Bint Jamīl (IKhn) adḌamrīya. She died in Egypt in the days of ‘Abd Al‘Azīz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistich of this verse is

قَدْ أُوبِيتَ كُلُّ مَاءٍ فِي ضَارِبَةٍ

They have been made to refuse every water, so that they are lean : and, according to the SM and Jsh, the 1st hemistich given in the text belongs

to the preceding verse—l. 21. Or Ibn Juwain (Is, SM), alHudhali (SR, Is), a converted poet (Is, SM).

P. 66, l. 4. For “*the*” read “*a*”—l. 22. After اُخْرَى put a colon instead of a comma.

P. 67, ll. 7—8. Because صَلَّوْا اللَّهُ يَغْتِيكُمْ is not the reply to يَسْتَقْتُونَك, which is not really a question.

P. 72, l. 20. The reading of Ibn ‘Āmir (IY, B), ‘Āṣim (IY), and Abū Bakr (B). Read “*Wherein His perfection is*”.

P. 73, l. 3. By Nahshal Ibn Ḥarrī anNahshalī (FA). Mālik Ibn Ḥarrī, [the brother of Nahshal (T),] was killed with ‘Alī at Ṣiffin (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jsh)—l. 9. After “or]” insert “*Let Yazīd*”—l. 10. The IY gives لَيْبِك as supplied by the M, *Let Yazīd be bewailed: (let) one etc. (bewail him)*.

P. 74, l. 10. Of Bal ‘Ambar (T), an Islāmī poet (FA)—l. 17. Originally said by Ḥātim atTā‘ī when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. “Annexure” means “2 *regs.*”—l. 3. B means that the v. understood before أَنْ must be one denoting *actuality*, like نُبْتُ [526]; not that it must be نُبْتُ itself, for IY allows نَعَم and صَمَّ to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means *Wherein men extol His perfection in the mornings and the evenings*—l. 21. The version لَيْبِك يَزِيدُ ضَارِعٌ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAd).

P. 79, ll. 19—20. A clan of Azd (AGh, Dh) Shanū’a (Agh)—l. 21. Our lord ‘Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Lihbi man said “By God, the Commander of the Believers will not perform the pilgrimage after this year!”; so his speech came true, and ‘Umar died within the year (J). See AGh, IV. 73.

P. 80, l. 11. The *qual.* may not govern in the *nom.* an attached *pron.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding *qual.* governing in the *nom.* a sufficient substitute [for the *enunc.*], as

قَائِمٌ زَيْدٌ أَمْ ذَاهِبٌ Is Zaid standing, or is he going away? , where ذَاهِبٌ , which is an *inch.*, because it is coupled to قَائِمٌ , contains a latent *pron.* that supplies the place of the *enunc.* ; (2) when 2 *quals.* contest a *nom.*

[22], as قَائِمٌ أَمْ رَاحِلٌ زَيْدٌ Is Zaid standing, or is he journeying? or Is he (Zaid) standing, or is Zaid journeying?, where رَاحِلٌ or قَائِمٌ , according as you make the 1st or 2nd [*qual.*] govern [the explicit n. زَيْدٌ], contains a latent *pron.* relating to Zaid that supplies the place of the *enunc.* As for the prominent attached [*nom.*] *pron.*, it is not found in ns. [161, 163, 165] (MAD)—L. 17. For “ar” read “or”.

P. 82, l. 4. This verse is mentioned as an *ex.*, not as evidence, because Abū Nuwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih AʿṣUR Ibn Saʿd, the progenitor of Bāhila, Ghani, and aṭṬufāwa; (2) ʿAmr ALMUSTAUGHIR Ibn Rabiʿa, who lived a long time, [320 years (IKb, ID)]; (3) ZUHAYR IBN JANĀB ALKALBĪ, the author of إِذَا قَالَتْ حَذَامُ الْخ [194]; (4) JADHĪMA ALABRASH [Ibn Mālik (IKb, AF)]; (5) LUJAIM IBN ṢAʿB; (6) IBN KHIḌHĀM, a man of Ṭayyi, mentioned by IMRA ALḲAIS in عَوَّجُوا عَلَى الْخ [527]; (7) [Imra alḲais (SR, T), or ʿAdī (SR),] ALMUḤALHIL Ibn Rabiʿa atṬaghlabī, [the author of قَلَوْ نَبِشَ الْخ (592) (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabiʿa, vid. (1) ALMUḤALHIL, the maternal uncle of IMRA ALḲAIS Ibn Ḥujr alKindī; (2—3) ALMURAḲḲISH the elder, ʿAmr Ibn Saʿd, and ALMURAḲḲISH the younger, ʿAmr Ibn Ḥarmala or Rabiʿa Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of TARĀFA Ibn AlʿAbd; (4)

SA'D IBN MĀLIK; (5) 'AMR ṬARĀFA IBN AL'ABD [alBakrī (EM)]; (6) 'AMR IBN ḲAMĪ'A, [the tutor of IMRA ALḲAIS (NW)]; (7) [Jarīr (IKhn, SM)] ALMUTALAMMIS [Ibn 'Abd AlMasīḥ (IKhn, SM) aḍḌaba'ī (SM)], the maternal uncle of ṬARĀFA; (8) [Maimūn (SR)] ALA'SHĀ [Ibn Ḳais (SR)]; (9) [Zuhair (ID)] ALMUSAYYAB IBN 'ALAS; (10) AL-ḤĀRITH IBN ḤILLIZA [alYashkurī (EM)]. Then poetry shifted to Ḳais, whence (1—2) the 2 NĀBIGHAS, [Ziyād IBN 'Amr IBN Mu'āwiya adhDhubaynī (SR), *d.* in the time of the Prophet before the Mission (SM), and Ḳais IBN 'Abd Allāh al'Āmirī alJa'dī (AGh), *d.* 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) ZUHAIR IBN Abī Sulmā [Rabī'a alMuzani (EM)] and his son KA'B; (5) LABĪD [Ibn Rabī'a al'Āmirī alJa'farī (AGh) aṣṢaḥābī, *d.* 40 (ITB) or 41 (Iath)]; (6) [Jarwal (FW, Is)] ALḤUṬA'Ī'A [Ibn Aus (FW, Is) al'Absī (Is), *d.* about 30 (FW) or in 59 (MAB)]; (7—8) [Ma'kil (BS)] ASHSHAMMĀKH and his brother [Yazīd (AGh)] ALMUZARRID, [sons of Dīrār (ID, AGh) alGhaṭafanī adhDhubaynī athTha'labī (AGh), poets that reached Allislām (ID)]; (9) KHIDĀSH IBN ZUHAIR [al'Āmirī (Is)]. And then it ultimately passed to Tamīm, whence AUS IBN ḤAJAR, who was the poet of Muḍar in heathenism, not surpassed by any of them, until ANNĀBIGHA and ZUHAIR arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested; and who was the husband of ZUHAIR's mother. UISH says in the TSH "Every tribe "claimed antiquity for its own poet, the Yamānīs for IMRA ALḲAIS, "the Banū Asad for 'ABĪD IBN ALĀBBAṢ, Taghlib for MUḤALHIL, Bakr "for 'AMR IBN ḲAMĪ'A and ALMURĀKKISH the elder, and Iyād for ABŪ "DUWĀD [Juwayriya IBN alHajjāj alIyādī (Dh)]; while some assert "that ALĀFWAH ALAUDĪ was more ancient than these, and was the "first who composed odes: and these poets, for whom antiquity in "poetry is claimed, were nearly contemporary, the most ancient of them "perhaps not being anterior to the Hijra by 100 years or thereabout." Th, however, says "As states that the 1st poet of whose composition a "piece of poetry extending to 30 verses is recited was MUḤALHIL, then "DHU'AIB IBN KA'B, and then ḌAMRA, a man of the Banū Kināna, and

“ALĀPBAṬ IBN ḲURAI’; and that there were 400 years between these
 “and AlIslām; while IMRA ALḲAIS, [whose time was 40 years before
 “the time of the Prophet, as IKb says in the TSh (EM),] was long
 “after these” (Mr): [but this is improbable, because] MIS [followed
 by Syt above] says that MUHALHIL was the maternal uncle of IMRA
 ALḲAIS, [whose mother was Faṭima, the sister of Kulaib and MUHALHIL
 (KA)]; and that MUHALHIL, ṬARAFĀ, ‘ABĪD IBN ALĀBRAṢ, ‘AMR IBN
 ḲAMṬĀ, and ALMUTALAMMIS were all contemporaries (Nw). IR says
 in the ‘Umda “The celebrated poets are innumerable; and each of
 “them has a set who assert his superiority, and are bigoted about
 “him; and they seldom agree upon one, except that the Prophet
 “is related to have said of IMRA ALḲAIS that he was the best of
 “the poets, and the leader of them into Hell-fire, meaning the poets
 “of the heathen and idolaters. Critics say that the champions in hea-
 “thenism [and AlIslām] are 3, who resemble one another, (1) ZUHAIR
 “and [Hammām, or Humaim (IKhn),] ALFARAZDAḲ [Ibn Ghālib
 “atTamīmī, *d.* 110 or 111 or 112 or 114 (IKhn)]; (2) ANNĀBIGHA
 “and [Ghiyāth (KF)] ALAKHTĀL [Ibn Ghauth atTaghlabī (KF)];
 “(3) ALĀ‘SHĀ and JARĪR [Ibn ‘Aṭīya atTamīmī, *d.* 110 or 111
 “(IKhn)]. IAKh says ‘According to AU, the authors of the 7
 “‘poems named the String of Pearls are IMRA ALḲAIS, ZUHAIR, ANNĀ-
 “‘BIGHA, ALĀ‘SHĀ, LABĪD, ‘AMR [Ibn Kulthūm atTaghlabī (EM)],
 “‘and ṬARAFĀ; and, according to MD, he who asserts that in the
 “‘7 poems named the String of Pearls there is one by any poet other
 “‘than these has lied: these 2 authorities omit from the authors
 “‘of the Mu‘allakāt ‘ANTARA [Ibn Mu‘āwiya Ibn Shaddād al‘Absī
 “‘(EM)] and ALḤĀRITH IBN ḤILLIZA, and admit ALĀ‘SHĀ and AN-
 “‘NĀBIGHA.’ Some hold that preeminence in poetry belongs to AlYā-
 “man because of (1) IMRA ALḲAIS in heathenism; (2) ḤASSĀN IBN
 “THĀBIT [alAnṣārī alKhazrajī anNajjārī, the poet of the Apostle of
 “God, *d.* before 40 or in 40 or 50 or 54 (Is),] in AlIslām; (3) AlḤa-
 “san Ibn Hānī [alḤakamī, known as Abū Nuwās, *b.* 136 or 145, *d.*
 “195 or 196 {or 197 (ITB)} or 198 (IKhn) or 205 (ITB),] and his

“fellows in post-classical times : and by common consent the best poet
 “of the dwellers in towns is ḤASSĀN IBN THĀBIT. IAl says that poetry
 “ended with [Ghailān (IKhn)] DHU-RRUMMA [Ibn ‘Uḳba (IKhn) al-
 “‘Adawī (T), of the Banū ‘Adī Ibn ‘Abd Manāt (IKb), *d.* 101 (ITB) or
 “117 (IKhn)], and the Rajaz with RU’BA Ibn [‘Abd Allāh (IKhn)]
 “AL‘AJJĀJ [Ibn RU’BA alBaṣrī atTamīmī asSa’dī, *d.* 145 (IKhn)]:
 “and AU says that AL‘AJJĀJ was the first who lengthened the Rajaz,
 “and made it into an ode ; but other say that the first who lengthened
 “the Rajaz was ALAGHLAB [Ibn Jusham (AGh, Is)] AL‘JLĪ, who was
 “ancient ; while MIS and others assert that ALAGHLAB was the first
 “who composed in the Rajaz metre ; but that,” says IR, “I do not
 “think to be correct, because he was only about the time of the Apostle;
 “[being a heathen (ID), who reached AlIslām (ID, AGh, Is), and was
 “martyred at the battle of Nahāwand (AGh, Is) in 21 (Iath, ITB),]
 “while we find the Rajaz to be more ancient than that. And AU used
 “to say that poetry began with IMRA ALḲAIS, and ended with [Ibrāhīm
 “Ibn ‘Alī alḲurashī alFihri alMadanī, known as (SM)] IBN HARMA, [*d.*
 “in the Khalīfa of ArRashīd, or, as some say, *b.* 70, *d.* after 150 (SM)].
 “But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-
 “classical ; and that the heathen is IMRA ALḲAIS, the Islāmī DHU-RRUMMA,
 “and the post-classical [‘Abd Allāh (IKhn)] IBN ALMU‘TAZZ [Bi-llāh
 “(ITB) alHāshimī {al‘Abbāsī alBaghdādī (ITB)}, *b.* 246 or 247 {or 249
 “(FW, ITB)}, *d.* 296 (IKhn)]: while another set say that the 3 are AL-
 “A‘SHĀ, ALAKHTAL, and ABÙ NUWĀS ; and others say that the 3 are MU-
 “HALHIL, ‘UMAR [Ibn ‘Abd Allāh (IKhn)] IBN ABĪ RABĪ‘A [‘Amr, or
 “Ḥudhaifa, alḲurashī alMakhzūmī, *b.* 23, *d.* 93 (IKhn) or 101 (ITB)],
 “and ‘ABBĀS IBN ALAḤNAF [alḤanafī alYamāmī, *d.* 188 {or 189
 “(ITB)} or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets,
 “however, there is none more celebrated than (1) ALḤASAN, [known
 “as ABÙ NUWĀS]; (2—3) [ABÙ TAMMĀM (IKhn)] ḤABĪB [Ibn Aus at
 “Ṭā’ī, *b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232
 “(IKhn),] and [AlWalīd Ibn ‘Ubaid atṬā’ī (IKhn)] ALBUḤṬURĪ,
 “[*b.* 200 or 201 or 202 or 205 or 206, *d.* 283 or 284 or 285 (IKhn),]

"who are said to have eclipsed in their time 500 poets, all of them
 "good ; (4—5) [‘Alī Ibn Al‘Abbās, known as (IKhn)] IBN ARRŪMĪ,
 " [b. 221, d. 276 or 283 or 284, freedman of ‘Ubaid Allāh ‘Ibn ‘Isā Ibn
 " Ja‘far Ibn AlMaṣṣur (IKhn),] and IBN ALMU‘TAZZ, who follow them
 " in celebrity ; (6) ABU-Ṭ ṬAYYIB Aḥmad Ibn AlḤusain alJu‘fī al-
 " Kandī alKūfī, known as (IKhn)] ALMUTANABBI, [b. 303, k. 354
 " (IKhn),] who filled the world [with his fame]." All of this is the
 language of IR, who adds "The minor poets are (1) those whose poems
 " are many in themselves, but few in the hands of men, [the rest]
 " having passed away with the rhapsodists that remembered them, vid.
 " (a) ṬARAFĀ Ibn Al‘Abd ; (b) ‘ABĪD IBN ALABRAṣ ; (c) ‘ALḲAMA
 " [Ibn ‘Abada, called (Ahl)] the champion ; (d) ‘ADĪ IBN ZAID [al-
 " ‘Ibādī (ID, Dh), related to the ‘Ibād of AlḤīra, who were Christians
 " (Dh)] : (2) those whose poems are few in themselves, vid. (a) SALĀ-
 " MA IBN JUNDAB ; (b) ḤUṢAIN IBN ALḤUMĀM alMurtī ; (c) ALMUTA-
 " LAMMIS ; (d) ALMUSAYYAB IBN ‘ALAS. AU is related to have said
 " that, by common consent, the best of the minor poets in heathenism
 " were 3, ALMUTALAMMIS, ALMUSAYYAB IBN ‘ALAS, and ḤUṢAIN IBN
 " ALḤUMĀM alMurtī : and that, as for the authors of a single ode,
 " they were (1) ṬARAFĀ ; (2—4) ‘ANTARA, ALḤĀRITH IBN ḤILLIZA,
 " and ‘AMR IBN KULTHŪM, the authors of the celebrated Mu‘allaḳas ;
 " (5) ‘AMR IBN MA‘DĪKARIB [alMadhhijī azZubaidī aṣṢaḥābī, d. 21
 " (NW)] ; (6) [Marthad (KF) AlAs‘ar (ID, KF) or] AlAs‘ar IBN
 " [Abī (ID, KF)] ḤUMRĀN ALJU‘FĪ ; (7) SUWAID IBN ABĪ KĀHIL
 " [‘Uṭāif (ID)] ALYASHKURĪ ; (8) ALĀSWAD IBN YA‘FUR : and that
 " IMRA ALḲAIS was a minor poet. Among the poets vanquished, i. e.
 " who ceased not to be overcome, are (1) the NĀBIGHA of the Banū
 " Ja‘da, who was overcome by AUS IBN MAGHRĀ [asSa‘dī (SR, KF),
 " of the Banū Sa‘d Ibn Zaid Manāt (ID), alḲurāi‘ī, a convert, who
 " lived till the days of Mu‘āwiya (Is)], by LAILĀ [Bint ‘Abd Allāh
 " (FW)] ALAKHYALĪYA, [d. 80—89 (FW)], and by others ; (2) [Al-
 " Ḥuṣain (Is)] AZZIBRĪḲĀN [Ibn Badr atTamīmī asSa‘dī (Is)], who
 " [lived till the Khilāfa of Mu‘āwiya, and (Is)] was overcome by ‘AMR

"IBN [Sinān (AGh)] ALAHTAM [atTamīmī alMinḳā'ī (AGh)], by
 "[ArRabī' (AGh, Is)] ALMUKHABBAL [Ibn Rabī'a (AGh, Is) atTa-
 "mīmī (Is)] ASṢA'DĪ, [d. in the Khilāfa of 'Umr or 'Uthmān (Is),]
 "and by ALḤUTAI'A ; (3) as Y says, [Khidāsh (ID, T)] ALBA'ITH
 "[Ibn Bishr alMujāshi'ī (T), who contended in satire with Jarīr,
 "until AlFarazdaq arose and degraded him ; (4) TAMĪM IBN UBAYY
 "IBN MUḤBIL, who was overcome by Kais ANNAJĀSHĪ Ibn 'Amr (ID)
 "alḤārithī (IKhū)]." IR says "Every ancient poet was modern in
 "his time with reference to those who were before him ; and IAl used
 "to hold JARĪR and ALFARAZDAQ to be post-classical with reference
 "to the poetry of the heathens and converts, and used not to reckon
 "as poetry anything but what was composed by the ancients : As says
 "' I have sat by him for 10 years, and have not heard him cite an Islāmī
 "'verse as an authority'. This is the opinion of IAl and his school,
 "like As and IAr—I mean that every one of them holds this opinion
 "about his own contemporaries, and prefers those who were before
 "them—and that is only because they need poetry as evidence, and
 "have small confidence in what is composed by post-classical poets.
 "But IKb says that God has not restricted poetry, science, and elo-
 "quence to one time more than another, nor distinguished one people
 "more than another ; but has made that common, divided among His
 "servants in every age : and he holds every ancient poet to have been
 "modern in his own time." And IR adds "The classes of the poets
 "are 4, ancient heathen, converted, Islāmī, and modern ; and the
 "moderns are arranged in classes, 1st, 2nd, and so forth, down to our
 "own time. And IKb relates, on the authority of As, that every one
 "that reached heathenism and AlIslām is named a convert ; but as-
 "serts that he is not [properly named] a convert unless his entry into
 "AlIslām was after the death of the Prophet, and he had reached
 "AlIslām when he was old ; while, according to me", says IR, "this
 "is a mistake, because this name is applied to ANNĀBIGHA ALJA'DĪ
 "and LABĪD" (Mr, ch. XLIX). The converts among the poets are
 those who composed poetry in heathenism, and afterwards reached

Allalām : and among them are (1) ḤASSĀN IBN THĀBIT ; (2) LABĪD Ibn Rabī'a ; (3) the NĀBIGHA of the Banū Ja'da ; (4) ABŪ ZUBAID [Ḥarmala Ibn AlMundhir atṬā'i, who remained till the days of Mu'āwiya (Ia)] ; (5) 'AMB IBN SHA'S [alAsadī (AGh)] ; (6) AZZIBRIKĀN Ibn Badr ; (7) 'AMB IBN MA'DĪKARĪB ; (8) KA'B Ibn Zuhair ; (9) MA'N IBN AUS Mr, ch. XX) al Muzanī (Mb, SM).

P. 83, l. 21. Read "o. f."

P. 86, l. 23. Dele "[above]".

P. 89, l. 17. Read "*has made*"—l. 22. Dhu-l Majāz is a market belonging to Hudhail (ZJ).

P. 91, l. 20. Before "*A kind*" insert "II. 265."

P. 92, l. 1. Before "*meaning*" insert "XLVII. 22."

P. 93, l. 19. The reading of Nāfi', Ibn 'Āmir, and Ya'qūb (B)—l. 20. Yā-Sin was the father of Elias (K, B).

P. 96, l. 19. Ibn Mālik an Numairī ; or Ibn Ḥujr alKindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The *props.* are 4, verbal, nominal, *cond.*, and adverbial (MM, IY) : this is F's division (IY).

P. 102, l. 12. When it is not followed by an explicit *n.* governed in the *nom.* by it (see vol. II, p. 300, l. 11)—l. 21. 'Abd Allāh (FA, SM) AlAhwaṣ Ibn Muḥammad (T, FA, SM) alAnṣārī (T, SM) alAusī (SM), a poet of the Umawī dynasty (FA), contemporary with Yazīd Ibn 'Abd AlMalik (MDh. V. 448), r. 101—105 (MDh, HH, TKh).

P. 104, l. 9. For "*sayings*" read "*saying of IT*"—l. 10. After "*and*" insert "*the saying of IAt*"—l. 18. Before "*is*" insert "[*of the prop. to what it is an enunc. or pred. of (ML), i. e. the inch., actual or original (DM),.*"]"

P. 105, l. 2. For "166" read "167"—l. 19. Because the *y* denotes *unrestricted union* [539], so that the 2 or more *ns.* with it are equivalent to a *du.* or *pl. n.* containing the *pron.* of the *inch.* (Dm)—l. 19. Read "[*whereas*]", and for "DM" read "Dm."

P. 107, l. 16. I. e. similarly in the case of the *conj. prop.*, which likewise needs a *cop.* [177]—l. 20. *Dele* the comma after “Zaid”—
l. 21. Put a comma after “Zaid”.

P. 109, l. 12. Put a comma after “(M, IA)” —l. l. *Dele* “ [541] ”.

P. 110, l. 1. كُنْتُ *I was* (SR)—l. 12. The “king” was [the Kha-
lifa (ITB)] AlWalid Ibn ‘Abd AlMalik (FA) alUmayy adDimashki
(ITB)—l. 13. Muḥarib is a tribe of Quraysh, Kais ‘Ailān, and ‘Abd
AlKais (FA)—l. 16. Kulaib is a tribe of Khuḏā’a, Taghlib Ibn Wā’il,
Tamīm, AnNakha’, and Hawāzin (FA)—l. 19. Put a full stop after
عِنْدَكَ.

P. 111, l. 8. AʿY was the disciple of AHf (Nw, IKhn, HH).

P. 112, l. 5. Ibn Zaid (SR, IAth) al Asadi (IAth), of the Banū
Asad Ibn Khuzaima (SR), b. 60, d. 126 (IAth)—l. 7. Read “Thee?”

P. 113, l. 19. Freedman of ‘Abd Al‘Azīz Ibn Marwān, d. 108
(ITB, Syt).

P. 115, l. 10. هَذَا نَعَمْ (IY, SM), نَعَمْ being *masc.* (SM) : هَذَا (ML)
—l. 21. ‘Imrān Ibn Ḥiṭṭān [ashShaibāni (Mb, ID) asSadusi (ID,
ITB) alKhārijī (ITB), one of the chiefs of the schismatics (ID), d.
89 (ITB),] was with Ghazāla wife of Shabīb alKhārijī (FD).

P. 117, l. 14. AzZafarī (SR), a heathen poet (FA)—ll. 20—21.
Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For “161” read “523”.

P. 119, l. 3. Julājil is one of the mountains of AdDahnā (MI)—
l. 6. For “141” read “140”—l. 12. Before “[25]” insert “XLVII.
22.”—l. 13. For “‘Amr” read “‘Umar”—l. 15.

وَأِنْ كُنْتُ قَدْ كَلَّمْتُ مَا لَمْ أَعُودَ

Even though I have been tasked with what I have not been accustomed to
(KA). The rendering “thy bidding is obeyed” suits this version ;
while “thy business is obedience” suits the version in the text—l. l.
Probably Wat.

P. 120, l. 5. Read ^{يُنْسَنُ}.

P. 122, l. 7. Or ^{لَوْ}[574]—l. 12. Abū 'Aṭā Marzūk, or Aflāḥ, Ibn Yasār asSindī, freedman of the Banū Asad, *d.* in the last days of Al-Manṣūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [alFazārī (ITB), governor of the 3 'Irāq, *b.* 87, *k.* 132 (IKhn)], as is proved by the version

^{لَوْ} ^{يَزِيدُ} ^{وَلَوْ} ^{قَبْلَهُ} ^{عَمْرُ}

If Yazīd (had) not etc. (FA).

P. 123, l. 11. Abu-l 'Alā Aḥmad Ibn 'Abd Allāh atTanūkhī alMa'ar-rī, the lexicologist and poet, *b.* 363, *d.* 449 (IKhn).

P. 124, l. 10 and l. 12. Read ^{وَضِيعَتَهُ}. Dieterici (*p.* 68) prints ^{وَضِيعَتَهُ}; and so does Lane (*p.* 1813, *col.* 1): but R says "the ^{وَضِيعَتَهُ}, even though it be i. q. ^{مَعَ}, is literally copulative, except in the concomitate *obj.* [68, 539]"; and IHsh lays down that this is not a case of concomitate *obj.* [69]. Accordingly, R speaks of "the *nom.* in what follows the ^{وَضِيعَتَهُ}": while Fc, explaining the theory of the KK (see the Note on l. 14), says "^{وَضِيعَتَهُ} is in the *nom.* as an *enunc.*, not as an *appos.*; for the inflection, which properly belongs to the ^{وَضِيعَتَهُ}, because it is the *enunc.* in reality, is assigned to what follows it, because inflection of a *p.* is impossible": and the Editors of the IH print ^{وَضِيعَتَهُ}, which is thus parsed in the MAIH, "The ^{وَضِيعَتَهُ} is copulative, and ^{وَضِيعَتَهُ} is in the *nom.*, coupled to ^{كُلِّ} ^{رَجُلٍ}"—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Īdāḥ (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. AlḲurashī alUmawī aṣṢaḥābī (AGh, Nw). The poet is urging Mu'āwiya to make war upon 'Alī (N). See P. II. 346 and Md. II. 81.

P. 127, l. 17. Muḥammad Ibn ‘Abd Allāh, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islāmī Poets (SM).

P. 128, l. 19. Ibn Al‘Ajjāj Ibn Ru’ba (Jsh).

P. 130, l. 9. The ف must be prefixed to the *enunc.* of the *inch.* after مَا [593] (R, A)—l. 17 “conjunct” includes the conjunct ج also, as XXIV. 2. [62] (R)—l. 23. The ف prefixed to the *correl.* and *quasi-correl.* is illative [540].

P. 131, l. 8. The ف is suppressed by Nāfi‘ and Ibn ‘Āmir (B)—l. 14. When any of the annullers of inchoation is prefixed to the *inch.* whose *enunc.* is conjoined with the ف, then, (1) if the annuller be not *لَئِنْ*, *أَنْ*, or *لَئِنْ*, it removes the ف by common consent of critical judges, [because the resemblance of the *inch.* to the condition is removed by the prefixion of the annuller, since the *cond. n.* is not governed by what precedes it (206) (Sn)]: (2) if the annuller be *أَنْ*, *لَئِنْ*, or *لَئِنْ*, the ف may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of *لَئِنْ* and *أَنْ*; and it is the truth, which is demonstrated by the Kur, as XLVI.

12. Verily they that say “Our Lord is God”, and then are upright, upon them shall be no fear, nor shall they grieve, *لَئِنْ* *الَّذِينَ* *يَقُولُونَ* *بِآيَاتِ*

اللَّهِ *وَيَقْتُلُونَ* *النَّبِيِّينَ* *بِغَيْرِ* *حَقٍّ* *وَيَقْتُلُونَ* *الَّذِينَ* *يَأْمُرُونَ* *بِالْقِسْطِ* *مِنَ* *النَّاسِ*

III. 20. Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement, and VIII.

42. [518]: and an *ex.* of that with *لَئِنْ* is the saying

فَوَاللَّهِ مَا قَارَقْتُمْ قَالِيَا لَكُمْ * وَلَكِنَّ مَا يَقْضَىٰ فَسَوْفَ يَكُونُ

[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ف after اِنَّ: but this is wonderful; because, according to his opinion, redundance of the ف in the *enunc.* is allowable, even if the *inch.* do not resemble the instrument of condition, as زَيْدٌ فَقَاتِلْ [540]; so that, when اِنَّ is prefixed to a *n.* resembling the instrument of condition, the presence of the ف in the *pred.* is better and easier than its presence in the *enunc.* of زَيْدٌ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—l. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, l. 10. Before "(IA)" insert "[498]".

P. 134, l. 9. By Abu-shShaghb [‘Ikriṣha (T)] al‘Abṣī, about Khālid Ibn ‘Abd Allāh [alBajālī (IKhn)] alKasrī, [k. 125 or 126 (IKhn),] when he was a prisoner in the hands of Yūsuf Ibn ‘Umar (T, IKhn) athThakāfi, k. 126 or 127 (IKhn).

P. 135, l. 10. Read "[167, 525]".

P. 136, l. 13. The Khalīfa ‘Umar Ibn ‘Abd Al‘Azīz alKuraishī al-Umawī, the Follower, b. [60 or (TKh)] 61, a. 99, d. 101 (Nw, TKh).

P. 137, l. 3. I do not think that it is by Ḥatīm atṬā‘ī, and Jr says that it is by Abū Dhu‘aib alHudhalī (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw),] of AnNabīt (FDw, FA), when he and Ḥatīm and AnNābigha adhDhubayānī were assembled in the presence of a woman named Māwiya, courting her (FA)—l. 17. Dhu-lFakār was the sword of Al‘Āṣ Ibn Munabbih [of the Banū Sahn

(SR)], who was killed [by 'Alī (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Alī (KF).

P. 139, l. 6. The [great-] grandfather of Ṭarafa Ibn Al'Abd (T).

P. 143, l. 20. "*Corrob.*" here means "*corrob. of its op.*" (see p. 147, l. 2).

P. 144, l. 2. For "it" read "is"; and after "*corrob.*," insert "as BD says,"—l. 20. Because the substitute and original may not be combined (A). What I think is that, if these *inf. ns.* and their likes be not followed by what explains them and specifies what *ag.* or *obj.* they belong to, either by a *prep.* [504] or by prefixion of the *inf. n.* to it, their *v.* is not necessarily suppressed, but allowably [expressed], as سَقَاكَ اللَّهُ سَقِيًّا; whereas, if their *ag.* or *obj.* be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a *prep.*, as in جَدُّعَا لَكَ [489, 504], *Mayst thou fall into distress* and بُسًّا لَكَ *Mayst thou fall into distress* and جَدُّعَا لَكَ [489, 504], the *v.* must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the *v.* being suppressed wherever that canon exists; and the canon here is what we have mentioned, vid. that the *ag.* or *obj.* should be mentioned after the *inf. n.*, either *post.* to it or with a *prep.*, [such mention] not denoting *explanation of mode*, in order that such as وَقَدْ مَكَّرُوا مَكْرَهُمْ XIV. 47. *And they have plotted their plot* may be excluded. And the suppression of the *v.* with this canon is necessary, because the property of the *ag.* and direct *obj.* is to be governed by, and attached to, the *v.*: whereas suppression of the *v.* is desirable in some places, either for explanation of the intended *continuance* and *permanence* by the suppression of what is applied to denote *origination* and *novelty*, i. e. the *v.*, as in حَمْدًا لَكَ *We praise Thee* and عَجَبًا مِنْكَ *I wonder at thee*; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لَيْسَ [115]: so that the *inf. n.* remains vague, no one knowing what *ag.* or

obj. it belongs to ; and therefore whichever of the two is intended by the speaker is mentioned after the *inf. n.*, in order that the latter may be particularised by it : and, when you have thus explained the *ag.* or *obj.* after the *inf. n.* by prefixion [of the *inf. n.* to it] or by a *prep.*, expression of the *v.* is inelegant ; nay, is not allowable, because, if the *v.* were expressed, the *ag.* or *obj.* would return to its place, being attached to, and governed by, the *v.* (R). The fact is that the *v.* is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus سَقِيََا لَكَ means *God always send thee rain !*, the substitution of the *inf. n.* for the *v.* being meant to convey the sense of *continuance* ; while سَقَاكَ اللَّهُ سَقِيًا means *God send thee much rain !*, the *inf. n.* being meant to corroborate the *v.* : and you cannot express the *v.* in the 1st case without turning it into the 2nd, nor suppress the *v.* in the 2nd without turning it into the 1st ; for, when the GG say that سَقِيََا لَكَ is equivalent to سَقَاكَ اللَّهُ سَقِيًا, they mean to exhibit the construction, not the sense, which is simply سَقَاكَ اللَّهُ, as above.

P. 145, l. 7. Some read اَلْحَمْدُ لِلّٰهِ I. 1. *We praise God* by subaudition of its *v.*, upon the ground that it is one of the *inf. ns.* that the Arabs govern in the *acc.* by understood *vs.* in the sense of enunciations, such as شَكَرًا, كَفَرًا, عَجَبًا, and the like. The sense is نَحْمَدُ اللَّهَ حَمْدًا, for which reason اِيَّاكَ نَعْبُدُ, اِيَّاكَ نَسْتَعِيْنُ I. 4. *Thee do We worship, and from Thee do we seek help* is said, because it is an explanation of their *praise* of Him, as though “How do ye praise?” were said, and then “Thee do we worship” were replied. And the determination in it is like that in اَرْسَلَهَا الْعِرَاقُ [78], *vid.* determination of *genus*, its sense being indication of *what every one knows*, *vid.* *whzt praise and jostling* are from among the genera of acts ; while the *totality* that many people imagine is a misapprehension of theirs (K)—l. 18. The

A'shà of Hamdān (FA), i. e. 'Abd ArRaḥmān [Ibn Nizām Ibn Juḥam Ibn 'Amr (ID)] Ibn Mālik (ID, Mr), k. 82 (MDh).

P. 146, l. 2. AdDahnā or AdDahnā is a place in the countries of the Banū Tamīm (MI)—l. 3. Darīn is a port in AlBaḥrain (MI)—l. 6. Zuraik is a clan (FA) in Ṭayyi, in the Anṣār (IHb, Dh), and in Hawāzin (Dh)—l. 11. The rule of this kind is that a *prop.*, requisitive or enunciatory, should be mentioned, implying an *inf. n.* from which *advantages* and *objects* are sought: so that, when those *advantages* and *objects* are mentioned under the forms of *inf. ns.* governed in the *acc.* as unrestricted *objs.* after that *prop.*, their *vs.* must be suppressed, because, those *objects* being realized from the *inf. n.* implied [by the preceding *prop.*], what implies that *inf. n.*, i. e. the preceding *prop.*, may supply the place of what implies those *objects*, i. e. their *vs.* governing them in the *acc.*; and, since that may be the case, and those *advantages* are repeated, the mention of their *vs.* before them is deemed heavy. Thus فَشَدُّوا الرِّبَا is a [requisitive] *prop.* implying شَدُّ الرِّبَا making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by فَلَمَّا مَنَّ اللَّهُ (R).

P. 147, l. 3. This is the phraseology of the moderns; while S names the [*inf. n.*] *corrob.* of itself the "particular *corrob.*", and the one *corrob.* of something else [below] the "general *corrob.*" The *v.* governing the [*inf. n.*] *corrob.* of itself, or of something else, in the *acc.* is necessarily suppressed because the [preceding] *prop.* is like a substitute for it, as respects indication of it, and stands in its place, i. e. before the *inf. n.*: so that the *inf. n.* may not precede the *prop.*; though Zj says that it may intervene, as زَيْدٌ حَقًّا أَخُوكَ Zaid truly is thy brother. But I see no harm in hazarding the conjecture that the [preceding] *prop.* itself governs the *inf. n.*, because it imports the sense of the *v.*; and in that case the *inf. n.* is not of this cat. (R)—l. 8. The *inf. n.* is named "*corrob.* of itself" because, being equiv-

lent to repetition of the *prop.*, it is, as it were, the *prop.* itself (A)—

l. 13. The *oath* is understood from اِنِّى اِلَيْكَ اَلْبَحْ [427, 652]; so that, when he says قَسَمًا, it is *corrob.* of itself (IY)—l. 14. Apostrophising the house of 'Ātika, daughter of 'Abd Allāh [Ibn Mu'āwiya (IKb)] Ibn Abi Sufyān alUmawī (IKhn)—ll. 16—18. Because what precedes it, vid.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ XXVII. 90. And thou shalt see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds, is God's doing in reality (IY)—l. l.

Because what precedes it, vid. حُرِّمَتْ عَلَيْكُمْ اُمَّهَاتُكُمْ اَلْبَحْ IV. 27. 28. Your mothers etc. have been forbidden unto you, is an ordinance that God has ordained, and a *prescript* that He has prescribed unto you (IY).

P. 149, l. 2. In اِجِدَّكَ لَا تَفْعَلْ, however, which is used only with negation, the *inf. n.* is not *corrob.* of the *v.* mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the *acc.* by rejection of the ب [514], the sense being اِجِدَّ مِنْكَ What! with seriousness on thy part wilt thou not do?, as As says; or as a *d. s.*, What! being serious, wilt etc.?, like [the *inf. n.* in] تَعْلَمَنَّ جَهْدُكَ [78] (R)—ll. 3—4. But not containing anything capable of governing the *inf. n.* (A). This *inf. n.* is governed in the *acc.*, (1) as most of the GG hold, by a *v.* supplied between the preceding *prop.* and the *inf. n.*, and so completely indicated by the preceding *prop.* that it can be dispensed with, for which reason it must be suppressed; so that the *o. f.* is لَهُ صَوْتٌ يَصْرَتُ He has a sound; (he produces sound) like an ass' producing of sound, i. e. تَصْرِيَتٌ حِمَارٍ, the simple substantive being put in place of the *inf. n.*, as in كَلَّمَ كَلَامًا He spoke a speech: (2) as appears from the language of S, by the saying لَهُ صَوْتٌ, not by a *v.* supplied, because this nominal *prop.* is in the sense of the *v.* and *ag.*, being i. q. يَصْرَتُ;

and this is a strong opinion ; but, according to it, the *inf. n.* is not of this *cat.*, because its *op.* is expressed (R)—ll. 7—8. The [*lit.*] *ag.* of the 2nd صَرَتْ is the حِمَار (Sn)—l. 14. Like لَهُ صَرَتْ صَرَتْ حِمَار is the saying [of Abū Kabīr alHudhalī (S, FA), describing his horse (FA),]

مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مُنْكَبٌ * مِنْهُ وَحَرْفٌ سَاقِي طَى الْمُحْمَلِ

[He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank : (he is tightened) with the tightness of the sword-belt, i. e. يَطْوِي طَى الْمُحْمَلِ (FA)],

because what precedes طَى is equivalent to لَهُ طَى He has tightness : so says S (A)—l. 15. The *inf. n.*'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its *v.* is known ; but the canon in this *ex.* and the like is the prefixion of the *inf. n.* to the *ag.* or *obj.* (R).

P. 150, l. 1. By AlA'shā (S, IY)—l. 2. كَذَا سُبْحَانَ مِنْ كَذَا denotes *wonder* at it (KF)—l. 14. Read عَمَرَ—l. 15. Suhail Ibn 'Abd' ArRahmān [azZuhri (Nw, IKhn)] married AthThurayyā (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [alKuraishīya (Nw)] alUmawīya (Nw, IKhn) al'Ablīya (H) alMakkīya (Nw)—l. 16. And تَعْدُكَ اللَّهُ (M, R) or تَعْدُكَ (M). [The *pre. ns.* in عَمَرَ and تَعْدُكَ are governed in the *acc.* (1) as *inf. ns.*, according to S:—(a) عَمَرَ and تَعْدُكَ are mostly used in *adjuration*, so that their *correl.* is what contains the sense of *requisition*, like *command* and *prohibition* [and *interrogation*], as

تَعْدُكَ أَنْ لَا تُسَمِعَنِي مَلَمَةً * وَلَا تُنْكِلَنِي قَرْحَ الْفَوَانِ فَيُبْجَعَا

[by Mutammim Ibn Nuwaira {atTamīmi (AGh)} alYarbu'i, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (1Ath)], Then, I ask God to establish thee, make me not hear a reproach ; nor reopen the wound of the heart, so that it feel pain, أَنْ being red.

[564], and *إِيَّاكَ أَسْأَلُ اللَّهَ تَعَالَى*; but Jh mentions their use in the oath that contains no request, as *تَعَدَّكَ اللَّهُ لَا آتِيكَ* I ask God to establish thee: I will not come to thee, and *عَمَّرَكَ اللَّهُ مَا قَعَلْتُ كَذَا* I ask God to prolong thy life: I have not done so : (b) IY says that they are not used except in the oath: but Jh says that *عَمَّرَكَ اللَّهُ* sometimes occurs otherwise than in the oath; and he cites *عَمَّرَكَ اللَّهُ كَيْفَ يَلْتَقِيَانِ* as evidence, saying that the poet means *I ask God to prolong thy life*, and does not intend the oath; whereas we have already mentioned that adoration is intended : (c) the o. f., according to S, is *عَمَّرَكَ اللَّهُ تَعَالَى* I ask God to prolong thy life, the inf. n. being curtailed of the augs., and made to supply the place of the v., while pre. to the 1st obj.; and so, constructively, in the case of *تَعَدَّكَ اللَّهُ*, although the v. of *تَعَدَّكَ* is not used : (d) the meaning of *عَمَّرَكَ* is *I give thee [long] life by asking God to make thee long-lived*; and, when *عَمَّرَ* is made to imply the sense of request, it becomes trans. to the 2nd obj., i. e. *اللَّهُ*: and similarly the meaning of *تَعَدَّكَ اللَّهُ*, although it is not used, is *I make thee stable by asking God*: (2) not as inf. ns.:—(a) the full phrase may be *تَقْعِيدُكَ* and *إِسْأَلَ اللَّهِ تَعَالَى*, i. e. *إِسْأَلَ اللَّهِ تَعَالَى تَقْعِيدُكَ*, by elision of the augs.; and in that case *إِسْأَلَ* is trans. to 2 objs.: (b) the sense may be *تَقْعِيدُكَ اللَّهُ* and *إِسْأَلَكَ بِحَقِّ تَعْمِيرِكَ اللَّهُ*, i. e. (*I ask thee by the truth of*) *thy belief in the eternity of God and thine ascription of stability to God*; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and pre. to the ag.; while *اللَّهُ* is the obj. of the 2 inf. ns.: (c) the sense of *تَعَدَّكَ اللَّهُ* (By) *thine Assessor, God with Kaar of the ق*

may be بِحَقِّ قَعْدِكَ, (By the truth of) thine Assessor, i. e. Inseparable Companion knowing thy states, who is God, اللَّهُ being a synd. expl. of [the pre. n. in] قَعْدِكَ; and this interpretation is confirmed by their saying قَعْدِكَ اللَّهُ in the same sense, قَعْدُ and قَعِيدُ being i. q. مُقَاعِدُ, like حِلْفُ and حَلِيفُ [i. q. مُحَالِفُ] (R)—l. 18. The *op.* supplied for دَفَرًا and بُهْرًا is a heteromorphous *v.*, the full phrase being أَفْتَنَتْ دَفَرًا and تَعَسَّتْ بُهْرًا (R). And بُهْرًا is said in the sense of عَجَبًا, whence ثُمَّ قَالُوا أَلَيْحَ [583] (IY)—l. 19. أَهًا مِنْكَ I am pained about thee, i. e. تَوَجَّعًا, and وَأَهًا لَكَ I marvel at thee [187, 198, 200], i. e. كَرَاهَةً, and أَفًا لَكَ [187, 197] or أَفَّةً I am disgusted at thee, i. e. كَرَاهَةً, are instances of *ej.*s. supplying the place of *inf. ns.*; so that *vs.* in their sense are supplied for all of them. And apparently وَيَلُوكَ, وَيَعْدُوكَ, وَيَسُوكَ, and وَيَبُوكَ belong to this *cat.*, the *o. f.* of all of them being [وَيُوكَ from] وَيُوكَ [187], according to what Fr says [200]; and وَيَسُوكَ, وَيَبُوكَ, and وَيَسُوكَ being made *mets.* for وَيَلُوكَ (R)—l. l. The rendering الزَّمَّةُ أَلَيْحَ given here and elsewhere is meant to explain the sense, the *v.* الزَّمُّ being supplied to convey the sense of *permanence* and *continuance* produced by the suppression of the *v.*; not the construction, because it makes the *inf. n.* a direct *obj.*

P. 151, ll. 4—5. Being governed in the *acc.* by a *v.* whose expression is discarded (IY). رَمَيْتَ رَمِيًّا بِتَرَبٍّ وَجَنْدَلٍ لَكَ وَجَنْدَلٌ means رَمَيْتَ رَمِيًّا بِتَرَبٍّ وَجَنْدَلٍ (Mayst thou be pelted) with (a pelting with) dust and stones!, like فَاَهَا لِيَكِبَ [40] (R)—ll. 6—7. AZ transmits فَاَهَا لِيَكِبَ in the sense of Disappointment be in store for thee!; and cites a verse by a man of

BalHujaim, vid. Abū Sidra [Suḥaim (KF) alHujamī (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

فَقُلْتُ لَهُ فَاهَا لِفَيْكَ فَاهَا
فُلُوسُ أَمْرِي قَارِيكَ مَا أَنْتَ حَازِرَةٌ

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "with shooting with arrows" (Md)]. By فَاهَا Her mouth they mean The mouth of affliction, the pron. relating to إِلَهِهِ; and [لِفَيْكَ] فَاهَا becomes a substitute for دَهَكَ اللَّهُ God afflict thee! (IY), the sense being دَهَيْتُ دَهِيًا Mayst thou be afflicted! The o. f. is مَضْمُونٌ إِلَى فَيْكَ Her mouth be (pressed) to thy mouth!, i. e. فَيْكَ, the ل being i. q. إِلَى: then, the prop. فَوْهًا لِفَيْكَ being made to have the sense of the inf. n., i. e. إِصَابَةٌ دَاهِيَةً with a smiting of affliction, the sense of the inch. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is infl. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that فَاهَا is said for فَوْهًا, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And عَائِذًا بِكَ I seek refuge with Thee (M, R), as though he said أَعُوذُ عَائِذًا بِكَ (IY), i. e. عِيَاذًا (IY, R), like قَمِ قَاتِمًا [76, 79], i. e. قِيَامًا (R)—l. 4. Before "What" insert "[82]"—l. 5. And اِكْتَعِدْ قَاعِدًا [79, 82] (M), as though he said اِكْتَعِدْ قَاعِدًا, i. e. قَعُونًا (IY)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously

mentioned, as in their saying مَنْ كَذَبَ كَانَ شَرًّا لَهُ *Whoso lies, it will be bad for him*, i. e. كُنْ الْكَذِبُ *the lying will be*, and similarly in عَبْدُ اللَّهِ النَّحْ (IY).

P. 155, l. 5. "They" are the kinsfolk of Jarir (Jsh)—l. 7. Naj-rān is a district of AlYaman (MI)—l. 8. Hajar is a town in AlYaman (MI, Jsh)—l. 11. Describing a slave of the Banū 'Abs (Jsh)—l. 21. Read "لَمْشُومٌ" [658].

P. 157, l. 14. Put a comma after "arRukayyāt"—l. 1. The "*pursued*" is the *wild bull*, and the "*pursuers*" are the *dogs* (AAz).

P. 158, l. 15. Contemporary with AlFarazdaq (Tr. II. 160, IAth. III. 411).

P. 160, ll. 8—10. IH says that the lamented [55] is not a *voc.* : but, according to Z, the *voc.* is every *n.* that يَا and its sisters [554] are prefixed to ; and the lamented, according to him, is a *voc.*, as S also appears to say, as though, adds Jz, when you said يَا مُحَمَّدًا *O Muḥammad !*, you called him, and said to him "Come hither, for we are longing for thee" ; and similarly the [*n.* denoting the person or thing] invoked to help or wondered at is a *voc.*, into which the sense of *calling to help* or *wondering* is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the *ant.* be a name for one thing, as يَا ثَلَاثَةٌ وَثَلَاثِينَ *O three-and-thirty, or thirty-three*, because the whole is a name for a specified number ; nor is there any difference in the like of this *num.* between its being a proper name and not (R)—l. 16. Or [not a *n.*, but] an epithetic *prop.* or *adv.*, as

عَبْدًا حَلَّ فِي شُعْبَى غَرِيبًا • أَلُمَّا لَا أَبَا لَكَ وَاعْتَرَابَا

[by Jarir, *O slave that hast alighted in. Shu'abā as a stranger, what ! art thou base (thou hast no father !) and outlandish (Fā, Sa), and*

أَلَا يَا نُخْلَةَ أَلَم [26] (R). Shu'abà is a place (FA) in the regions of the Banu Fazāra (MI)—l. 19. After "and" insert "(IA, Sh, KN) like"—l. 21. Insert "M," before "IA"—*ibid.* 'Abd Yaghūth [Ibn Ṣalā'a, or, as is said (SM), Ibn AlḤārith (ID, Iāth, SM),] Ibn Wakḥāṣ alḤārithī, [of the Banu-lḤārith Ibn Ka'b (SM), the chief of Madhhij (ID, Iāth),] a heathen poet of Ḳaḥṭān (FA, SM)—l. 22. Al'Arūd is [a well-known name for (Bk)] Makka and AlMadina (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is *uninf.* because it occurs in the place of the **ي** [in such as **يَا دُعُوكِ** I call thee (Sn)], which in letter and sense resembles the *p.* [159], vid. the **ي** of allocution [560] (R, Sn)—l. 10. The Ḍamma is supplied in (1) [the defective and abbreviated, as (R)] **يَا قَاضِي** (R, A, Fk), with suppression of the Tanwīn, [by common consent (Sn),] because of the supervention of uninflectedness [608], and with retention of the **ي**, as Khl says, since [in the absence of Tanwīn] there is no motive for its elision [16] (YS, Sn); and as **يَا قُتِّي** (R), and **يَا مُوسَى** (A, Fk): (2) what is *uninf.* before being a *voc.* (R, Fk), as **يَا هَذَا** [49] and **يَا هُوَ لَا** (R), [and] as **يَا حَذَام** and **يَا سَيِّبِيَّة** (Fk). But, if the *pron.* occur as a *voc.*, **يَا أَنْتَ** is allowable, from regard to the explicit *n.*, as

يَا أَبْجَرَ بْنَ أَبْجَرَ يَا أَنْتَا * أَنْتَ الْكَلْبَى طَلَقْتَ عَامَ جَعْتَا

[by AlAḥwaṣ, O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry (FA, MAR), the *adv.* being *pre.* to the *v.* (MAR)]; or **يَا إِيَّاكَ**, from regard to its being an *obj.* (R)—l.

23. Khl and S prefer Ḍamm; but IAl, IIU, Y, Jr, and Mb prefer the *acc.*: while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic *n.* (A), because, the generic *n.* being the *e. f.* with respect to the proper name, and

inflection being the *o. f.* with respect to uninflectedness, the *o. f.* is given to the *o. f.*, and the *deriv.* to the *deriv.* (Sn).

P. 163, l. 1. 'Abd Allāh Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the *appos.* be aprothetic or not (R)—l. 18. Before "O" insert "[156]"—l. 21. At the end insert "[156, 538]".

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khl, S, and Ms prefer the *nom.*, because it involves conformity of the vowel; and because, as S relates, it is more frequent: but IIU, IAl, Y, and Jr prefer the *acc.*, because the synarthrous does not follow the *voc. p.* [52], and therefore should not be made conformable with what follows it; and because they rely upon the apparent construction of XXXIV. 10. [p. 168], since all the Readers, except AlA'raj, agree upon the *acc.*: while Mb says that, if جُئِ be determinative, [as in the text (Sn)], the *acc.* [is preferable (Sn)], because the *det.* resembles the *pre.* [111]; and, if جُئِ be (Sn) not [determinative, like that which is part of the formation of the word, as in أَلْيَسَعُ *Elisha*, and that which denotes allusion to the *ep.*, as in أَلْحَارِثُ (11, 599) (Sn)], the *nom.* (A) is preferable, because جُئِ is then like the non-existent (Sn)—l. 9. Read أَلْمَلِكُ —*ibid.* أَلْدَلِكُ , like كُتِفَ (Jsh): أَلْدَلِكُ (ID. 106)—l. 10. AlḤakam Ibn 'Abd AlMalik Ibn Marwān (Jsh)—l. 14. Praising [the Khalīfa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—l. 16. Ka'b Ibn Māma alIyādī, [who was proverbial for munificence (AF)]; and Aus Ibn Ḥāritha Ibn Lām atṬā'i (Mb, FA), Su'dā being his mother (Mb), the chief of Tayyi (ID), who died in heathenism (Is)—l. 21. Naṣr Ibn Sayyār [alLaithī (IKhn)], the governor of Khurāsān (FA), d. 131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadūs Ibn Shaibān (ID)—l. 20. An *ex.* of the *appos.* to an *uninfl.* [*voc.*] (MAd).

P. 169, l. 5. Read ^أبْنُ—l. 17. By alliteration to the Fatha of ^أبْنُ, which is the only explanation given by IM in the Tashīl; or by composition of the *ep.* with the qualified, the 2 being made one thing, like ^أخَمْسَةُ عَشَرَ [210], which is the only explanation given by Rz, following Jj; or by interpolation of ^أبْنُ, and prefixion of ^زبَدَ to ^سعِيد [in A's *ex.* ^{يَا}زَيْدُ بْنُ سَعِيدٍ], which explanation is transmitted in the Baṣīṭ, together with the preceding ones (Sn)—l. 18. I. e. majority of the BB (MAd).

P. 170, l. 1. Talḥa Ibn 'Ubaid Allāh alKuraishī atTaimī alMakkī alMadanī aṣṢaḥābī, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 36 (Nw)—l. 8. Read عِيسَى.

P. 171, l. 5. The Khalīfa AlMu'taḍid bi-llāh, b. 242, a. 279, d. 289, the son of Ṭalḥa AlMuwaffak, d. 278, who was the brother of the Khalīfa AlMu'tamid 'ala -llāh, b. 229, a. 256, d. 279 (ITB)—l. 7. The Kāḍī Abū-Ḥusain Muḥammad Ibn Aḥmad Ibn 'Abd AṣṢamad Ibn AlMuhtadī bi-llāh, the preacher at the cathedral of AlMaṣṣūr, b. 384, d. 464 (IṬh). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have الْحَسَنُ—l. 8. The Khalīfa AlMuhtadī bi-llāh, b. 218, a. 255, k. 256 (MDh). Read "AlMuhtadī"—l. 9. ^أبْنُ is not like ^أبْنُ and ^أبْنُ in the *voc.*; and, as for the *non-voc.*, there are 2 opinions, the better being disallowance, because with ^أبْنُ and ^أبْنُ the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of ^أبْنُ is not frequent (R).

P. 172, l. 1. Put a comma after "whereas"—l. 3. For "the *ep.*" read "qualification"—l. 4. See vol. II, p. 705—l. 8. Read "57, 147, 184"—l. 17. As ^أيَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرَ XV. 6. O thou that the Admonition hath been revealed unto (A).

P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the *ep.* of [the *dem.* in] ^{هَذَا} ^{يَا} ^{هَذَا} ^{الرَّجُلُ}, saying that, if it be explanatory of the *quiddity*, as in ^{يَا} ^{هَذَا} ^{الرَّجُلُ}, it must be in the *nom.*, because it is indispensable; but that, if not, it may be in the *nom.* or *acc.*, as ^{يَا} ^{هَذَا} ^{الرَّجُلُ} (R)—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous *det.* is [meant to be (Jm)] made a *voc.*, you say [e. g. (Jm)] ^{يَا} ^{هَذَا} ^{الرَّجُلُ} [51], ^{يَا} ^{هَذَا} ^{الرَّجُلُ}, or ^{يَا} ^{هَذَا} ^{الرَّجُلُ} (IH).

P. 174, l. 1. With the *disj.* Hamza, because the [expression] beginning with a *conj.* Hamza, whether it be a *v.* or anything else, when used as a name, must be pronounced with the *disj.* Hamza (Su). Read ^{الرَّجُلُ}.

P. 175, l. 1. Read ^{الرَّجُلُ}—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Lajā' [at Taimī alKhārijī (AAz), an elegant Rājiz, who contended in satire with Jarīr (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IY, AAz)—l. 16. ^{لَا أَبَا لَكُمْ} is an *imprecation* upon them, whereby *befalling* is not meant, but *incitement* to a matter: one says ^{لَا أَبَا لَكُمْ إِنْ لَمْ تَفْعَلُوا كَذَا وَكَذَا} *May ye have no father if ye do not such and such!* (AAz)—l. 18. AlKhazrajī (AGh) alHārithī [al-Madani (Nw)], l. 8 (AGh, Nw). Zaid Ibn Arkam (IY, AAz) alAnṣarī alKhazrajī (AGh, Nw, IHjr), of the Banu-IHārith Ibn AlKhazraj (AGh), alMadani (Nw), a celebrated Companion (IHjr), *al.* [56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—l. 20. I. e. *dismount, and drive them* (IY, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "*Ah Zaid!*, [or".

P. 181, l. 3. The lamented has the same [predicaments (A)] as the *voc.* [48, 554] (IM): so that (1) it is pronounced with *Ḍamm* in such as ^{وَا زَيْدٌ}; (2) it is put into the *acc.* in such as ^{وَا لِمُؤْمِنِينَ}.

(3) when its Tanwin is necessary, it may be pronounced with Damm or put into the acc., as

وَأَفْعَسَا وَأَيْنَ مِنِّي نَفْعَسُ * أَيْلِي يَأْخُذْهَا كَرْمَسُ

[by a man of the Banu Asad, *Ah Fak'as* (the father of a clan of Asad) —and where, in respect of me, is *Fak'as*? What! my camels, shall Kar-mas seize them? (Jsh), where, says IM, وَأَفْعَسُ (FA)]. The lamented, however, is [not every *voc.*, but (Sn)] only (1) the proper name, [as زَيْدٌ (Sn)] : (2) its like, such as (a) the [n.] *pre.* [to a *det.* (Sn)] with a prefixion that makes the lamented manifest, [as غَلَمٌ زَيْدٌ (Sn),] as the proper name makes its denominate manifest (A) ; (b) the anarthrous [conjunct n.] conjoined with what specifies it, as وَأَمِّنِي حَفَرُ الْخِ (Sn)—l. 8. Not synarthrous, since the *p.* of lamentation and أَل are not combined [52] (Sn)—l. 9. Because in the *indef.*, as وَأَرْجُلُهُ, the vague, like the *dem.* [or the *pron.* or أَي (Sn)], as وَأَهَذَا [or أَفْتَاةً or أَفْتَاةَ الرَّجُلِ (Sn)], and the conjunct not specified by its *conj.*, as وَأَمِّنِي نَهْبَةً, the object of the lamentation, *vid.* to notify the greatness of the afflicted [person], is lost (A)—l. 14. To the *conj.*, as وَأَمِّنِي حَفَرُ الْخِ (A) ; and to the *lit. corrob.* [132], as وَأَعْمَرَةٌ (Sn)—l. 10. Because the *ep.* and qualified are treated as one thing (BS) ; and Y's opinion is confirmed by the saying of an Arab, [when 2 Syrian bowls of his had been lost (Sn),] وَأَجْمَعَتْنِي صَوْنَتَانِ هَامِيَتَانِ *Ah my two Syrian bowls!* (BS, A). There is no dispute, says IKha, as to the allowability of its affixion to the final of the *ep.*, when the latter is أَيْنَ between 2 proper names, as وَأَزِيدُ بْنُ عَمْرَةَ ; but, by analogy to what S and Khl say, it is not affixed to the [*synd.*] *expl.* and [*id.*] *corrob.* ; while it is affixed to the final of the *subst.*, because the latter stands in the place of the *ant.* [151, 152], as وَأَغْلَمْنَا

أَهِ زَيْدٌ *Ah our young man, Zaid !* ; and to the *synd.* serial, as أَهِ زَيْدٌ وَعَمْرٌ *Ah Zaid and Amr !* (Sn)—l. l. 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allāh (MDh, IAth) in 60 (IAth).

P. 183, l. 2. When the ن of the *du.* is preceded by ي, conversion of the | [of lamentation] into ي, as أَهِ زَيْدَانِيَّةُ *Ah the two Zaid's !*, is more frequent than its preservation, as أَهِ زَيْدَانَا, in order that the *du.* may not be confounded with فَعْلَان ; but, when the ن is preceded by ي, the | is preserved, as أَهِ جُجَبَتِي الشَّامِيَّةِ (R)—l. l. Lamenting 'Umar Ibn 'Abd Al'Aziz (Mb, FA).

P. 184, l. 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first ; and would allow the indication of *calling* to escape with the *pron.* (A), since it is seldom a *voc.* (Sn) : and because the *dem.* is *orig.* applied to denote what is *pointed out* to the person addressed, while there is an obvious inconsistency between the *n.*'s being *pointed out* and its being *called*, i. e., *addressed* ; so that, when the *dem.* is excluded from that original sense, and is made to be *addressed*, an expressed sign indicative of its alteration is needed, which is the *voc. p.* (R)—l. 6. By "generic *n.*" is meant that which was *indet.* before the call, whether it become *det.* by the call, as in يَا رَجُلٌ ; or not, as in يَا رَجُلًا (R, Jm) : and whether it be *apothetic*, [as in these 2 *exs.*] ; or *pre.*, as in يَا غَلَمٌ فَاضِلٌ and يَا حَسَنَ الْوَجْهِ ; or *quasi-pre.*, as in يَا فَارِسًا زَيْدًا ; and whether by these 3 [last] *exs.* you mean *one particular individual*, or not. You do not suppress the *voc. p.* from the *indet.*, because the premonitory *p.* [551] is dispensed with only when the [person] called is approaching you, attending to what you say ; and this is only in the case of the *det.*, because it is specifically intended : nor from the *det.* that becomes *det.* by means of the *voc. p.*, since the latter is then a *p.* of determination, and the *p.* of determination is not suppressed from what becomes *det.* by means of

it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—II. 19—20. All of these have passed into *prov.* (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21. and P. II. 213. on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, II. 16—17. Not in the W—l. 21. The fair conclusion is that the suppression is regular in the case of the generic *n.*, because of its frequency in poetry and prose; but that it is restricted to *hearsay* in the case of the *dem.*, since it occurs [unequivocally (Sn)] only in poetry, [the text II. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(e) the word ^{اللَّهُ} ^{اللَّهُ}, [because the use of ^{اللَّهُ} as a *voc.* is contrary to rule, on account of its containing ^{لِ} (52), so that, if the *voc. p.* were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant *voc.* [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—l. 22. Accordingly, out of the *det.*, there remain the following, from which the *p.* may be suppressed:—(a) the proper name, [whether it be with a substitute for the *voc. p.*, as in ^{اللَّهُمَّ} ^{اللَّهُمَّ}; or without a substitute, as in XII. 29. (Jm)]; (b) the [generic *n.*] *pre.* to a *det.*, whatever the latter be: (c) the conjuncts (R, Jm): (d) the word ^{أَيُّ} ^{أَيُّ}, when it is qualified by the synarthrous, as in ^{أَيُّهَا الرَّجُلُ} ^{أَيُّهَا الرَّجُلُ}; or by the [*dem.*] qualified by the synarthrous, as in ^{أَيُّهَا الرَّجُلُ} ^{أَيُّهَا الرَّجُلُ} (Jm)—l. 1. And ^{أَيُّهَا الرَّجُلُ} ^{أَيُّهَا الرَّجُلُ} XLIV. 17. *Saying, Render unto Me, (O) servants of God (A), what is due unto Me from you (K).*

P. 186, l. 1. ^{أَيُّهَا الرَّجُلُ} ^{أَيُّهَا الرَّجُلُ} LV. 31. [552] (A). The *voc. p.* ought not to be suppressed from ^{أَيُّ} ^{أَيُّ} also, because it also is a generic *n.* that

becomes *det.* by means of the *call*; but, since what is intended by the *call* is its *ep.* [51], which is *det.* by means of the *ج* before the *call*, the suppression is allowable. For you see that the suppression is not allowable from *يَا هَذَا*, unless *هَذَا* be qualified by the synarthrous, as the suppression is not allowable from *يَا هَذَا*: so that it is proved that what is regarded in the suppression of the *voc. p.* from *أَيُّ* is its *ep.*, as in *أَيُّ الرَّجُلِ*; or the *ep.* of its *ep.*, as in *أَيُّ الرَّجُلِ* (R). But see *vol.* II, *p.* 675, *l.* 4—*l.* 6. Khuwailid Ibn Murra, *d.* in the time of 'Umar (T, AGh, Is)—*l.* 13. And for the *fem.* *يَا نَافَةَ* *O woman* (A)—*l.* 15. And hence *يَا مُتَكْرِمَانِ* *O noble one*, i. e. *يَا كَرِيم*; and *يَا مُلْكَعَانِ* *O vile one*, i. e. *يَا لُئَع*; vid. what is upon [the measure of] *مُنْعَلَانِ*, which is peculiar to the *voc.*, is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—*l.* 21. None of the *ns.* peculiar to the *voc.* have been heard qualified (R)—*l.* 1. *فَعُلٌ* is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, *ll.* 3—4. And *أَطْرَفَ الْخِ* [193, 497] (R, A)—*l.* 17. Particularization [lexicologically (Sn)] is restriction of the predicament to some of the individuals of the class [first (Sn)] mentioned (A); and conventionally is making a predicament, that is attached to a *pron.*, to be peculiar to a *det.* explicit *n.* posterior to the *pron.*, and governed by *أَخْصَ* necessarily suppressed (Sn)—*l.* 21. Its resemblance to the *voc.* consists in its being sometimes *uninfl.* upon *Ḍamm*, and sometimes governed in the *acc.* (Sn)—*l.* 23. And (4) [literally (Sn, MKh)] governed in the *acc.*, [not *uninfl.* upon *Ḍamm* (IY),] even when it is an apothetic (IY, A, MKh) *det.* (Sn), as *بَنَاتُ تَمِيمٍ الْخِ* [Note on *p.* 190, *l.* 8], not *بَنَاتُ تَمِيمٍ الْخِ* (IY), except *أَيُّ* (MKh).

P. 188, *l.* 3. By one of the Anṣār (Sh)—*l.* 17. S says that the *ns.*

most often included in this kind, [vid. the *pre.*], are (a) ^{بَنُو قُلَيْنَ}; (b) ^{إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ} *pre.*; (c) ^{أَهْلَ الْبَيْتِ}, [whence, as is said ^{عَنْكُمْ الرِّجْسُ} XXXIII. 33. *God desireth only to put away from you uncleanness, (I particularize) the people of the House (Sn)*]; (d) ^{أَلَّ قُلَيْنَ} (A)—l. 20. Of Ma'n of Tayyi, one of the rebels (T) against 'Alī—l. 1. The Khalīfa 'Uthmān Ibn 'Affān alKuraishī al-Umawī alMakkī alMadanī, a. 24, k. 35 (Nw).

P. 189, l. 3. The version in the SN is ^{إِنَّا مَعَاشِرُ آلِهِ} *Verily we, the companies etc.* (MAd)—l. 18. The position of ^{أَيُّهَا} and ^{أَيْتَهَا} is disputed, the majority holding that they also are in the position of an *acc.* governed by ^{أَخَصَّ}; while Akh holds that they are *vocs.*, a man's calling himself not being disapproved, as in the saying of 'Umar ^{كُلُّ النَّاسِ أَفْقَهُ مِنْكَ يَا عُمَرُ} *All men are more versed in law than thou, O 'Umar* (A). See below, p. 437, l. 23—p. 439, l. 2.

P. 190, l. 8. Whence the saying [of Ru'ba (FA)]

^{بِنَا تَمِيمًا يَكْشِفُ الضَّبَابَ}

(A) *By us, (we particularize) Tamīm, the mist is cleared away* (FA)—l. 19. Umayya Ibn Abī 'Ā'idh, an Islāmī [poet] (DH), describing a hunter (N)—l. 1. Read “qualified, as in ^{إِلَى الْأَبَاكِ الْقَرْمِ الْعِ} [157] (N)”.

P. 191, l. 2. These *accs.* [of *particularization*] are like the *acc.* of *magnifying* and *reviling*, being governed by subaudition of ^{أَذْكُرُ} *I mention* (T), ^{أُرِيدُ} or ^{أَعْنِي} *I mean*, or ^{أَخَصَّ} *I particularize*. Thus *particularization* is a sort of *magnifying* and *reviling*: but it is more peculiar than they, because it belongs to [only] the *present*, as the

speaker and the person addressed, whereas the rest of *magnifying* and *reviling* belongs to the *present* and the *absent*; and [because] this sort, vid. *particularization*, is meant to *particularize* the [person] mentioned by the act, and to *distinguish* him from others by way of *glorifying* and *magnifying*, whereas the rest of *magnifying* and *reviling* is not meant to *particularize* and *distinguish* [the person mentioned] from another qualified, but only to *praise* or *blame*, as in اَلْحَمْدُ لِلّٰهِ اَلْحَمِيدِ [above], where you do not mean to distinguish the *Praiseworthy* from any other (IY). And, as that [n.] which is [denotative of the person] meant by what precedes it is governed as an *acc.* of *blame*, as in CXL 4., so that [n. which is denotative of the thing] to which something of what precedes it is compared in *ugliness* is governed as an *acc.* of *blame*, as in

أَقَارِعُ عَوْفٍ لَا أَحَارُلُ غَيْرَهَا * وَجَوْهَ قُرُودٍ تَبْتَغِي مِنْ تَجَادِعِ

(R), by AnNabigha adhDhubyānī, *The Banū Kuray' of 'Auf, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse* (ABk)—l. 12. Of Tayyī (Ahl)—l. 13. The saying

يَا عَلَقَمُ الْخَيْرُ قَدْ طَالَتْ إِقَامَتُنَا

[O 'Alkama of good, our stay has been long (FA)] is extraordinary (A)—l. 15. The saying

كَلَّمَا نَادَى مُنَادٍ مِنْهُمْ * يَا لَتَيْمِ اللّٰهِ قُلْنَا يَا لَمَالِ

[As often as a caller of them calls "O Taim Allāh", we say "O Mālī", orig. لَمَالِ (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the ل [of the call for help (FA)] is not in it, as

تَمَنَّيْ لِيَقْتُلَنِي لَقِيْطُ * أَعَامَ لَكَ ابْنُ صَعْصَعَةَ بْنُ سَعْدِ

(A), by AlAḥwās Ibn Shuraiḥ alKilābī (FA), *Lakiṭ has wished for me,*

that he may kill me. O 'Amir, (my call is) for thee, the son of Sa'qa'a Ibn Sa'd, where the use of a *p.* other than *يَا* in calling the person invoked to help is anomalous [554] (Sn). Sa'qa'a was the nephew of Sa'd, not his son—*l. l.* S allows the *voc. made fem.* with the *3* to be curtailed a 2nd time, [if it remain *tril.* afterwards, provided that it be first curtailed (Sn)] according to the *dial.* of him that does not observe the elided [letter, but treats the remainder as a complete *n.*, because the curtailment of حَارِثَةٌ *e. g.* into حَارٍ may then be regarded as a single curtailment of حَارِث, not as a double curtailment of حَارِثَةٌ], whence

أَجَارَ بْنَ بَدْرٍ قَدْ وُلِّيتَ وَلَايَةً • كُنْ جَرْدًا فِيهَا تَكُونُ وَتُسْرِقُ

[by Anas Ibn Zunaim {alKināni (Is) adDu'ali (AGh)}, addressing Hāritha Ibn Badr {atTamimi (Is)} alGhudāni, O Hāritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA)], meaning أَحَارِثَةٌ [50], and

يَا أَرَطُ أَنْتَ فَاعِلٌ مَا قُلْتَهُ • وَالْمَرْءُ يَسْتَحْيِي إِذَا لَمْ يَصْدُقْ

[by Zumail Ibn AlHārith, addressing Artāt Ibn Suhayya {alGhatafāni (Is) alMurri (T, Is)}, O Artāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA)], meaning يَا أَرَطُ (A). Hāritha Ibn Badr was drowned in 64; and Artāt Ibn Suhayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P, 192, l. 2. When مَاجِي is the curtailed form of مَاجِي, it contains 2 anomalies, its not being a proper name, and its being a prothetic comp. (J)—*l. 5.* In being added together (IY, R, Jm), not in being of one sense. These 2 *augs.* are of 7 sorts, (1—3) the 2 *augs.* of the *du.* [228], *perf. pl. masc.* [234], and *perf. pl. fem.* [234]; (4) the 2 *augs.* of such as مَاجِي [385]; (5) the 2 *ي* of relation and what

resembles them, as كُوفِي, رُومِي, and كُرْسِي [294]; (6) the 2 is of feminization, as صَحْرَاء [263, 385, 683]; (7) the Hamza of co-ordination and the | before it, as عَلَبَاء [385, 683] (R)—l. 6. When we hold اسْمَاء to be نَعْلَاء from اَلْوَسْلَاء *beauty* [683], as is the opinion of S (R, Jm).

P. 193, l. 1. The KK allow curtailment of the *post.*, as

خُفُوا حُظْمَكُمْ يَا آلَ عِكْرِمَ وَادْكُرُوا • اَوْبِرْنَا بِالرَّحِمِ بِالْغَيْبِ تَذَكَّرْ

[by Zuhair Ibn Abi Sulma, when he heard that the Banu Sulaim intended to make a raid upon the Banu Ghatafan (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), *Take your share, O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. عِكْرِمَةُ* (FA)]; but, according to the BB, this is extraordinary: and more extraordinary than it is suppression of the *post.* entirely, as

يَا عَبْدُ هَلْ تَذَكَّرْنِي سَاعَةً • فِي مَرْكَبٍ أَوْ رَاثِدًا لِلْقَنِيصِ

[by 'Adi Ibn Zaid, addressing 'Abd Hind alLakhmi, *O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game?* (FA)], i. e. يَا عَبْدُ هَنْدٍ: and we have previously mentioned that curtailment of the *pre.* also is extraordinary [Note on p. 191, l. 13] (A).

P. 194, l. 3. Read مُسَلَّمَةٌ.

P. 195, l. 1. The mistress of Dhu-r-Rumma was Mayya, daughter of Mukatil, or 'Asim, Ibn Taliba alMinkari (IKhn)—l. 11. Sim'an (AAz, Jsh), or Sam'an, the former being the better known, is a clan [of Tamim (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—l. 16. For "and" read "or".

P. 196, l. 5. Suppression of the *v.* in cautioning is necessary because the time is too short to mention it. (Jm)—l. 17. Since this is

pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o. f. is أَحْذَرُ تَلَانِي نَفْسِكَ (Beware of the meeting of) thyself and evil, which is preferred by IM in the CT; or أَتَقَرُّ نَفْسَكَ أَنْ قَدْنُو مِنَ الشَّرِّ وَالشَّرُّ أَنْ يَدْنُو مِنْكَ (Guard thou) thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or أَبْعِدْ نَفْسَكَ مِنَ الشَّرِّ وَالشَّرُّ مِنْكَ (Keep) thyself (aloof from evil), and evil (aloof from thee), which is less elaborate (MKh)]: or the sentence contains a coupling of props. (A, MKh), according to ITr and IKh, who hold that the 2nd [n.] is governed in the acc. by another v. understood (A), e. g. وَدَعِ الشَّرَّ [(Guard) thyself, or (Keep) thyself (aloof) (MKh),] and (leave) evil (alone) (Sp, MKh), or أَحْذَرِ الشَّرَّ and (beware of) evil. IA's saying, then, إِيَّاكَ أَحْذَرُ is to be read with the imp., [i. e. إِيَّاكَ أَحْذَرُ (Beware of the meeting) of thyself,] and is an indication of the 1st saying; not with the aor., [i. e. إِيَّاكَ أَحْذَرِ وَالشَّرَّ (I caution) thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of الشَّرِّ be supplied, i. e. (I caution) thee, and (leave thou) evil (alone), which involves a coupling of the originative to the enunciatory prop. [538] (MKh). Combination of the prons. of the ag. and obj. denoting one person [446] is allowable [in إِيَّاكَ أَحْذَرُ] because one of them is detached, just as مَا ضَرَبْتُ إِلَّا إِيَّاي Thou hast not beaten any save thyself and مَا ضَرَبْتُ إِلَّا إِيَّاي I have not beaten any save myself are allowable (R). IA supplies the op. after إِيَّاكَ in order that the pron. may be detached [163], and thus the necessity for supplying نَفْسٍ may be avoided. Read أَحْذَرُ—l. 19. Read “ (Beware of the meeting of) thyself and evil”.

P. 198, ll. 16—17. This saying was addressed to a man named Kīrām, of the Banū Māzin Ibn Al'Ambar Ibn 'Amr Ibn Tamīm (IY).

See P. II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the *v.* (A).

P. 199, l. 10. About Kais Ibn Makshūh alMurādī (Mb, Is), of Murād by birth; or alBajālī, the confederate of Murād (AGh)—l. 11. This verse was applied by 'Alī to his murderer 'Abd ArRaḥmān [Ibn 'Amr, known as (FA)] Ibn Muljam alMurādī (Mb, IATH, IBd), of Ḥimyar, but reckoned among Murād (AGh, Nw).

P. 201, l. 8. Barza was the mother of 'Umar [Ibn AlAsh'ath (KF)] Ibn Laja' atTaimī (KF, SM)—ll. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. يَكُنِيكَ (Sh), in the *ind.*, [i. e. وَهُوَ يَكُنِيكَ,] the [nominal] *prop.* being coupled to the *correl.* of the condition [425] (MAd).

P. 202, l. 6. For "*A coerced man*" read "*Coerced*". See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For "*when*" read "*upon condition of being*".

P. 205, l. 13. Read "*case, Thamūd (We guided aright)* [1, 593], *We*"—l. 15. Read "*Khāsim*"—l. 20. Addressing his she-camel (Jsh)—l. 22. This Bilāl, the Kādī of AlBaṣra, was son of Abū Burda 'Amir, [the Follower (Nw), the Kādī of AlKufa, d. 103 or 104 (Nw, IKhn) or 106 or 107 (IKhn),] and grandson of Abū Masā 'Abd Allāh Ibn Kais alAsh'ari (IY), the Companion (Nw, IKhn), the Kādī of al-Baṣra, and afterwards of AlKufa (IKhn), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—l. 28. For "*and a slaughterer stands*" read "*may a slaughterer stand*".

P. 207, l. 10. A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabī' Ibn Dubai' (IY. 781): Rubai' Ibn Dabu' (Dh. 216).

P. 208, l. 13. See vol. II, pp. 615 and 623—l. 16. For "(Jm)" read "(R, Jm)"—*ibid.* Not جَمَّ، جَوَّ، and جَوَّيَّ، since they govern the *mov.*, and their *reg.* is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.

P. 209, l. 8. The preceding n. may sometimes be in the *nom.* as *ag.* of an understood *v. quasi-pass.* of the one expressed, as ^{لَا تَجْزَعِي الْخ} لا تجزعي الخ
i. e. ^{وَأَنْ هَلَكَ مَنَفْسُ أَهْلِكَ} أَنْ هَلَكَ مَنَفْسُ أَهْلِكَ If valuable property (perish, if) I consume

(A)—l. 10. The 2nd ف is *red.* [540] (Jsh)—l. 15. Read ضَرْبَتُهُ.

P. 211, l. 9. يَجْرِيَانِ is supplied (K, B, ML. II. 131).

P. 212, l. 2. Read "n."—l. 17. Like the ف, because it does not unite the *sings.*, contrary to the و (DM). See the Note on p. 105, l. 19.

P. 213, l. 12. كَمْ is here supposed to be *interrog.* throughout [225] (DM)—l. 13. Some allow redundancy of مِنْ [after interrogation by means of كَمْ (DM)], as we have premised [499] (ML)—l. 16. Because the *interrog.* takes the 1st place (DM)—l. 22. For "the direct *obj.*" read "the complement [19], like the [single] direct *obj.*"

P. 214, l. 2. For "and" read "and, [it is said (IA),]"—l. 21. Lamenting Abu-lHaidhām 'Āmir Ibn 'Umāra [alMurri (IAth)], the chief of the Arabs of Syria (N), d. 182 (IAth).

P. 215, l. 12. Read "last [138, 177], as".

P. 217, l. 22. Read "126".

P. 218, ll. 12—14. See vol. II, p. 584—l. 21. The vague n. of *time* is what indicates an *unquantified time*, like ^{وَحِينَ} مَدَّةٌ, ^{وَحِينَ} مَدَّةٌ, and ^{وَحِينَ} وَقْتُ: and the particular is what indicates a *quantified [time]*, whether it be (1) known, which is the one made *det.* by (a) the quality of proper name, as in ^{صُمْتُ رَمَضَانَ} صُمْتُ رَمَضَانَ I fasted in Ramaḍān; (b) ^{أَلْ} أَلْ, as in ^{سَرْتُ الْيَوْمَ} سَرْتُ الْيَوْمَ I journeyed to-day; (c) prothesis, as in ^{جِئْتُ زَمَانَ الشِّتَاءِ} جِئْتُ زَمَانَ الشِّتَاءِ I came in the time of winter: or (2) unknown, which is the *indet.*, as in ^{سَرْتُ يَوْمًا} سَرْتُ يَوْمًا I journeyed a day or ^{يَوْمَيْنِ} يَوْمَيْنِ two days or ^{أُسبوعًا} أُسْبُوعًا a week or ^{وَقْتًا طَوِيلًا} وَقْتًا طَوِيلًا a long

time (A) ; but this last *ex.* does not indicate a *quantified* [time], and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "[properly]".

P. 220, l. 21. For the *v.* does not require the adverbial *obj.* except after the completion of its sense; while there is no doubt that the sense of *entry* is not complete without the *house* : and, after the completion of its sense thereby, it requires the adverbial *obj.*, as when you say دَخَلْتُ الدَّارَ فِي الْبَلَدِ الْفُلَانِيِّ *I entered the house in the town belonging to such a people* ; so that what is after دَخَلْتُ appears to be a direct *obj.*, not an adverbial *obj.* (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalīfa Abū Bakr 'Abd Allāh Ibn Abi Ḳuḥāfa 'Uthmān alḲurashī atTaimī, called AṣṢiddīq, a. 11, d. 13 (AGh)—l. 10. Umm Ma'bad 'Ātika Bint Khālīd alKhuzā'iya alKa'biya (AGh).

P. 223, l. 22. Read "AlFarazdaq, satirizing Udaibīm Ibn Mirdās, of the Banū Ka'b Ibn 'Amr Ibn Tamīm, *When*"—l. 1. Saḡarī [194] is a well belonging to the Banū Māzin (Jsh) Ibn Mālik Ibn 'Amr Ibn Tamīm (Bk).

P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the *adv.* are [the indicators of (Sn)] (1) its quality, as جَلَسْتُ طَوِيلًا مِنْ الدَّهْرِ شَرْقَ مَكَانٍ *I sat a long space of time on the eastern side of a place* ; (2) its number, as سَرَّيْتُ عِشْرِينَ يَوْمًا ثَلَاثِينَ بَرِيدًا *I journeyed in 20 days 30 stages* ; (3) its totality, as مَشَيْتُ جَمِيعَ الْيَوْمِ جَمِيعَ الْبَرِيدِ *I walked in the whole of the day the whole of the stage* or كُلَّ الْيَوْمِ كُلَّ الْبَرِيدِ *in all of the day all of the stage* ; (4) its partiality, as مَشَيْتُ نِصْفَ الْيَوْمِ نِصْفَ الْبَرِيدِ *I walked in half of the day half of the stage* or بَعْضَ الْيَوْمِ بَعْضَ الْبَرِيدِ *in part of the day*

part of the stage (A)—l. 4. Read “the [plastic (IY, R)] *adv.* [of time or place (IY)]”—l. 12. Two tribes of Kais Ibn ‘Ailān (IY).

P. 226, l. 13. For “when” read “upon condition of being”.

P. 227, ll. 6—9. Read “is the [complementary (Sh)] *n.* [put into the *acc.* (M, IA)] after the , (M, IA, Sh) i. q. مَعَ (M, IA), [i. e.] indicative (MAd) of *accompaniment*, when [this , is] preceded”—l. 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Jm [69], is disallowed by IM, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a *v.* [70].

P. 228, l. 3. By Miskīn adDārimī (Akh, IY, AAa)—l. 20. قَالَتْهَا with the double ج (Jsh)—l. 4. Read “I”.

P. 229, l. 18. ضَيْعَةٌ is in the *nom.* (YS, MAd), as coupled to قُلْ (MAd). Read ضَيْعَتُهُ—l. 20. S says that such [a phrase] as هَذَا لَكَ is bad; and they say that by “bad” he means “forbidden” (Sh).

P. 231, l. 22. The *v.* includes the expressed, as exemplified; and the supplied, as التَّلَدُّعُ الْغُ, فَمَا لَكَ, [in full مَا تَبْتَ لَكَ or لَكَ مَا كَانَ لَكَ, the *op.* being suppressed, as IM mentions in the Tashīl (Sn)], i. e. مَا تَصْنَعُ (A), which is an explanation of the substance of the sense, not of the supplied *v.* (Sn).

P. 232, l. 2. The clause “and not like a part of it” is meant to exclude the | and ج (IA)—l. 11. By Yazīd Ibn AlḤakam Ibn Abī-l’Āṣ athThakāfi (FA), who was contemporary with Yazīd Ibn AlMuḥallab (IAth. V. 61), alAzdī [al’Atakī (KAb)], b. 53, k. 102 (IKhn).

P. 234, l. 10. The poet says مَا أَنْتَ وَبِبِ الْغُ [180] (M)—l. 16. And مَا شَأْنُكَ وَزَيْدُ [69] What (is) thy business with Zaid?, i. e. مَا يَكُونُ شَأْنُكَ (Sn).

P. 235, l. 2. For "make" read "made"—l. 2. The verse is meant to describe the *good order of affairs* before the murder of 'Uthmān (Sn), *مَالٌ سَرَجٌ* *Thy saddle has inclined being a prov. for disorder of affairs and imbecility of judgment* (T).

P. 236, l. 20. Read *أَنْتَفَضَ*.

P. 238, l. 10. For the *d. s.* is renderable by *فِي*, as *جَاءَ زَيْدٌ رَاكِبًا* *Zaid came riding*, i. e. *فِي هَالِكِ الرُّكُوبِ* *in the state of riding*, like the *adv.*, as *جَاءَ زَيْدٌ الْيَوْمَ* *Zaid came to-day*, i. e. *فِي الْيَوْمِ* *on this day*; and it particularly resembles the *adv. of time*, because the *state* does not remain, but passes into another *state*, as the *time* does not remain, and is succeeded by another [*time*] (TY)".

P. 239, l. 12. For "81" read "79, 81".

P. 241, l. 5. Ibn ArRaib atTamīmī (FA) alMāzīnī (Tr), a robber (Bk), who was taken by Sa'id Ibn 'Uthmān Ibn 'Affān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, *مُسْرِعِينَ* is a *d. s.* to the [*postpos.*] *obj.* (Jsh).

P. 251, l. 1. I think the author to be Kais Ibn Dharfī (Mb) al-Kinānī (FW) alLaithī (ITB, SM), *d.* 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alḤubāb alKa'bīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of alḤusain Ibn 'Alī (FW, ITB, SM) alKūraṣhī (AGh) alHāshimī, *b.* 4 or 6 [or 7 (Is)], *k.* 61 (AGh, Is)—l. 7. *فَرَّغًا* with *Faṭḥ* of the *ف* (FA); and *حِبَالٌ* with *Kasr* of the *ح* (Is, FA)—l. 8. AlAsadī alFak'asī (AGh, Nw), *k.* 21 (ITB)—l. 10. Ḥibāl was the son of Ṭulaiḥa (SR, Is, FA).

P. 252, l. 15. *طَلَعَ زَيْدٌ* (IA).

P. 253, l. 2. Read ^{فَاحِجًا}—l. 19. ^{الرَّائِفَ} with Fath of the [;] (Sh)
—l. 21. For “is” read “is”.

P. 254. By one of the companions of [‘Alī (MDh),] the Commander of the Believers, [under the banners of Rabī‘a (MDh),] at Siffin (R).

P. 257, l. 20. ^{يُشْفِقُ} with Fath of the ^{فِ} and ^ف (J) : ^{يُشْفِقُ} (IY, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the *red.* ^{أَلْ} according to IHsh (see vol. II., p. 678). Others, however, hold ^{أَلْ} here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the *inf. n.*, by the theories given below (see ll. 11—17); and, in the case of the *non-inf. n.*, by the theory that the generic *det.* is like the *indet.* (see p. XXI and vol. II. p. 299)—l. 4. See P. I. 284 and Md. I. 142—l. 10. The ^{جهد} here is with Damm of the ^ج (R) : ^{جَهْدٌ} (M, IY, KF)—l. 12. Or rather ^{مُعَارَكَةٌ}, as is said by IKhs [and others (J)], because the *act. part.* from ^{الْعِرَاكُ} is ^{مُعَارِكٌ}, not ^{مُعْتَرِكٌ} (Sn, J)—l. 16. ^{تُعَارِكُ} ^{أَلْعِرَاكُ} or ^{مُعَارَكَةُ أَلْعِرَاكِ}; while some say that ^{أَلْعِرَاكُ} is an unrestricted *obj.* to the [v. (J)] mentioned, by suppression of a *pre.* [n.], i. e. ^{أَرْسَالَ أَلْعِرَاكِ} (Sn, J).

P. 259, l. 13. Read ^{مُضِيعَةً}—l. 16. For “not an *inf.*” read “a *non-inf.*”—l. 17. The ^ج in the 2 *ns.* is *red.*, [i. e. merely generic,] as in ^{لَقَدْ أَمَرَ أَلْعَمَّ} [144] (R). Delete the brackets enclosing “multitude” (see the Note on p. 444, l. 11)—l. 19. The ^ج is *red.*, as in ^{أَلْجَمَاءُ أَلْغَفِيرُ} (R).

P. 261, l. 14. and l. 17. After “but” insert “when”.

P. 262, l. 2. Ibn Ja‘wana alFujā‘a [atTamīmī (MDh, ITB)] alMāzini alKhārijī, [the last chief of the Asārika (IAth),] who revolted in

the time of Muṣ'ab Ibn AzZubair, when the latter was governor of Al'Irāk on behalf of his brother 'Abd Allāh in 66; was called Khalifa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (IAth, ITB) or] 78 or 79 (IKhn). [Or] AlFuja'a was his mother, a woman of the Banū Shaibān (MDh)—l. 21. Read لَمِيَّةُ الْخِ—l. l. Read "indet."

P. 264, l. l. The *eps.* in أَقَاعِدُ، وَقَدْ أَتَى [42, 82] and أَتَى أَقَاعِدُ [82] are *act. parts.* governed in the *acc.* as [*corrob.*] *ds. s.*; and S supplies the *op.* in them by *vs.* of their letters, i. e. أَتَى أَقَاعِدُ and أَتَى أَقَاعِدُ: but some of the GG disallow this, and say that the *v.* does not govern the *act. part.* when the latter is a *d. s.* of the same letter as the *v.*, for want of material sense, since it is known that one does not stand except when standing, nor sit except when sitting, because the *v.* already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the *inf. n.*; and this is the opinion of Mb. What S supplies, however, is not impossible, because the *d. s.*, like the *inf. n.* [39], sometimes occurs *corrob.*, even though the *v.* already indicates what is indicated by the *act. part.*, as IV. 81. [74] (IY on § 42).

P. 265, l. 11. يَ (IY, R, IA, A): هَ (Is): لَ (T)—l. 12. Sālim Ibn Musāfi' Ibn Yarbū' Dāra, the celebrated poet, who is said by AFI to have reached heathenism and AlIslām, and was killed in the Khilāfa of 'Uthmān. But some say that Dāra was his mother (Is)—l. 20. The connected *d. s.* is the one that is applied to a word other than what it belongs to; and that governs in the *nom.* not the *pron.* of the *s. s.*, but an extraneous *n.* combined with the *pron.* of the *s. s.* (DM).

P. 266, l. 13. Read الدَّمَ—l. 14. Abū Muḥammad AlḤajjāj Ibn Yūsuf athThaḳāfi, [governor of Al'Irāk (IKhn), b. 39 or 40 or 41 (ITB) or 42 (Tr),] d. 95 (IKhn, ITB).

P. 267, l. 19. After "rather" insert "what IM holds it to be, vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—

l. 19. The Fathā [in the former case is a Fathā of uninflectedness, on account of the *corrob.* ن suppressed; and in the latter case (DM)] is a Fathā of inflection, as in لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ [416] (ML)—

l. 23. For "inception" read "inchoation [539]".

P. 269, l. 9. Read "aḍḍubaiʿi, the maternal uncle of AlA'shā, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read بَكْ—l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML. II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connection"—l. 15. So says Au, perhaps because such a *prop.* as this is exactly in the sense of the single term, since جَاءَنِي زَيْدٌ وَهُوَ رَاكِبٌ *Zaid came to me when he was riding* means رَاكِبًا, *when riding*; so that it is headed by the , in order to intimate from the very first that the *d. s.* is a *prop.*, although it conveys the sense of the single term (R).

P. 271, l. 20. Or by redundancy of the , [539]—ll. 23—24. Contemporary with Yazīd Ibn Mu'āwiya (MDh. V. 126 and T. 507).

P. 272, ll. 1—2. Because, although the حَال that we are discussing, [i. e. the *d. s.*,] and the حَال that the *aor.* indicates, [i. e. the *present*,] are different in reality, since أَضْرِبُ زَيْدًا غَدًا يَرْكَبُ in يَرْكَبُ *I will beat Zaid to-morrow, when he is riding* is a حَال in one of the 2 senses, but not in the other, because it is not in the *time of the speaker*, still the حَال and the *future* are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The , is (1) disallowed in 7 cases, (a) the *prop.* headed by an *aff. aor.*: (b) the [nominal (Sn)] *prop.* occurring after a *con.*, as VII. 3. [126, 539]: (c) the [nominal or verbal (Sn)] *prop. corrob.* of the purport of the [preceding] *prop.*, as

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ II. 1. *That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and هُوَ الْحَقُّ لَا يُشَكُّ فِيهِ It is the truth, it being undoubted ; because the corrob. is identical with the corroborated, so that, if it were conjoined with the , an apparent coupling of a thing to itself would ensue (Sn)] : (d) the pret. following آ [95], as مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا أَكْفَرُوا بِهِ يَسْتَهْزِئُونَ XV. 11. Nor doth, [i. e. did, a historic present (K, B),] any Apostle come unto them but when they were wont to scoff at him, [because what follows آ is virtually a single term ; but some hold that it may be conjoined with the , relying upon نَعِمَ أَمْرًا هَرَمَ الْخَم but when he was a refuge (474), which the others hold to be anomalous (Sn)] ; (e) the pret. followed by أَوْ, as*

كُنْ لِلظَّالِمِ نَصِيرًا جَارٌ أَوْ عَدُوٌّ • وَلَا تَشَعْ عَلَى جَدِّ أَوْ بَخِلًا

[Be thou for the friend a helper, when he deals unjustly or when he deals justly ; and be not stingy to him, when he is lavish, or when he is niggardly (FA), because it is constructively a v. of condition (543), and the v. of condition is not conjoined with the , (Sn)] : (f) the aor. made neg. by لَا, as وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ V. 87. *And what aileth us when we believe not in God ?*, [because, says Dm, the aor. made neg. by لَا or مَا is renderable by the act. part. governed in the gen. by prefixion of غَيْرَ, to which the , is not prefixed ; whereas the aor. made neg. by لَمْ or لَسَ, being pret. in sense, is approximated to the pret. v., which may be conjoined with the , (Sn)] : (g) the aor. made neg. by مَا, as عَهْدُكَ مَا تَصْبِرُ الْخ (2) necessary, [in 2 cases,] (a) with the af. aor. when it is conjoined with قَدْ, as قَدْ أُنْزِلَ رَسُولٌ بِاللَّهِ لَمْ تَنْزِلْنِي وَتَدَّ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ LXI. 5. *Wherefore vex ye me, when ye do know that I am the Apostle of God unto you ?*, [because, as is said, قَدْ weakens its resemblance to the act. part., since قَدْ is not prefixed to the latter (Sn)] : so

IM mentions in the Tashlī (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is ^{وَأَنْتُمْ قَدْ تَعْلَمُونَ}:

(b) the *prop.* devoid of the *pron.*, as [يَقُولُ وَقَدْ تَرَ الْخَجَ] and ^{جَاءَ زَيْدٌ} *Zaid came when the sun had not risen* (Sn)—l. 5.

Dele the comma after “*neg.*”—l. 6. IM declares that in the Tashlī (A)—l. 9. This is [reported to be (B)] the reading of Ibn ‘Amir (IY, B)—ll. 17—18. So says An (R): [but others say that] the *aor.* made *neg.* by ^{لَمْ} may be connected by (a) the ^و, as

وَلَقَدْ خَشِيتُ بَأْنَ أَمْرَتِ وَلَمْ تَكُنْ * لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنَيْ ضَمَّ

[by ‘Antara, *And assuredly I do fear that I should die, while the war has not had* (i. e. taken) *a turn against the 2 sons of Damdam*, vid. *Huṣṣain and Harim* (EM)]; (b) a *pron.* relating to the *s. s.*, as

كُلَّ فِتَاتِ الْعَيْنِ فِي كُلِّ مَنْزِلٍ * نَزَلْنَ بِهِ حَبَّ الْفَنَّا لَمْ يَحْطَمَ

[by Zuhair, *As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called الْفَنَّا*, when they have not been crushed (EM),

and ^{لَمْ يَكُنْ أَلْخَجَ} LXXVI. 1. *When he was not etc.* (548) (K, B), as though ^{وَأَوْ قَالَ أَرْجَى إِلَى وَلَمْ} were said (K)]; (c) both together, as

^{يُوحَى إِلَيْهِ شَيْءٌ} VI. 93. *Or hath said “It hath been revealed unto me”,*

when not aught hath been revealed unto him. And similarly the *aor.* made *neg.* by ^{لَمْ}, as III. 136. [410, 411] (A); and XLIX. 14. [548], a *d. s.* to the *pron.* ^{قُولُوا} in the preceding words ^{أَسْلَمْنَا} *But say ye “We have become Muslims”* (K, B).

P. 273, l. 1. After “as” insert “XII. 65. [below] and”—l. 13.

When the *pret.* follows ^{لَا}, it more often contents itself with the *pron.* without the ^و, and ^{قَدْ} [95], as ^{مَا لَقِيتُهُ إِلَّا أَكْرَمَنِي} *I have not met him*

but when he has honored me, because, $\bar{\text{أَلَا}}$ being mostly prefixed to *na.*, this is renderable by $\bar{\text{أَلَا مَكْرَمًا لِّي}}$ but when honoring me: but it sometimes occurs with the $\bar{\text{و}}$, and $\bar{\text{قَدْ}}$, as $\bar{\text{قَدْ أَكْرَمَنِي}}$; and with the $\bar{\text{و}}$ alone, as $\bar{\text{أَلَا أَكْرَمَنِي}}$; though $\bar{\text{قَدْ}}$ without the $\bar{\text{و}}$, as $\bar{\text{أَلَا قَدْ أَكْرَمَنِي}}$, has not been heard with it (R)—*l. l.* By an Arab of the desert (FD).

P. 274, *l. 14.* For “shall” read “do”.

P. 275, *l. 5.* Before “(M)” insert “[79]”—*l. 10.* Read $\bar{\text{نَاطِبَةً}}$.

P. 276, *ll. 19—20.* By Hind Bint ‘Utba (SR, FA) alKūrahīya al-‘Abshamiya, *d.* in the Khilāfa of ‘Umar or ‘Uthmān (Is).

P. 277, *l. 10.* There seems to be some doubt as to the opinion of S (see the Note on p. 264, *l. l.*, and note that Sf was one of his commentators)—*ll. 13—14.* Because the *prop.* is a quasi-compensation for the *op.* (Sn, MKh). For “(IA)” read “(IA, Jm)”.

P. 279, *l. 1.* Relation of an *op.* to its *reg.* (A)—*l. 9.* On $\bar{\text{وَيَلْمُهُ}}$ see p. 717—*l. 11.* These *exs.* are included in “what resembles the *prop.*” (R).

P. 280, *l. 2.* Read “[84, 86]”—*l. 20.* After “‘Adī” insert “Ibn ArRa‘lā (who was his mother)”.

P. 281, *l. 5.* See the KM (*p. 4*)—*l. 8.* According to the correct opinion, $\bar{\text{رَحْمَانًا}}$ is [governed in the *acc.*] by subaudition of $\bar{\text{أَخْصَنَ}}$ or $\bar{\text{أَمْدَحَ}}$; and $\bar{\text{رَحِيمًا}}$ is a *d. s.* to it, not an *ep.* of it, because the truth is what Am and IM say, vid. that $\bar{\text{الْأَرْحَمَنُ}}$ is a proper name, not used as an *ep.*, nor divested of $\bar{\text{أَل}}$, which is suppressed in the verse only by poetic license (ML)—*l. 12.* Read $\bar{\text{لَعِبَادَ}}$ —*l. 13.* D. 69. Most of the learned say “Yazīd Ibn Rabī‘a”, dropping “Ziyād” (IKhn). The poet is satirizing ‘Abbād Ibn Ziyād [Ibn ‘Ubad, or Ibn Sumayya, or Ibn Abīhi, or Ibn Ummihī, or (IKhn)] Ibn Abī Sufyān (FA, Jah), the

governor of Sijistān (IKb), *d.* 100. 'Ubaid and Sumayya were 2 slaves, given by the Kisrā of Persia to Abu-lKhair Yazīd Ibn Shurahbīl, one of the kings of AlYaman, and by him to the physician AlHārith Ibn Kalada athThaqafi, who married 'Ubaid to Sumayya. Now Abū Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubaid (IKhn)—*l.* 14. Read "*Mule* (200), '*Abbād*'"—*l.* 19. One of the poets of Muḍar in heathenism and AlIslām (Is, SM).

P. 282, *l.* 1. Read "*gave*".

P. 283, *l.* 8. Read "*because*".

P. 284, *l.* 6. Of the Banū Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNu'mān alMundhir Ibn AlMundhir (ID).

P. 285, *ll.* 7—8. Read "زَيْدٌ" (M). The *sp.*, however, in حَسَنٌ وَجْهٌ handsome of face for حَسَنٌ وَجْهٌ is not of this kind, because it is from a relation, whereas our discourse is about the *sp.* from the single [*n.*]: and similarly the *sp.* in مَمْلُوءٌ مَاءً [142], مَلآنٌ مَاءً Full of water, XVIII. 32. [85], and مَمْلُوءٌ مَاءً is not of the kind put into the *acc.* from [a single *n.* complete by means of] the Tanwīn, expressed or supplied, and the و of dualization, as some think, but is from the relation, as in مَمْلَأَ الْوَسْطَ مَاءً The vessel filled with water; so that it is [put into the *acc.*] from the resemblance [of the completeness of the *act. part.*, etc, each with its *nom.*] to the completeness of the sentence [83]. Sometimes the *n.*—*l.* 15. Read "[48, 142]"—*l.* 22. R (*vol.* I, *p.* 192, *l.* 5) has "the *post.* [*n.*]", which expression does not apply to the *ex.* given in this line.

P. 290, *l.* 5. After "from" insert "[83]". On "belonging" see *p.* 802, *l.* 5—*l.* 6. In طَلَبَ زَيْدٌ أَبَا Zaid was nice as a, or as to, father the father may be either Zaid or his father.

P. 291, l. 12. Put a comma after "exclusively" instead of a full stop.

P. 292, ll. 1—2. This verse comes after the verse at vol. II, p. 538, ll. 23—24, and before the verse at vol. II, p. 140, l. 18 (K. 399).

P. 294, l. 4. After "ن." insert "[83]" — l. 5. AsṢaḥābī (Nw)—
l. 11. They assert that Hadr̥ was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—ll. 15—16. ArRabī' Ibn Rabī'a atTamīmī, known as AlMukhabbal as Sa'dī, one of the champion converted poets, d. in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 295, l. 21. *Delete* the comma after "Whoso".

P. 296, l. 20. For "Inclusion" read "Exc. is difficult with respect to its intelligibility, because, if we say that Zaid in جَاءَنِي الْقَوْمَ إِلَّا زَيْدًا
The people came to me, except Zaid is not included in the people, this is contrary to the common consent [of the GG], because they are agreed that the conj. exc. is excluded [from the g. t.], and there is no exclusion except after inclusion; while, if we say that he is included in the people, and that يَ denotes exclusion of Zaid from them after the inclusion, the sense is Zaid came [to me] with the people, but Zaid did not come, and this is an obvious contradiction: but the cream of the discussion is that inclusion".

P. 297, l. 12. Because the meaning of *exception* is constituted by جَ, and the *op.* is what the requiring meaning is constituted by [Note on p. II, l. 6]; and because يَ acts as a substitute for اِسْتَفْنَى I except, as the *voc. p.* acts for اِنَابَى I call [48] (R)—ll. 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the *op.* of the excepted is the preceding و, or sense of the و, by the intervention of يَ, because the excepted is a thing that logically depends upon the و, since it is a part of what

when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows ^٥يَا, [even if it be not *conj.* (DM),] is governed by it (ML).

P. 298, l. 15. Read "Khāzim's".

P. 299, l. 5. A Namiri poet (KF), whose name was 'Amir Ibn Al-Ḥārith (T, KF, FA)—ll. 9—18. The var. ^٦حَمَا in this ex., being a partial *subst.*, ought to be included in the *ant.*; whereas the *disj.* excepted is not included in the *g. t.*: and therefore S explains the *subst.* as tropically an instance of case (2), where the excepted is *conj.*; or as *orig.* an instance of case (6), where an inclusive *g. t.* can be supplied.

P. 300, l. 4. By Ḍirār Ibn [Malik (AGh)] AlAzwar (Tr, FA) al-Asadi, *d.* in the Khilāfa of 'Umar (AGh)—l. 19. ^٧السِّنْ and ^٨الظَّفَرْ are excepted from the latent *ag.* of ^٩أَنْتَ (MAd).

P. 301, ll. 1—2. The exceptive *prop.* of these 4 is said to be (1) in the position of an *acc.*, as a *d. s.* [512]; (2) inceptive, [i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Sn),] having no position [1], which IU declares to be correct (A)—l. 17. Nor is ^{١٠}يُؤْنِ used in exception with any *neg.* other than ^{١١}أَ (A).

P. 302, l. 10. And ^{١٢}إِلَّا قَوْمٌ يَبْزُونَ X. 98. [574], the *exc.* being *conj.*, because what is meant by the *cities* is *their inhabitants* [126]: (K, B)—ll. 13—14. It is said that AlFarazdaq declared that he had composed this verse in order to bother the GG (N). See vol. II., p. 456.

P. 303, l. 5. So ML. II. 257. Lane (p. 2145, col. 2) wrongly prints ^{١٣}كَرَّكَيْهَا—l. 6. By 'Adī Ibn Zaid (R)—l. 12. See vol. II, p. 377, l. 1.—l. 13. Usāma Ibn Zaid alKalbi as ^{١٤}Ṣahābi, the freedman of the Apostle of God, *d.* 40 or 54 or 58 or 59 (Nw)—l. 14. Daughter of the Apostle of God, *d.* 11 (AGh, Nw).

P. 306, l. 6. After the completion of the sentence by the *ag.* (IY).

And it has a special resemblance to the concomitate *obj.*, because its *op.* governs by intervention of a *p.* (M)—*l.* 15. Read “vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the *n.* after ⁵ [88], according to them, which IU prefers; but, according”.

P. 307, *l.* 12. Addressing Yazīd Ibn Ḥātim (FA, ITB) alAzdī al-Muhallabī, governor of Egypt and afterwards of Africa, *d.* 170 (ITB)—*l.* 16. Shahl Ibn Shaibān, who was sent by the Banū Ḥanīfa in the days of heathenism to help Bakr Ibn Wā'il in the war against the Banū Taghlib (ID).

P. 308, *l.* 11. Read “i. q. ^{مَثَلٌ} [in measure and sense (ML)], is”
—*l.* 12. For “(R)” read “(R, DM), *e. g.* ^{مَوْجُودٌ} (DM)”.

P. 309, *l.* 1. Before ^{غَيْرٌ} insert “The literally prothetic [115, 201] (ML)”.

P. 310, *l.* 15. The Prophet's foster-mother was Ḥalīma Bint Abī Dhu'aib 'Abd Allāh asSa'dīya (Nw, Is).

P. 311, *l.* 5. The *pron.* refers to the *she-camel* (Jsh)—*l.* 7. Read “(Jsh), the determination of ^{أَلَا صَوَاتٌ} being [merely] generic, and”
—*l.* 11. I. e. “in this time” (DM)—*l.* 13. Read “^{فِي هَذِهِ} being ideally applicable to *many*, like the *pl.* (DM), whence”—*l.* 15. According to some (AAz), by [Abū Ishāk 'Abd Allāh (Jsh)] Ibn 'Amir [Ibn Mujamma' alAsadī (AAz)] alKhidrimī; or, [according to S (AAz),] by 'Amr Ibn Ma'dīkarīb (AAz, Jsh); or, according to Sf, by a heathen (AAz)—*l.* 17. “unrestricted” qualifies “*pl.*” (*p.* 310, *l.* 1.) and “its like” (*p.* 311, *l.* 3).

P. 313, *l.* 2. For “*hath holpen*” read “*did help*”—*l.* 17. From the same poem as the verse at *p.* 380 (N. 186)—*l.* 20. *Zaid is not anything save a thing that is not reckoned or esteemed* (Jm).

P. 314, l. 7. The Banū Lubainā are a clan of the Banū Asad ; and Lubainā is said to be the name of the Devil's daughter (AAz)—l. 8. The *subst.* according to the letter of the *gen.* governed by this ب is impossible, because this ب is applied to denote *corroboration* of the non-affirmation of the *gen.* governed by it, as مَا زَيْدٌ بَقَائِمٌ *Zaid is not standing*, i. e. *His standing is decidedly non-existent*, while the لَا coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Mz's opinion (IY)—l. 18. After "which" insert "case".

P. 315, l. 2. For شَنْجَكٌ by poetic license (J).

P. 318, l. 18. The "scribe" [AlḤuṣāin Ibn Abi-lḤurr al'Ambarī (IKhn)] had written to 'Umar Ibn AlKhaṭṭāb مِنْ أَدُوِّ مُوسَى *From Abū Mūsā (IY).*

P. 319, l. 3. For "2" read "32"—ll. 5—10. From the ML. II. 346 and I. 231.

P. 321, l. 15. AlLakhmī (AAz), King of AlḤira (FA). Labīd Ibn Rabī'a, having entered his presence, while he was eating with ArRabī' Ibn Ziyād al'Absī, said

مَهْلًا أَيْتَ اللَّعْنُ لَا تَأْكُلْ مَعَهُ * أَنْ أَسْتَهْ مِنْ بَرَصٍ مَلْمَعَةٍ

*Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotched from leprosy; whereupon AnNu'mān stopped eating, [and ordered ArRabī' to be expelled from the country (AAz)]. Then ArRabī' said to him "Verily Labīd is a liar"; but AnNu'mān replied قَدْ قِيلَ الْخَمُّ (IY, AAz, J)—l. 19. Read "(u" and "be)"—l. 22. This is like a *prov.* among the Arabs (FA).*

P. 322, l. 10. Addressing Abū Khurāsha Khuffīf Ibn [Nadba or (AGh)] Nudba (Is, Jsh), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nudba was his mother, his father being 'Umar

Ibn AlḤārith (AGh, Is) asSulamī (AGh)—ll. 12—13. If, as R holds, the ف here be *red.* [540], then *dele* from “Vaunt” to “*for*”, and read “*Verily*—l. 20. By the Hudhalī (AAz)—l. 22. After “*p.*” insert “[589] without dispute”.

P. 323, l. 5. Shamardal Ibn Shuraik alLaithī, an Islāmī poet, contemporary with Jarīr and AlFarazdaq (DM).

P. 324, l. 14. Because [ف with its *sub.* is compounded after the manner of ^{خَمْسَةُ عَشْرَ} (547), and (DM)] Fath is the vowel to which the *comp.* [208] is entitled (ML) on account of its heaviness (DM)—l. 16. Cited by IA in proof of Kasr, and by R in proof of Fath—l. 17. One of the Banū Sa’d Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1--2. While, according to S [and those who agree with him, the ^ف that denotes *wish* is peculiar in 3 matters:—(1) it has no *pred.*, expressed or supplied (37) (ML);] (2) concord [of the *appos.* (R)] with the place [of ^ف and its *sub.* (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made *inop.* [100] (IA, ML), even if it be repeated: the 1st because it is i. q. ^{أَتَمَنَّى} *I wish for*, which has no *pred.*; and the 2 last because it is i. q. ^{لَيْتَ} *Would that* (ML), with which the 2 matters are disallowed (DM)—l. 3. By an Arab of the desert, says Az (FA)—ll. 20—21. Satirizing Abū Khubaib ‘Abd Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, l. 2. AlHaitham Ibn AlAshtar was a skilful driver of camels, and Ibn Khaibarī was a man celebrated for bravery (AAz)—l. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alQurashī alUmayyī [alMakkī aṣṢaḥābī (Nw), one of the nobles of Quraysh (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—*ibid.* After “saying” insert “on the day of the conquest of Makka”—l. 14. AtTaimī (IAth), one of the Banū Taim Allāh (SR, IAth) Ibn Tha’laba of Bakr Ibn Wā’il (SR). He was the poet of AlMuhallab Ibn Abī Ṣufra Zālim alAzdi al’Atakī alBaṣrī, d. 82 or 83, and of his sons (IKhn).

P. 328, l. 9. Read "110"—l. 10. As the 2nd ^{أف} is *corrob.* of the 1st, so the expressed ج is *corrob.* of the supplied.

P. 329, l. 7. Read "(existing) !"—l. 16. Their saying لَا أَبَا لَهُ ^{أف} *He has no father* is a sentence used as a *met.* for (1) *praise*, what is meant being *negation of the counterpart of the praised by negation of his father*; (2) *blame*, what is meant being that *he is unknown in lineage*: and both meanings are possible here, [i. e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with Fath and with the *nom.* (K). See p. 803.

P. 332, l. 9. By Ḍamra Ibn Ḍamra, says AFI (FA); [or] by 'Amr Ibn AlGhauth (AAz, Jsh) Ibn Ṭayyi (AAz) atṬā'i (Jsh)—l. 13. As-Sulāṭi (Jsh); or, as is said (FA), by Abū 'Āmir grandfather of Al'Ab-bās (AAz, FA) Ibn Mirdās (AAz)—l. 18. athThaḡaffī, the celebrated poet, d. 8 or 9 (Is).

P. 333, l. 17. I. e. majority of GG.

P. 338, l. 3. This is the true version of أَمَّا وَاللَّهِ أَنْ لَوْ أَنَّهُ [564] (Jsh). Read الْخَلِيقِ—l. 16. After مَا insert "or كَيْسٌ"—l. 17. After "*gen.*" insert "by agreement with the letter"—l. 22. After "*nom.*" insert "as a coupling of *prop.* to *prop.*, the *inch.* being suppressed".

P. 339, l. 9. Fr says that it occurs with all *ns.* of *time* (R)—l. 20. Read "‘Īsā".

P. 340, l. 2. The language of IHsh implies that indeterminateness of both its *regs.* is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its *regs.* should be *ns.* of *time*, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that

one of its 2 terms which is mentioned ; and this is what A means by his saying " it governs [expressly (Sn)] only an *indet.*", which is therefore not inconsistent with the saying of IM on the reading with the *acc.* " the suppressed must be supplied *det.*, because what is meant is *negation of the particular time's being a time wherein they might escape*, not " *negation of the genus of time of escape*" (YS)—l. 3. An anomalous reading of Ibn 'Umar (MAd)—l. 7. Read " denote *time* [175], as"—l. 9. Nawār Bint 'Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM)—l. 10. هَـنَا is the *pred.* of لَئِنْ, the *sub.* of which is suppressed (FA), i. e. لَيْسَ الْخَيْرُ حِينَ حَاضِرِهَا (AAz, FA).

P. 343, l. 9. For "*n.*" read "[*n.* or *prop.*]"—l. 21. 'Amir, or 'Uwaimir, Ibn Ḥulais, one of the Banū Sa'd Ibn Hudhail, describing Ta'abbata Sharra, whose mother he had married (T).

P. 344, l. 6. Sd says "continuity comprises the [3] times, the past, present, and future ; and sometimes the side of the past is regarded, so that the prothesis is made real, as in l. 3. [1]; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in قَالِقِ الْأَصْبَاحِ, جَاعِلِ اللَّيْلِ سَكْنًا VI. 96. *The sunderer of the bright gleam of the dawn, and the maker of the night to be a source of rest*" (Sn); where [جَاعِلِ is governed by سَكْنًا, because (B)] what is meant is a *making continuing through the different times*: (K, B), as you say اللَّهُ قَدِيرٌ عَالِمٌ God is mighty, knowing, not intending one time more than another (K).

P. 346, l. 18. Praising Yazīd Ibn AlMuhallab (IY, AAz, FA).

P. 348, l. 15. See p. 539—l. 19. And تَرَبُّبٌ [201], حَسْبٌ, and the Hk (Sn)—l. l. By Ghailān Ibn Salima. athThakafi [aṣṢaḥābī (Nw)] ; and attributed to Abū Mihjan [Mālik, or 'Amr, or 'Abd Allāh, Ibn Ḥabīb (AGh, Is)] athThakafi (AAz) aṣṢaḥābī (FA). Ghailān when he became a Muslim, had 10 wives ; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet ; and died [in 23 (IAth)] at the end of the Khilāfa of 'Umar (Nw). The 2nd hemistich is

يَبْضَاءُ قَدْ مَتَّعَهَا بِطَلَقٍ

Fair, have I dowered because of divorce! (IY, AAz).

P. 349, l. 22. Some *ns.* may not be *pre.*, like the *prons.* [112], the *dems.*, and the conjunct, *cond.*, and *interrog. ns.* other than ^{أَيُّ}أَيُّ, [because they resemble the *p.*, which is not *pre.* (Sn)]; while some are always *pre.* (A).

P. 352, l. 20. Ḥazn is a clan of the Banū Minḡar (ID).

P. 353, l. 2. About his friend Yahyà alJumahl (Jsh). By Muṭṭi' Ibn Iyās alLaithi [alKināni, the poet, d. 169 (IAth),] about his friend Yahyà Ibn Ziyād alḤarithi (Mb)—l. 13. Tumāḡir Bint 'Amr asSulamīya aṣṢahābiya, mother of Al'Abbās Ibn Mirdās asSulamī, lamenting her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRā'i 'Ubaid Ibn Ḥusain [anNumairi (AAz)], a champion Islāmi poet (FA)—l. l. Ḥabtar is the name of a man (FA).

P. 356, l. 5. Read ^{أَعْمَى}وَأَعْمَى —ll. 20—21. I. e. *let him become blind* (MAR).

P. 357, l. 10. Making it *the whole of this genus* (BS)—l. 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmi poet (FA)—l. 14. Falj is a place in the regions of the Banū Māzin, on the road from Al-Baṣra to Makka (Bk)—l. 21. Al'Umawī al'Arjī (IKhn), d. in the days of Hishām Ibn 'Abd AlMalik (IAth).

P. 358, l. 8. And to the expressed *pron.*, as XIX. 95.—l. 11. After "*pron.*," insert "[it is mostly *corrob.*, as XV. 30. (88); but, if it be excluded from corroboration (DM),]".

P. 359, l. 3. For "*was*" read "*is*"—ll. 18—19. ^{عَيْنٌ}عَيْنٌ [alone] means *cloud [coming] from the direction of the Kibla of Al'Irāk* (KF); and ^{كَثِيرٌ}كَثِيرٌ means *plenteous, ample* (Mb).

P. 360, l. 21. After "as" insert "II. 110. [498] and".

P. 361, l. 1. For "it" read "them", because the *pron.* in ^{أَنتَ}مَنْهَا relates to ^{جَنَاتِ}جَنَاتِ (vol. II, p. 381, l. 7)—l. 3. After مَا insert "[181, 204, 571]"—l. 7. Because ^{أَنتَ}أَنتَ is *du.* in sense, as in II. 63. [171] (A)—l. 8. Describing the day of Uḥud (SR). After "(Jsh)" insert "asSahmī"—ll. 17—18. Dualization of their *enunc.* is a syllepsis or poetic license (D).

P. 362, l. 3. AlHāshimī, k. 130 (ITB).

P. 364, l. 7. فِي الْقَرَأَتِ (IY, AAz, FA). The author is not named (Jsh)—l. 8. Kharká, the mistress of Dhu-rRumma, belonged to the Banu-lBakká Ibn 'Āmir [Ibn Rabi'a Ibn 'Āmir (IKb, T)] Ibn Ša'sa'a (IKhn)—l. 14. This poet lived in the time of 'Umar, and afterwards till the time of Mu'āwiya (T).

P. 365, l. 3. ^{أَنتَ}يَوْمَ الْخَمِيسِ Thursday is to be paraphrased like ^{أَنتَ}سَعِيدٌ كَرُّ [below] (IA).

P. 366, l. 18. See p. 463 and p. 489.

P. 367, l. 9. All of these [*adv.*], except ذَاتُ الشَّمَالِ and ذَاتُ الْيَمِينِ, which are often plastic, are inseparable from adverbiality, except in the *dial.* of Khath'am, who make them plastic, as in the saying of their poet عَزَمْتُ الْفَجْ [below] (R on the adverbial *obj.*)—l. 10. Al-Khath'amī alAklubī, k. with 'Alī (Is)—l. 11. See P. II. 450, Md. II. 123, and p. 618 below—l. 12. What is meant is *upon the stay of the possessor of this name [morning]*; and *its possessor is a morning*, so that it is as though he said *upon a stay of a morning* (IY).

P. 369, l. 4. By Dhu-rRumma (IY, AAz).

P. 370, ll. 8—9. The ^{أَنتَ}يَوْمَ in these 2 *exs.*, being used in the sense of *time*, is vague [64]—l. 22. This explanation is not practicable in بَايَةَ مَا كُنَّا إِلَيْهِ (ML).

P. 372, l. 16. Read "‘Āmir’s".

P. 373, l. 10. Abū Ḥayya AlHaitham Ibn ArRabi’ anNumairi reached the days of Hishām Ibn ‘Abd AlMalik, [r. 105—125 (IKb),] and remained till the days of AlMahdi (Is), r. 158—169 (IKb)—l. 12. ^أ is i. q. the , (J)—l. 16. The Khalifa Mu‘āwiya Ibn Abi Sufyān Ṣakhr alQurashī alUmawī aṣṢahābī, a. 40 or 41, d. 59 or 60 (Nw)—l. 17. The Khalifa ‘Alī Ibn Abi Ṭālib ‘Abd Manāf alQurashī alHāshimī alMakkī alMadanī alKūfī, a. 35, l. 40 (Nw).

P. 374, l. 2. سَقَر (FA, A, J) : سَقَر (IA)—l. 3. Bujaïr Ibn Zuhair [alMuzanī (AGh)], brother of Ka‘b the author of the Bānat Su‘īd. Both the brothers were Companions (FA) ; and their father Zuhair died a year before the Mission (AGh). Ka‘b died in the days of Mu‘āwiya (Iath. II. 211 and BS. 6)—l. 11. Read سَاتِيدَمَا—ll. 12—13. Read "Sātīdamā"—l. 17. Lamenting her 2 sons (T, FA) ; but, as Z says (FA), by Durnā (M, FA) Bint ‘Ab‘aba (IY, AAz, FA), of the Banū Kais Ibn Tha‘laba, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—l. 7. See P. II. 51 and Md. I. 387.

P. 376, ll. 6—8. So also R (vol. I, p. 165)—l. 9. If, then, the *post.* be a *prop.*, the suppression [of the *pre. n.*] is not allowable, because the *prop.* is not suitable for an *ag.* or *obj.*, for example ; and similarly if the *post.* be synarthrous, and the *pre.* a *voc.* [52] (Sn)—l. 15. Praising the children of Jafna (Jsh)—l. 16. AlBarīṣ is a *stream*, or, as is said, a *place* in [the land of (Bk)] Damascus ; [and is not genuine Arabic, but, as I think, *orig.* Greek (Jk)] : AlBarīḍ is a *valley* ; and Baradā is a *stream* at Damascus (AAz)—l. 18. Read "(R)"—l. 19. Read نَجَّاهُ—l. 21. For "has" read "hath".

P. 377, l. 17. I. e. كَلَّ نَارَ (IY, IA)—l. 24. Read "*post.* [*n.* or *prop.*]" .

P. 378, l. 4. Read "when"—l. 8. I. e. ^{أَوَّلُ كُلِّ شَيْءٍ} (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "post. [n. or prop.]"—l. 20. By Kalḥaba Ibn 'Abd Allāh alYarbū'ī (FA)—l. 21. Al'Arāda was the name of Kalḥaba's mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Rājiz of Ḥimyar (FA).

P. 384, l. 19. *Dele* the comma after "cp.", and put a comma after "[149]".

P. 387, l. 10. *Dele* the comma between ^{زَيْدٌ} and ^{أَلْعَالِمُ}—l. 17. From ^{عَجَزَ عَنْهُ} i. q. ^{قَعَدَ عَنِ الشَّيْءِ} (B).

P. 388, l. 15. Read "op."—l. 16. Including IHsh [110]—l. 19. After "mention" insert "[151]"—l. 23. *Dele* "to"—l. l. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. l. The *pl.* is necessary with the *pl.*, and preferable with the *du.* [233] (Fk, Sn).

P. 390, l. 1. Pluralized upon ^{أَفْعَلُ} (IM, KN), ^{نُفُوسُ} and ^{عَمِيرُونَ} not being used as *corrobs.* (A, Fk), nor ^{أَعْيَانُ} [135] (A, YS).

P. 392, l. 9. By Kḥiṭām alMujāshi'ī (FA).

P. 394, l. l. If you corroborate them by the *pron.*, saying ^{فَرَبَّنَا} *مَرَرْتُ بِكَ أَنْتَ نَفْسُكَ* and *أَنْتَ نَفْسُكَ*, it is more emphatic (IY).

P. 396, l. 18. Dm says "This is an obvious inadvertence, because the Kḥr has ^{وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ} XXVI. 95. And the hosts of Iblīs, all of them and XXXVIII. 83. [137], where ^{كُلُّ} is not put first"; but Shm replies that IHsh's saying "they corroborate only after ^{كُلُّ}" means "not before it, when they are combined with it", so that this is not incompatible with their being used to corroborate when alone (DM).

P. 397, l. 10. Read "but which, some say, is".

P. 398, l. 1. 'Ā'isha Bint Abī Bakr aḡSiddīk, wife of the Apostle of God, d. 58 (IKb, IKhn)—l. 4. Read ^{كَلَّ}—l. 5. Read "Rajab".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, l. 1. After "mentioning" read ^{أَبْنَعُ}—l. 21. *Delete* the comma after "n."—l. 1. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, ll. 3—4, below) dispenses with this addition of R's.

P. 402, l. 14. ^{لَا لَمَعِي} is in the *acc.* as an *ep.* [of the *sub.* of ^{أَنَّ} in the preceding verse]; and the *pred.*, *vid.* ^{أَدْنَى} ^{أَلْحَ} *has perished etc.*, comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where ^{أَدْنَى} ^{أَلْحَ} is misplaced)—l. 15. Lamenting Faḡāla Ibn Kalada (Mb, N), one of the Banū Asad Ibn Khuzaima (Mb).

P. 409, l. 15. See the Note on p. 285, ll. 7—8.

P. 411, l. 18. The occurrence of the *inf. n.* as an *ep.*, though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the *inf. n.* that has not an *aug.* ^م at its beginning (A).

P. 412, l. 1. Because the *inf. n.* is a [*n.* of] genus that indicates *few* and *many* by its form. Being frequently, however, used as an *ep.*, it becomes annexed to the *eps.*, and may then be dualized or pluralized, as

شُهَدَايَ عَلَى لَيْلَى عَدُولٌ مَقَانِعُ

My witnesses against Lailā are just, sufficient (IY)—l. 1. Read ^{أَبْرَ}.

P. 413, l. 3. By a man of the Banū Salūk (FA)—l. 13. By AlḤa-rith Ibn Kalada (S) athThaḡāfi, the physician of the Arabs (AGh, Is), d. 13 (IAth. II. 321, AGh. III. 223).

P. 414, ll. 9—10. But ISh says "It is Ks who holds that the suppressed must be the *ṣ*, i. e. that the *prep.* is first suppressed, and after-

wards the *pron.* [177]; and another [man (Dm)] who holds that the suppressed must be ضارب; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—l. 18. B. in heathenism, d. in the days of AlWalid Ibn Abd AlMalik (SM), r. 86—96 (IKb).

P. 415, l. 20. "its connected" means "what has some connection with it" (IY)—l. l. "its belonging" includes what has some relation to it, like the أب and غلام; and what is connected with what has that relation, as in قَامَ رَجُلٌ ضَارِبٌ أَبَاهُ أَبُو زَيْدٍ A man whose father Zaid's father is beating has stood (MAJm).

P. 416, ll. 16—18. Because, when اَلْغُلَامُ is the *obj.*, the *ag.* is a *pron.* relating to رَجُلٍ latent in ضَارِبٍ, which is therefore a state of رَجُلٍ.

P. 417, l. 15. وَنَظَرْنَ And they gazed (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y's opinion, only the *acc.* is allowable in it, since it denotes the *present* (MAR).

P. 424, l. l. S and Mb (Sn, MAd).

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has كُلُّ And every, making a half-verse—ll. 10—11. The *enunc.* being [the preceding words] مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا (B), i. e. Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them (K).

P. 427, l. 13. For "*cp.*" read "*op.*".

P. 431, l. 22. Read كَلَّمْتُ.

P. 436, l. 8. لَا with 2 Dammas (Sn). See Mb. 452.

P. 438, l. 15. This supplied لِ is divested of the sense of *calling*, otherwise the particularized would be really a *voc.*, not transferred from the *voc.* (Sn).

P. 439, l. 9. Put a comma after "*they*"—l. 10. Put a comma after "*wretches*".

P. 440, l. 18. After "*particularization*" insert "[140]".

P. 441, l. 8. 'Amr, or, as is said (SM), 'Umair, Ibn Shuyaim (T, FA, SM) at Taghlabi (IAth, SM), a champion poet, who praised AlWalid Ibn 'Abd AlMalik (SM).

P. 442, l. 15. أَيُّ is qualified by the *dem.* also [51, 599].

P. 443, l. 25. Read "Ibn Abi 'Abla".

P. 444, l. 11. لَجَمَّاءَ is a substantive [273], meaning *the numerous multitude*; and لِغَنَدِيرَ is an *ep.* of it, meaning *covering (the earth from their number)* (IY on the d. s.)

P. 445, ll. 1—2. I think, says Dm, that this verse comes after $\text{وَنَبِئْتُ لَيْلَىٰ آلَ حَ}$ [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrāhīm Ibn Al'Abbās aṣṢulī, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of أَلْيَاسَ is converted into إِ , because the rhymes are all with إِ and س (Jsh). See Mb. 341.

P. 451, l. 16. Tubba' was the name of the Kings of AlYaman (AAz, KF), but only when Ḥimyar and Ḥaḍramaut belonged to them (KF)—l. 19. Mālik Ibn 'Uwaimir (IY).

P. 453, l. 9. By Abu-lAswad alHimmānī (IY, FA).

P. 454, l. 16. $\text{وَلَا مُخَالِطَ اللَّيَّانِ}$ (Mb, IY, FA)—l. 19. بِرَجُلٍ نَلَمَ

(IY): $\text{بَلَقُفْلٍ مَقُولٍ فِيهِ نَامَ}$ (FA)—l. l. A [converted (Is)] poet, who, [says ID (Is),], lived 40 years in heathenism, and 60 years in AlIslām (ID, Is)—*ibid.* Ibn Wuthail (Is, SM).

P. 456, l. 3. Read "ep."

P. 461, l. 7. This Khālid was the cousin of Abū Dhu'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that ^{أَمِيمٌ} is curtailed, being constructively ^{أَمِيمٌ}: and that afterwards the ^{أَمِيمٌ} is interpolated, without being reckoned [as the ^{أَمِيمٌ} of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ^{أَمِيمٌ} of feminization elided, but understood (A)—l. 1. By AlḤuṭai'a (IY).

P. 465, l. 20. It is named *subst.* in the conventional language of the BB: and, as for the KK, Akh says that they name it *interpretation* [of what is meant by the *ant.* (Sn)], and *explanation* [of it (Sn)]; while IK says that they name it *repetition* (A) of what is meant by the *ant.*; but the propriety of these 3 names is not evident in the case of the *subst.* distinct [from the *ant.*] (Sn).

P. 468, l. 17. Because the enunciative *prop.* would remain without a *rel.* (IY).

P. 469, ll. 6—7. By AlAkhṭal (Akh).

P. 470, l. 11. Cited by Mz (MAd).

P. 471, l. 18. After "Zaid" insert "[160]".

P. 472, l. 7. ^{أَيَّ} relates to ^{أَخْرُكُ}, being the *cop.* [27], according to R's theory as to the *op.* of the *subst.* [131].

P. 473, l. 5. He satirized AlḤajjāj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kuraish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. ^{أَلْعَاطِفُ} in lexicology is *Reversion to the thing after departure from it* (Sn)—l. 18. This *appos.* is named ^{أَلْبَيَانُ} because the speaker *reverts* to, and *manifests*, the *ant.* by means of it (Sn).

P. 479, l. 2. The Khalīfa Abū Ḥafṣ 'Umar Ibn AlKhaṭṭāb alKuraishī al'Adawī al Madanī, a. 13, k. 23 (Nw).

P. 480, l. 1. But here the *synd. expl.* is not a *prim.*

P. 481, l. 13. Bishr Ibn 'Amr, of the Banū Bakr Ibn Wā'il (AAz).

P. 486, l. 1. بَعْضُ is governed in the *acc.* by an understood *v.* indicated by كَفَرُوا بَعْضُ, as though he said كَفَرُوا بَعْضُ (T).

P. 489, l. 2. For "his" read "His"—l. 3. Read "because (MAIH)]".

P. 492, l. 14. Maslama Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banū Taim Allāh Ibn Tha'laba (IAth), a heathen poet—l.

15. AlḤārith Ibn Hammām ashShaibānī (T, Jsh).

P. 494, l. 17. Read "Umar".

